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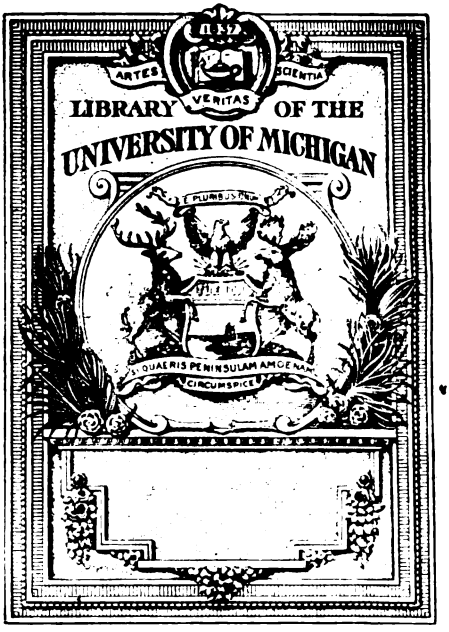
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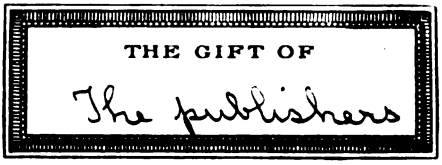
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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[Written for the *Journal*.]

WHITHER.

MARY BAKER G. EDDY.

FATHER, did'st not Thou the dark wave treading
Lift from despair the struggler with the sea?
And heedest Thou not the scalding tear man's shedding,
And knowest Thou not the pathway glad and free?

This weight of anguish which they blindly bind
On earth, this bitter searing to the core of love;
This crushing out of health and peace, mankind—
Thou all, Thou infinite, dost doom above.

Oft mortal sense is darkened unto death,
(The Stygian shadow of a world of glee)
The old foundations of an early faith
Sunk from beneath man, whither shall he flee?

To Love divine—whose kindling mighty rays
Brighten the horoscope of crumbling creeds,
Dawn truth delightful, crowned with endless days,—
And Science ripe in prayer, in word, and deeds.

Pleasant View, Concord, N. H., March 16, 1905.

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THE PHILOSOPHERS:

AN ANSWER TO SOME CRITICS.

JUDGE LEWIS H. JONES.

VARYING opinions have obtained among Christian scholars in all ages as to the character and value of the service philosophy has rendered the human mind in its effort to attain to absolute truth. Philosophy is the imperial highway along which the pagan intellect has marched with its most stately tread and along which are to be found the memorials of its greatest achievements. Yet these memorials are mostly broken columns, danger signals at best, which point not the way to any positive truth. Still, philosophy has rendered religion important service, though of a purely interpretative and negative character. Its real office is to uncover error. It uncovered polytheism to the Greek or gentile mind, anthropomorphism to the Jewish mind, and is uncovering the errors of sense to the modern Christian mind. It has been called the handmaid of religion, and so long as it serves and does not attempt to usurp the place of inspired truth, it may render valuable assistance; but whenever it begins to mock or revile the higher sense, the injunction has invariably come, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son."

As Paul says of the law, philosophy may be our schoolmaster to bring us to Christ, but there it must leave us, as they left the helpless paralytic, at the feet of Jesus. This illustrates the difference between Christian Science and every human system. Christian Science is demonstrable Christianity. It not only uncovers and destroys sin, sickness, and error of every kind, but it saves the victim from their consequences. Being demonstrable science, it is not concerned about the speculations of any human system. The glory of the age is that one has been found whose fitness for that exalted commission has enabled her to restore this healing and saving truth which for centuries has lain buried beneath the rubbish of scholasticism. As the gospels of John and Paul were not affected by the systems of philosophy prevalent in their day, so the restoration of this gospel truth through Christian Science is not concerned

with the question of whether it does or does not agree with the human systems of this age. This does not mean that Christian Scientists are any less ready to honor the great thinkers of all ages; for as there are no people who better understand the power and significance of thought, so there could be none more ready to honor its great historic exponents. But it is truly pathetic to witness how these great beacon lights to struggling human thought have been misinterpreted and misunderstood by those whose pathway they hoped to illumine, just as Christian Science is being misinterpreted and misunderstood by those whom it was intended to bless. Only recently, and very much to my surprise, I read in Mr. Huxley's life of Hume this statement in regard to Hume's philosophy: "It is hardly necessary to point out that the doctrine just laid down is what is commonly called materialism. But it is nevertheless true that the doctrine contains nothing inconsistent with the purest idealism." Much depends on the standpoint from which one is viewing the matter under consideration: whether from the standpoint of a physicist who deals with phenomena as his only reality, or from that of a metaphysician who goes deeper to find the reality, or real truth, behind all physical phenomena. In this connection I am tempted to quote from the late John Fiske's "Crumb for the 'Modern Symposium,'" as follows:—

"The untrained thinker, who believes that the group of phenomena constituting the table on which he is writing has an objective existence independent of consciousness, will probably find no difficulty in accepting this sort of materialism. If he is devoted to the study of nervous physiology, he will be very likely to adopt some such crude notion, and to proclaim it as zealously as if it were an important truth, calculated to promote, in many ways, the welfare of mankind. The science of such a writer is very likely to be sound and valuable, and what he tells us about woorara-poison and frog's legs, and acute mania, will probably be worthy of serious attention. But with his philosophy it is quite otherwise. When he has proceeded as far in subjective analysis as he has in the study of nerves, our materialist will find that it was demonstrated, a century ago, that the group of phenomena constituting the table has no real existence whatever in a philosophic sense. For by 'reality' in philosophy is meant 'persistence irrespective of particular conditions,' and the group of phenomena con-

stituting a table persists only in so far as it is held together in cognition. Take away the cognizing mind, and the color, form, position, and hardness of the table—all the attributes, in short, that characterize it as matter—at once disappear. . . . Apart from consciousness there are no such things as color, form, position, or hardness, and there is no such thing as matter. This great truth, established by Berkeley, is the very foundation of modern scientific philosophy; and, though it has been misapprehended by many, no one has ever refuted it and it is not likely that any one ever will."

Some of the more scholarly critics of Christian Science appear to think that, in some way, we receive through *sense-perception* important intelligence of the existence of a matter world, for they refer to the data which perception is supposed to furnish us as though it were entitled to a high degree of credit. But a sense-perception is not a perception of any *thing;* it is merely a state of consciousness, the crude beginnings of a mental process which gives us our objects. A sense-perception is simply a sort of unintelligible form of mental awareness. Sense-perceptions have no value for our intelligence until they receive mental interpretation, and then they become mental concepts.

One critic, who is fond of citing Kant and other philosophers, contends that although material objects may not appear to us as they really are, still they are material objects of which we have inadequate conceptions. But Kant says, in his Inaugural Dissertation: "By our sensibility we do not know the nature of things confusedly. We do not know it at all. Apart from our subjective condition, the object, as represented and qualified by our sensibility, is nowhere to be found. It cannot possibly be found, since its form, as phenomenal appearance, is determined by those very subjective conditions."

Inasmuch as Kant is so often referred to in this connection, and is really the great epoch-making philosopher of modern times, all post-Kantian systems being projected largely along lines marked out by him, it may be well to consider briefly what his teaching is on the point at issue.

The indisputable fact is, that Kant not only taught nothing to warrant the assumption of the existence of matter, but the fundamental laws of thought laid down by him, upon which alone he considered human experience possible, preclude all possibility of any knowledge of such an exist-

ence. So long as Kant confined his thinking to the domain of pure Mind all difficulties appeared to vanish before the processes of his invincible logic; but when he came to take some account of our sense experience he found it quite impossible to apply the laws or categories of mind to the crass material of sense in a way that could be said to give us knowledge of objects or a universe such as this experience seemed to demand. He found that the laws of pure thought absolutely refused to work when applied to data furnished by the senses. In short, he found what Father Abraham told the materialist in the parable, and what every philosopher of note has found since, viz., that between Mind and matter, between the abode of Spirit and the realm of the material, there is a great gulf, fixed and impassable. So Kant hit upon a scheme for effecting at least a semblance of mediation between the two, through the constructive activity of the imagination; that is, according to Kant, the mind constructs through the imagination a sort of hybrid world, the objects of which, while mental concepts, yet partake of a material or sensuous character. This is the world we seem to know through our senses. This world of sensuous mental concepts, this hybrid product of a corrupted imagination, is the nearest approach to a matter world known to philosophy, and is the only world known either to physical science or to *materia medica.*

Hermann Lotze, of more recent date, the great Christian philosopher of Germany, agrees with Kant that the objects of our knowledge are not real things, but are mere appearances, phenomena of thought, which do not even remotely suggest the true appearance or nature of things; he agrees with Kant also that we cannot know things as they really are, except that he thinks we are justified in drawing the metaphysical inference from self-consciousness that things are spiritual or soul-like beings.

Another critic quotes Kant as saying, "A dream which all dream together, and which all *must* dream, is not a dream, but reality." True; and it would be just as much a reality if any one *must* dream it, as if all dreamed it together. Such a phenomenon would be real, a real phenomenon, as real as anything in God's universe; it would have all the reality that phenomena can have; viz., the reality of manifesting reality. But its reality would consist in its being a manifestation, expression, or fulfilment of the laws of being,—in manifesting the reality of being, and

not in the fact that a great many people, or all people, were dreaming the same dream, any more than the world would be flat if all the people had kept on believing it to be flat. Thus Christian Science notes the difference between real phenomena and pseudo-phenomena. A thing is not unreal because it is phenomenal. All the reality there is, except God, is phenomenal. It follows that all things have reality just in proportion, or to the extent, that they manifest this one absolute reality or being; viz., God, Mind, Principle, Truth.

A thing is not real because it appears or claims to be real, any more than it is true because it appears or claims to be true. Two times three are four is not any more real than it is true,—it has not a whit more reality in it than truth; it is not a real belief any more than it is a true belief; it is not an event, not an occurrence, it cannot occur! It is just as psychologically unreal as it is mathematically unreal, and it is just as psychologically unreal as it is psychologically untrue. A belief is a phenomenon of the human mind, and is a real belief only as it manifests the reality known as Mind; but Truth, Mind, and Principle are convertible terms, and a belief can manifest the reality of Mind only according to Principle; that is, as it manifests also the reality of Truth. Therefore a false belief has no reality even as a belief,—it is a nonentity, just as no-thing as is two times three are four. To have reality as belief it must be a belief of some mind; but as the individual mind is itself a phenomenon of the one Mind, and is mind only to the extent that it manifests this Mind, it cannot manifest a false belief, since to that extent it would not be mind. But, says our critic, a false belief must be something, even as an illusion it must have some reality. Yes, I admit that it does seem to have a degree of reality, just as the expression "nothing" gets to be regarded by us as standing for something, even the somethingness of nothing. It is, however, but a trick of what, for convenience, we may be permitted to call the human or mortal mind, —this hypostasis of words; something like what John Stuart Mill probably had in thought when he wrote: "Now, as soon as a distinguishing name is given, though it be only to the same thing regarded in a different aspect, one of the most familiar experiences of our mental nature teaches us that the different name comes to be considered as the name of a different thing." And, "All experience attests the

strength of the tendency to mistake mental abstractions, even negative ones, for substantive realities." (See his criticism of Sir Wm. Hamilton's philosophy.)

There can be no doubt but that our principal philosophers all hold that Spirit, or Mind, is the only reality; and they freely use the analogy of a dream to illustrate the condition of our present sense existence, although her critics seem never to tire of trying to ridicule Mrs. Eddy for making a similar use of it. The basis of the Leibnitzian philosophy is thus stated: "Spirit is the sole reality, and Spirit is activity." And Fichte says of Kant, "His work was thus critical rather than constructive. It was to break up the hard and crude notions that men had of a solid, material world, wholly independent of spiritual presence, and to substitute for this the thought of an ideal world, which is for and of the spirit alone."

There has been such astounding ignorance displayed by the self-constituted critics of Christian Science, ignorance not only of Christian Science but of all science and all philosophy, that it might have a pacifying effect on some of them to know that the fundamentals of its philosophy have been declared to be perfectly rational and allowable hypotheses, by no less authority than Immanuel Kant himself. Not only so, but he approves and commends them as an efficient weapon to be used in defending the Church's most fundamental and most important doctrine. In the Paralogisms of the Pure Reason (Heinze) Kant says,—

"And against other criticisms of the doctrine of Immortality one may adduce the transcendental hypothesis:—

"All life is essentially only intellectual and not subject to time changes, neither beginning with birth nor ending with death. This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death."

Mrs. Eddy not only saw clearly the light, illuminating glints of which have cheered sincere truth seekers in all ages, but she has demonstrated for this age the practical significance and availability of spiritual truth in the healing of sickness, the casting out of sin, and in this her service to humanity and her place in history are entirely unique.

CHRISTIAN SCIENCE: ITS COMPASSIONATE APPEAL.

EDWARD A. KIMBALL.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—JESUS.

THE compassionate appeal of Christian Science to the world meets with response most frequently from people who are in trouble; from them that cry, them that are acquainted with anguish of mind and body, or that have been bruised by man's inhumanity to man. Why is this so? It is because of the incomparable promise of Christian Science and of its fulfilment. You may search every system of religious and scientific belief, explore the vast network of philosophy and human reasoning, and you will find that no one of them, nor all combined, promises so much to the man who is in hell on earth, as does Christian Science. Nothing offers such assurance for his hope. If you will collect the testimony of every school or phase of religious, philosophic, or scientific endeavor, concerning the definite benefits thereof to mankind, and compare such testimony with the testimony of the beneficiaries of Christian Science, you will learn that not one of the former effects, or even claims to effect, such a comprehensive list of manifold benefits as are palpable in the indestructible facts of Christian Science practice.

Such statements as these may appear to be aggressive and monopolistic, because of their unbending positiveness of assertion. I will not stop now to justify this incisive quality, which is always incidental to scientific utterance and which Burr so aptly named "the effrontery of truth," but will beg the reader to remember that Christian Science does not ask any one to believe anything that he cannot prove to be true; to remember, also, that it is a demonstrable Science; a knowledge of which is manifested in conclusive proof. Would you ask for more than this? Will anything less than demonstrable truth ever serve to extricate humanity from its dire distress? Jesus said, "Ye shall know the truth, and the truth shall make you free."

The ranks of Christian Science include thousands who have been delivered from desperate, unbearable conditions. Although many a league still lies between them and manifested perfection, they know that they are actors in the

most stupendous business to which this race will ever give attention; namely, the extinction or obliteration of sin, disease, every kind of evil that infests humanity. The indisputable facts of Christian Science healing are attracting the multitude, and, in geometrical ratio, its numerical strength is being rapidly augmented by those who come to inquire and to learn. The man or woman who, wandering along the borderland of Christian Science, finally decides to cross the frontier and seek abode within its comforting shelter, is entitled to the loving hospitality of every one who has himself been redeemed from a dark or painful experience. Without disposition to force the attention of any one to this subject, or to be over-officious in the way of importunity and advice, these words are written in the hope of making easier the pathway of those whose footsteps have been among thorns.

In delivering a lecture at one time, I dwelt somewhat on the subject of hell, and learned that a lady who was in the audience, afterwards said, "Well! I think that the lecturer spoke very disrespectfully concerning hell." The lady was right, I have no respect whatever for hell. I have been in it and through it, and know it to be an abomination and a fraud, entitled only to the execration of mankind. It is an individual state of wretched consciousness, utterly unlike God, or His nature, or the conceded essentials of His being. It is an illegitimate monstrosity which has no verity, no immortality, nor right to exist. After "the pangs of hell" had seized me and impinged upon me their torments, I was rescued through the operative efficacy of Christian Science. Then the tears began to dry, the tension of fear to relax, the gloom was dispelled, despair lost its hold, the pain decreased and at last vanished. I "would not overstate my woe," for, be that as it may, I know that a mighty, satisfying impulsion extricated me from as outrageous a hell as any one need know, and ushered me into the vestibule of heaven by means of a transformation of consciousness, whereby existence seemed more fair, and the obduracy of distress gave way to a certain measure of the peace to which man is lawfully entitled. Having come upon the scene of Christian Science by traversing nearly all the way from a waiting grave, I have learned something of the besetments that would hinder, and sometimes do hinder, the sufferer who seeks escape from his direful fate and who needs to find the divine equipment by which to

gain a mastery over that fate and its woe. It is therefore fitting that I refer to some of the questions and mistakes which sometimes puzzle and distract the newcomer. One of these takes form in the objection to the use of the term Christian Science, on the plea that it involves a misuse of the word "science." This phase of criticism is always the result of unfamiliarity with the technical definition and legitimate import of the word. As a matter of fact there are no other words in the English language which would more correctly or adequately serve the purpose for which the words Christian Science are employed. This term is used legitimately to indicate that Christian Science is a definite, systematic, and demonstrable statement of the truth about the Christianity of Christ; the truth about God, man, and the universe. It will hardly be denied that there is such a thing as the truth about God, man, and the universe, and it ought not to be denied that the truth of or about Christianity is the Science of Christianity; hence it is amazing that a person having access to a dictionary should contend that the conjoined words Christian Science constitute a misnomer. Christian Science and Christian knowledge are synonymous terms, and their use is justified according to the same rule and propriety which justify the use of the word omniscience.

It is sometimes said, "I think Christian Science is a beautiful religion, but I am not ready to espouse it, because I fear that it will require me to give up so much." One reason why Christian Science is a beautiful religion is that it does not require one to give up anything that is good or that will result in good for him. It calls for the abandonment of nothing but misery and that which causes misery. It sanctions everything that makes for the happiness, health, welfare, and life of man and interdicts only that which inevitably makes for the desolation, the bankruptcy, the collapse of human existence. It shows that it is evil alone which lures mortals from their own prosperity by the fatuous pretence that sin can confer any semblance of joy that does not contain the sting of suffering.

It is frequently said, "I would like to know about Christian Science, but it seems to be so hard to understand." Now, on the contrary, Christian Science is simplicity itself, and the difficulty is elsewhere than in the intrinsic substance and presentation of the subject. In her work, "Science and Health with Key to the Scriptures," Mrs. Eddy

writes of a person who at an early age was confined in a darkened dungeon, wherein he lived for years. Later on, when liberated and taken into the light, he was greatly distressed by what was, to him, an unnatural experience, and he begged to be returned to his accustomed habitat, and to what, to him, seemed to be a normal estate. His contact with the light, and the sounds that he heard, excited him painfully and were most trying. He had become so accustomed to the abnormal that proper conditions were intolerable and incomprehensible to him.

An explanation somewhat parallel with this narrative may be offered at this point. There are millions of people who will say they believe that God is good, that God is Life, that God is perfect and changes not, and that He is infinite. These same people will also say they believe that God procures or has instituted sickness and death, and that He gives permission to evil and its activity. Persons who commonly subscribe to these two propositions suppose that they understand them and that it is easy to understand them. But these two statements of the deific nature are directly opposed to each other, hence both of them cannot be true, nor can they possibly be amalgamated. No one who gives assent to them can ever understand what they really mean. I know of nothing in the range of thought that ought more promptly to elicit the protest that it is hard to understand, than the attempt to combine these two postulates of religious belief; viz., that infinite good can permit evil; that infinite Life which changes not, can change itself and induce sickness and death, and that perfection can be the author of disaster. All these contradictions are logically unthinkable and ought to become void. No bridge spans the gulf between such antipodes, and logic and reason can do nothing but utterly repudiate these fanciful conclusions.

Christian Science declares that God is good, and is infinite; that God is Life, Truth, Love; that God is Spirit, is perfection, and is supreme. It declares that He is the cause and origin of all real existence; that He is the sole lawmaker, is all power, and hath done all things well. There is scarcely a Christian on earth who would deny any of these postulates. Wherefore, then, is the objection that Christian Science is hard to understand? Is it because every incidental or amplified belief included in the theology of Christian Science is in consistent accord and harmony

in every particular with these fundamental statements? Is it because Christian Science insistently presents a complete structure of religious belief which is without illogical antithesis? No. It is because Christian Science teaches that good is natural and normal and that evil is illegitimate and abnormal. It is because the world has regarded evil as an indestructible entity, whereas Christian Science discloses it to be a disorderly negation which can be abolished. It is because of the newness, the novelty, the strangeness of this modern analysis of what has been called a baffling mystery, that the old-time thinker designates it difficult to understand. Its pure logic and reasoning solve mysteries. They are the correlatives of an immaculate science; and they shine with a pure and simple light which dazzles and thus perhaps confuses the mind accustomed to other things.

Many people have held aloof from Christian Science because of some person or persons in the neighborhood who were known as Christian Scientists, and who were illiterate, or lacking in culture and good manners, or possibly, who did not appear to have ascended to a high moral plane of daily living. It so happens that the influence of Christian Science, which is no respecter of persons, touches the need and thought of all sorts of human beings. Much of its glory lies in the fact that it illumines the way of universal salvation for the entire race. Christian Scientists do not pose as a kind of exalté, nor do they pretend to be saints or to be perfect. Their modest boast would be, if boast at all, that whereas they once manifested very many of the frailties of human life the Divine purifier has made them at least better than they were. Let us not linger too long, dear friends, to murmur because this splendid blessedness has been bestowed on the rich and poor alike; upon the educated and the lowly; let us remember that there are no mortals on this earth who do not need at times to weep hot tears because they so poorly do the will of God. Infinite science cannot be hindered nor restrained by persons. What does it matter to you who need to be saved, if some one else needs it more, or if he heeds not the touch of God and the opportunity for reform? You may look in vain for perfect people, but you need not vainly look for that which promises to redeem, even though their sins be as scarlet.

No one can progress in Christian Science without first being reconciled to the text-book, Science and Health, and

whosoever finds himself in a state of umbrage towards the book or its author would do well to stop and give his sole attention to a reconciliation therewith. There is no more specious nor mischievous argument than that the book is defective, insufficient, and difficult to understand, and that some other statement is more easily comprehended. The fact is that all other Christian Scientists combined are not so competent to state this Science and the modus of its application as is Mrs. Eddy. None knows so well, what to say and how to say it, in order to meet the specific and universal need of the world. There is no teacher of Christian Science, no lecturer, no writer for its periodicals who ever uttered anything of value concerning this Science and its practice, who did not, in so doing, cross and recross the same ground which Mrs. Eddy covered, in a better way, years before. She has not committed the great fault of omitting to say in her books whatever is necessary in order to enable the learner to make his way. Science and Health has been the text-book and instructor of the practitioners who have accomplished the cure of millions of cases of disease. It is entirely satisfactory to those who best know what it means and best know what is required of such a book. In order to do the best that can be done we should be vigilant to imbibe our sense of Science from this book in preference to any other literature. Christian Science does not promise that by mere acquiescence in its teachings one can at once sweep away the asserted activity and impress of all evil. Progress will be realized after the manner which the Scriptures indicate,—line upon line, precept upon precept, here a little and there a little. It is also important to know that one may and must begin at once to put into practice what he learns. No one need delay because of the suggestion that he must have a great understanding of it before he can reap its benefits. That which we accomplish for ourselves is of vastly more value to us than if the same result were achieved for us by some one else. Jesus said, "it must needs be that offences come." We shall have occasion to cross swords with evil, but we should remember that we now have something with which to win; and that such errors appear, only to disappear before the might of Truth; therefore let us "be not afraid."

The average person who decides to turn to Christian Science for the cure of disease has many a misgiving.

There is no remedy or modus in sight. There is nothing that he can see, no plan that he understands which offers tangible assurance that something is being employed to aid him. For him to decide to trust the issue to that which he does not comprehend and cannot behold seems like jumping off the earth into empty space. He might feel even more adrift and rudderless if he knew that we were not depending on a petition to God, whereby to persuade Him to heal the man in consideration of the prayer.

O thou battered and storm-tossed victim of ill fortune, in this hour when decision is poised between the exigencies of your need and that which seems as though it might be a final plunge into the unknown and non-discernible, take heart, for at last there is opportunity for you to know that your Redeemer liveth, and that you may, with much avail, trust in the good God.

Let us inquire as to this reliance, and try to conclude whether you are committing your hope to something or nothing. If you were to congregate all the people on earth and discuss with them their ills and their desire for relief, and if it were within your privilege to let them designate that which they might choose to invoke in their own behalf, upon what would they decide? If they knew enough they would say, "We invoke the supreme power of the universe, whatever that may be. We ask for the supremacy of power, of action, and of law. If supreme power be available for us, then nothing can hinder or withstand or continue to oppose it, because it necessarily follows, that if supreme power makes for the manifestation of good it will abolish every semblance of power that makes for the manifestation of evil." Would you who may read these words, ask for more than the privilege of invoking infinite supremacy? Can the sick man possibly utter a more adequate appeal? Is there anything illogical or fanciful in the desire of a man who needs help, that the help shall be supreme? No! Then, having taken a reasonable step, the question to consider is this,—Is there such a thing as supreme power? If there be, then is it available to a sick man? By way of answer to these questions let us observe that certain things are undeniably true. It is undeniable that there is such a thing as existence, as the universe, including man. All the objects of creation are effects or phenomena. All the effects or phenomena are the effects of some cause. When the subject is carried to its final analysis, it is un-

deniable that all phenomena proceed from, or manifest one noumenon or cause. In other words, all the objects of the universe have one cause or creative energy. The same origin or cause which produces things or effects, also maintains them; hence the inevitable conclusion that there is some supreme cause which induces and includes all the things and activities of the universe and to which all are subordinate. Further, it will not be denied that man manifests intelligence, and as man is a phenomenon or effect, then it follows by way of conclusion that his intelligence can only exist because his creator is an intelligent cause. Inasmuch, then, as active intelligence means active consciousness, it follows that the intelligent first cause is conscious intelligence or conscious being.

No possible line of logical reasoning can by any means demolish the conclusion that a consciously intelligent first or primary cause is supreme as power, and has been properly designated omnipotence. English speaking people have agreed among themselves that, in so far as a name can indicate that which is infinite, they will use the word God, whereby to designate Deity. The final conclusion is that God is supreme as power, action, and law, and in view of the fact that by general consensus of belief God is identical with "good," it may also appear that the supremacy of power, action, and law is good.

Then there comes the question, Is the law and power of our supreme God available for a sick man? The only convincing answer to this question must be in the form of proofs. Jesus declared that God's power *is* lawfully available and he vindicated his statement by means of proof. Christian Science declares the same thing, and unnumbered instances of healing through its practice constitute the same proof. If it were not so, we would be obliged to conclude that He created man, "the noblest work of God," as an outcast or outlaw and thrust him into existence without any recourse to divine law and power; subject only to the spurious law of sin and death. Would infinite good do that? The Christian Science patient, then, instead of appealing to nothing, is relying on the supreme power of the universe. God has created no origin or cause of disease and no law for the procurement of a sick man or his discomfiture. On the contrary, the natural, primal law of God is to all intents and purposes the law of reconstruction, recuperation, restoration, and recovery for the sick. As

soon as mortals discern and prove this scientific verity they will enter the door of heaven.

I remember that soon after reading Science and Health I found myself mourning because "I had lost my God," and since then I have had occasion to comfort other mourners who had come to the same strange conclusion. Alas, dear friend, what kind of a god was it that could be so easily lost? Please do not think me harsh if I say that if you have a god that can be lost, the quicker you lose it the better. The god I then had was indeed a travesty, a thing of human conception. It was simply an impossible god. Nevertheless, while I had it, it frightened me and filled me with dread and dismay. I greatly rejoice now, that it was lost, and that Christian Science dethrones all other gods that can be lost. Instead of depriving any one of God, Christian Science reveals the true God and abundantly satisfies him whose joy it is to know God aright.

For ages, mortals have been trained to have a good opinion of what they have been pleased to call their minds. Self-admiration, pride of intellect, and tenacity of opinion; these have been associated with that mental combativeness which usually seeks to dominate and to prevail. The seeming necessity for existing by the rule of the survival of the fittest has driven every man into an attitude of contention for self-advantage. This spirit of barter often influences him as he approaches the very throne of grace, and frequently do we hear the man who says, "If Christian Science will heal me, I will believe in it," or "If they will heal me, it will be a good thing for Christian Science in our town," or "If it does not cure me, I shall know there is nothing in it." To these it is to be said, In such an attitude of thought, it will scarcely avail you to approach the subject at all. God cannot enter into convention with a human being and negotiate for blessedness on terms proposed by a sick man or a sinner. The Science of Being cannot argue or debate with you on the facts of infinite purpose, law, and animus. It is folly to expend oneself in complaint against Christian Science because it does not make things less rough for you, according to your own requirements. It is foolish to fight at it with argument and rebellious discussion, because it will not fight back nor heed your fight; it will simply continue to be itself.

Now if you would have the way less rough, then know this; that in the presence of demonstrable Science there is

no place or opportunity for argument and no occasion even for patronizing concessions. In such presence a man may well uncover his head, remember that "the wisdom of this world is foolishness with God," and then, after the fashion of him who "becomes as a little child," simply ask to know, to be taught, to learn the way. Divine Love, surpassing immeasurably the love of tenderest mother, does indeed love "its own," and will protect and continue it in perfection; but, dear friend, pride, and the arrogance of worldly wisdom, and the tumult of the human will, these are not "His own." There is no need of a new rule whereby to lead wounded humanity from the serpent's trail and to heal it of the serpent's sting. The rule is this, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The healing work through Christian Science occurs, partly because some one is observing this rule and is thinking, knowing, and living rightly. The healing is an effect, a "sign following" a cause, and the only cause of healing is a certain indispensable degree of rightness.

Try not to be ashamed because you appeal for treatment or turn your face timidly toward this haven which you have not explored. The frown of society may urge you to be perturbed, but try not to be ashamed. You may not know it, but you are invoking the power, law, and action of Infinity. Your appeal is really to our majestic God and according to His invitation. Compared with His boundless wisdom, perfection, and might, what is society? If it were His business to be ashamed of anything, He might be justified for being ashamed of us, but from the standpoint of Truth it is to be said that of all things visible nothing seems more pitiable than the man who is ashamed of God and of his hope of salvation.

No evil suggestion has sought more industriously or senselessly to restrain the inquirer than the one that Christian Science has been introduced to the world by a woman, and for that reason does not deserve acceptance at the hand of an intelligent people. Please pardon me, dear reader, if with unconventional familiarity I ask you to imagine yourself in an old-fashioned fire-and-brimstone hell. We will assume that you have been in it a long time and have endured the interminable fire of its wretchedness, and have had enough of it. Now let us suppose that it is made known to you that there is a rope hanging over the

brink of hell, and that if you can find the rope it will, in some way, pull you out; what would you do? Why you would spend days and nights looking for that rope. No invitation to remain longer to enjoy the pleasures of hell would turn you from your imperative purpose. In the course of time, it would occur to you that you were not bestowing any favor or advantage on the rope by looking for it. You would dismiss the thought that because of your social position or the unusual importance of your personality, the rope ought to look you up and insist on your allowing it to bestow some great service upon you. In the course of a proper search for the rope, humility, reverence, simplicity, and purity of motive would mark the progress of your pilgrimage like milestones, and your heart's deep petition would be that you might see the way and walk therein. Now let us suppose that you have found the rope, and that as you approach it you see a large concourse of people, all of them in the throes of more or less damnation and all in supreme need of deliverance. Among those people there is much discussion and debate. You wait long enough to observe that many persons are clinging to the rope and are being reclaimed and lifted out of the pit. Finally some one comes to you, at the moment when hope should be high and your pitiful appeal be nigh unto its answer, and tells you that he has decided not to try the rope because its color or texture is not according to his judgment and fancy, and because it has been suspended over hell's awful abyss by a woman! What would you do? Would you, for such a reason, turn back and cast yourself again into the havoc which is so utterly without promise of its extinction that people have for ages called it eternal? Again let us assume that you are stirred by the thought that perchance the rope is well enough, *per se*, and it would be entitled to your respect and devotion if it had been introducted into the scene of human turmoil by a man, or by some one of our great men. What is to be said concerning this?

The rope and its undeniable achievements constitute a fixed, determined, accomplished fact. Since the day when Christ Jesus prophesied that "ye shall know the truth, and the truth shall make you free," there have been billions of men on earth, all intent on getting out of trouble. Not one of them ever found the rope,—the scientific rule of practice whereby evil is exterminated. It is, perhaps, no

wonder that you repine because no great man has done this thing, but is there any rationality in the demurrer against the great woman who verily hath accomplished the fact?

You are not asked to worship the rope. You are not asked to worship the woman, indeed there is no place for an apotheosis in Christian Science practice. You are simply to learn that the Mind "which was also in Christ Jesus" is the Master of every conceivable evil and hath abolished "the law of sin and death" in accordance with the will and law of our supreme God. Some day it may be yours to understand this great transaction and to discern the superb fitness of all its parts, and when you do so understand you will be satisfied, and you will be glad that it came through a woman. Moreover, you will learn, some day, that the woman who discovered the rope and uncoiled it in the sight of the world and over the brink of human misfortune, has been obliged ceaselessly to continue her watch, whereby to keep it there. You will also learn that while doing this she has been subjected to every conceivable assault of evil, and yet has endured, and labored, and won for humanity; and when you know all about the unspeakable travail of this ministry, you will wonder if you have ever heard of a man, since the day of primitive Christianity, who was equal to such a task.

Go your way and mind your business,—the business of growth and development. For that is the business of every living soul. If you find it hard to believe in any power greater than your own mind, in any life beyond this earth, keep silent and wait, do not put yourself on record as an aggressive unbeliever; for sooner than the wisest of us dreams "the murmur of the gods" may become audible to human ears.

The vast spaces about us are quivering with unuttered secrets, and there is a hush of expectancy in the air.

"Science is organized knowledge," and what the seers have long known science is upon the eve of proving.

Be ready to receive the knowledge when it is given to you.

To-day, as never before, skepticism brands a human being with ignorance.

Be silent and wait.—*Maurice Maeterlinck.*

THE PROBLEM OF EVIL.

PROFESSOR JOEL R. MOSLEY.

THE philosophies and religions of all times have sought to give some kind of solution to the problem of evil. The lowest and most depraved of human beings have sought to understand and to resist some of the temptations and evils of mortal existence, while the highest and noblest natures have sought to overcome "every ill that flesh is heir to." Man, from the deepest necessity of his being, can never be satisfied with ignorance, sin, disease, and death, nor reconciled to anything which, to his sense of good, is not good and "very good." He is forever seeking some kind of explanation, some kind of adjustment to, and some method of overcoming, the things he regards as evil.

As various as have been the solutions offered to the problem of evil, they have enough in common to be reduced to a very few. Each solution represents a different attitude and state of mind through which even the same individual may pass in his effort to understand, adjust himself to, and finally overcome that which he regards as less than good. The four states of mind that we shall consider have found historic expression in materialism, pantheism, dualism, and Christian Theism or Christian Science.

According to materialism, the evils of existence, such as sin, sickness, and death, are natural phenomena; according to pantheism, these evils are a necessary part of the good; according to dualism, they are entities opposed to the good; and according to Christian Theism or Christian Science, they are errors of the carnal mind and illusions of the physical senses, which disappear with the coming of Christ, the recognition and acceptance of divine Truth. Materialism says there is no God; dualism, that God is only a part and not the whole of being; pantheism, that God is all and that His allness includes evil; the Christian Theism of Christian Science, that God is all and that His allness excludes evil.

Materialism regards such evils as death, pain, tempest, war, famine, and pestilence as natural physical phenomena. No devil causes them and no God overrules them. Our desires, our thoughts, our hopes, our joys, our talents, and our virtues are also natural phenomena. Only that happens

to us and the universe which from the very nature of things must happen. The only way to better things is to understand nature better and to become more obedient to natural laws. As both man and the universe, according to this view, are material, they can never escape the law of change, discord, and death, which is operative throughout the whole realm of material existence. This "law of sin and death" may be and should be resisted, but sooner or later all must succumb to it. Therefore, materialism and the materialistic attitude of mind offer no satisfactory solution to the problem of evil. The materialistic point of view fails altogether to explain the simplest facts of ordinary experience. It gives no satisfactory explanation of the beauty, harmony, and the intelligent design that are manifest in so-called physical nature. Worst of all it gives no reasonable basis for morality and religion. By accepting the testimony of the physical senses, and denying the testimony of the spiritual senses, it leaves us without God, Spirit, and without hope in the world. Its only logical outcome is atheism, pure and simple. It fails to explain, it ignores and denies all things that are ideal, spiritual, perfect, and eternal,—that is, the things that we instinctively reverence, worship, and feel are real, permanent, and worth while.

The materialistic point of view, to the degree that it has been reduced to life-practice, has always tended to produce a sense of physical, mental, moral, and spiritual death. But fortunately, we rarely, if ever, find a logical and a thorough-going materialist; and a large number of those who claim to believe in materialism as a philosophy of life really believe in much that is spiritual and good. They are lovers of truth, as they see it. They are striving for a scientific attitude of mind and life and are trying to liberate themselves and others from all mysticism and superstitition. All men, in fact, instinctively reverence much that is purely spiritual and supersensuous; and the fact that most of the adherents of the philosophy of materialism are so superior to their philosophy, is conclusive proof that their philosophy is wrong. No philosophy, in fact, can either be true or wholesome which is not as good as the best men and women in their best moments.

Pantheism, because it makes evil a necessary part of good, and God its author and sustainer, tends to make good no better than evil. Like materialism, it attempts to escape even more than to solve the problem of evil. Since pan-

theism makes evil a necessary and permanent part of divine as well as human existence, it can do no more than teach what it regards as the best attitude to assume towards evil, which cannot and should not be wholly eliminated from life and existence.

The noblest and most ethical attitude which pantheism teaches its adherents to assume towards evil is that it exists to be condemned, struggled against, and subordinated. The representatives of this point of view hold that the fulfilment of the all-wise and holy purpose that permitted sin, misery, woe, sickness, and death to come and remain in the world, demands that these evils be resisted instead of cherished. This, however, is not a logical inference from the fundamental premise of pantheism, but a wholesome recognition that the distinction between right and wrong is of such vital, practical importance that it must be preserved, even at the expense of philosophical consistency. But true philosophy and religion should be logical as well as ethical; and the fact that pantheism is forced to the dilemma of violating either the logical or the moral sense is conclusive proof that it has not rightly interpreted the truth of being, which must be both logically consistent and morally sound.

The highest, noblest, and most religious form of pantheism does violence to the logical sense, in that it demands of man a higher standard of moral perfection than it does of God. It teaches that it is wise and good in God to create and sustain evils that are almost universally regarded as crimes when committed by human beings. The pantheistic point of view makes the Son better than the Father, the created above the creator, the effect more perfect than its cause. Notwithstanding the fact that the highest form of pantheism makes an effort to preserve and encourage the moral sense which approves right and condemns wrong, even this form of pantheism cuts itself off from the very highest ethical commandment, "Be ye . . . perfect, even as your Father which is in heaven is perfect." In other words, since God is good and does only that which is good, to the unjust as well as to the just, to the undeserving as well as to the deserving, we should be like Him in all our thoughts, words, and deeds. This commandment is the only logical basis and the only adequate sanction for moral perfection. It is demanded of us equally by the highest light of reason, conscience, and revelation. If only reason and conscience demanded that we should be perfect, God

would still be the standard of this perfection. Indeed, there can be but one standard or Principle of perfection, and God, not man, is this standard.

The lowest, and yet the most logical form of pantheism, because it treats evil as good, is the worst of all philosophies. It brings upon its adherents, to the degree that they accept and practise it, the double woe that comes from calling "evil good" and "good evil." Fortunately the moral sense revolts at the thought of putting such an immoral theory of life into actual practice, and most of the adherents of this philosophy are in their life-practice superior to their philosophy. But, as previously observed, we are greatly aided in our efforts to live the true life by a true concept of life, as well as seriously retarded by a false concept. The invariable tendency is for one to finally embody his philosophical and religious ideals in life practice, be they high or low, true or false; and for this reason the true philosophy and religion must demand as high a standard for thinking as for action.

The more common and illogical forms of pantheism are found in those schools of thought which teach that the evils of existence are God-created and God-sustained; but that it is the mission of education, philanthrophy, religion, *materia medica* and the state to make these evils as tolerable as possible. In all of its forms, pantheism heals the miseries of life slightly instead of radically. It says, "Peace, peace, when there is no peace." For, if God be all and His allness includes evil as well as good, matter as well as Spirit, sickness as well as health, sorrow as well as joy, death as well as life, hell as well as heaven, then there is and can be no escape from the ever deepening conflict with evils that can never become unreal to us. According to this view, there is not even an escape from evil through perfect union with God. The best within us revolts at such a concept of God and of human destiny.

Dualism, by making God and all things good forever antagonistic to evil, tends to stimulate the ethical sense. But, since it makes evil as real and eternal as good, and in many instances more powerful, it tends to paralyze moral endeavor. In so far as it reveals God as being above and apart from evil, it is a wholesome step in the right direction. In so far as it limits the power and presence of God by the belief in another power and presence, it falls into the same hopeless contradictions that are inherent in every theory of

evil that makes it real and eternal. Dualism is, therefore, not a satisfactory solution to the problem of evil. In fact, the only way to wholly solve this problem is to overcome all evil with good. This is impossible, if the teachings of dualism are true, as one entity or truth can never overcome nor destroy another. It is almost inconceivable that there could be any warfare between good and evil, if both were real and eternal. The fact that the very nature of good and of evil necessitates this warfare is almost if not conclusive proof that both cannot be real and eternal entities. If one is real and eternal, the other must of necessity be unreal and temporal.

The historical forms of dualism seem to have been even more numerous than those of pantheism. Most of the mythical forms of this thought represent the world as having come into existence pure and perfect, only to be forthwith defiled by the introduction of evil. Various forms of dualism have been asserted in the history of the Christian Church. The noblest forms have ascribed to God almost unlimited power in heaven and on earth; the crudest forms have so magnified the power and wisdom of the devil, that God has been well-nigh ruled out of His own universe. Some of the Gnostics held that the Creator of the world was not God, but an "inferior emanation of God." This thought reappears in the "mournful question asked by Tennyson's Arthur,"—

> **O me! for why is all around us here**
> **As if some lesser God had made the world**
> **And had not force to shape it as he would?**

Some of the Gnostics went so far as to hold that the world was originally created by the devil. However, most of the forms of so-called Christian dualism have attempted to unite in one system of belief the contradictory concepts of divine omnipotence and an unending conflict between good and evil. Such concepts are not only hopelessly contradictory, but to the degree that the all-power and presence of God have been limited by the belief in real and eternal evil, Christianity has been shorn of its healing and redemptive power. It could not have been otherwise, since it is impossible to have the faith that removes mountains while believing that Satan and God are equally real.

The most logical and consistent forms of dualism are represented by such philosophical thinkers as Plato and

Mill. Plato revolted at the unethical and pantheistic conceptions of Greek mythology and early Greek philosophy, because they represented the gods as having committed crimes that men are severely punished for committing. Plato, seeing that evil could not come from good and that all teaching representing the gods as being less moral than good men tended to engender "laxity of morals among the young," urged that nothing should be taught the future citizens of the state which reflected upon the ethical character of the gods. Because Plato could not get rid of evil, he was forced to limit the power of God, that he might still believe in His perfect goodness. John Stuart Mill, and other modern philosophical thinkers, have also felt forced to sacrifice the attribute of omnipotence that they might preserve in this conception of Deity the attribute of pure and perfect goodness. A contributor to a recent number of the *Hibbert Journal,* building upon similar conceptions to those entertained by Plato and Mill, makes God the author of only ethical and spiritual good. This writer admits that the position of Christian Science is the only logical inference that can be drawn from Christian Theism, but he does not see how God can be All-in-all and evil as real and powerful as it seems to be. He, in common with other philosophical and ethical dualists, maintains that even if God is not all-powerful, He is still worthy of our love and worship. "What matter if the Spirit of God is not an expression of the whole nature of things. It is still the one true God, and altogether worthy of our worship" (*Hibbert Journal,* Vol. II., No. 4, p. 775). This is equivalent to saying, in other words, if evil should win, it is far preferable to be on the side of the good.

If it were necessary to accept either the limitations that pantheism puts upon the ethical nature of Deity, or the limitations on His presence imposed by dualism, we would be forced to choose the limitations of dualism rather than those of pantheism. Indeed the God of pantheism is not much better than the devil of dualism. However, dualism puts such limits upon the power of God that it mars His ethical perfection; for goodness which is not powerful enough to overcome all evil does not satisfy our sense of what we feel Deity is and of necessity must be. Indeed, it does not seem that perfect good can exist apart from perfect power. And does not our deepest insight and experience, as well as the life, teachings, and demonstrations of Jesus,

tell us that perfect goodness is perfect power? Then, too, to limit the power of God, good, tends to paralyze moral effort. As previously indicated, it makes triumphant hope and faith almost impossible. Even the noblest and most heroic natures find it hard to continuously struggle against evils which they feel it is impossible to overcome. On the other hand, the fearful and unbelieving become good soldiers when they see it is possible to overcome the enemy and his hosts. It is our lack of faith in the power of Right to win every battle against wrong which most stands in the way of our full and perfect allegiance to that which meets our highest sense of good.

Fortunately, we are not forced to limit either the goodness or the power of God. There is an escape from both pantheism and dualism, as well as from materialism. This escape is through Christian Theism or Christian Science, which attributes all power to God and makes His allness include all good and exclude all evil.

The Christian Theism of Christian Science not only escapes the poor logic of dualism, the unethical basis of pantheism, and the atheism of materialism; it also purifies, enriches, and fulfils all that is best in each of these systems of thought. The scientific method and spirit, finding only partial expression in dealing with the phenomena of the so-called physical universe, find complete expression in dealing with the phenomena of spiritual existence. And we have already seen how religion and morality find their only adequate basis in the conception of God which makes Him all-powerful, all-wise, and all-good. Indeed it is the only conception of God that makes possible a perfect Science, a perfect religion, and a perfect morality; the only conception that gives an adequate explanation to all that is rational, spiritual, and good, and a sufficiently strong denial and rebuke to all the claims of evil.

Not only is an all-powerful and an all-good God, who is the Principle and Father of the universe and man, the deepest need of our rational, spiritual, and moral nature, but such a God is revealed in the inspired teaching of the Bible and unveiled in the life of Christ Jesus. The Bible begins with the conception that God made all that was made, and made it like Himself, good and "very good." The Father whom Jesus unveiled was wholly good and perfect; and, as God's manifestation, Christ Jesus said, "All power is given unto me in heaven and in earth." Paul saw the allness

as well as the goodness of God; and St. John saw the real and eternal man in God's "image and likeness," who does not and "cannot sin, because he is born of God." His spiritual perception enabled Him to see a new heaven and a new earth where the claims of evil were no more. (Revelation, 21 : 1.) Now if God is all good and all perfect, as the Bible reveals Him to be, and as the deepest demands of our nature require Him to be, then there is no escape from the conclusion that evil is unreal, and, from necessity, will disappear upon our full recognition and acceptance of God, divine reality. In this connection, it is interesting to note that Sir George Stock, in a recent number of the *Hibbert Journal,* says if we admit that "God is all-in-all" and that "God is good," as most Christians do, there is no escape from the conclusion that there is no real evil. However, he believes in the reality of evil; and, in so doing, as he himself recognizes, he is forced to disbelieve in the all-power of God. To quote his own words,—

"The Christian Scientists, though speculation is perhaps not their strong point, nevertheless have done good service to religious thought by putting together two propositions which most people admit separately, namely,—

(1) God is all;
(2) God is good.

But out of these two propositions there inevitably arises a third, namely,—

All is good,
or, in other words,
There is no evil.

This is strict logic, even though the tyro may fancy that he detects a flaw in the reasoning. Now this is the only position open to Christian Theism. But it is not open to common sense. We know in practice that there is evil" (*Hibbert Journal,* July, 1904, p. 775). While Sir George Stock has failed to see how evil can seem to be so real and permanent, and yet be proven unreal and temporal on the assumed basis of its unreality, he has rendered a valuable contribution to philosophic and religious thought by his clear perception and frank admission that Christian Science solves the problem of evil in the only way that it can be solved from the standpoint of pure Christian Theism, or Christianity as it is accepted by most orthodox Christians. And the proof is so conclusive that Christian Theism is true, and that materialism, pantheism, and dualism are not

true, that we should seek to explain and eliminate the appearances of evil rather than deny the very basis of Christianity and the deepest rational, moral, and spiritual demands of our own nature and being. It is, in fact, far more rational to let God, Christ, and our own moral and spiritual intuitions be true, and every claim of evil false, than it is to make any part of good false that evil may be true. Indeed, it appears that reason and common sense unite with revelation and demonstration in the proof that God is all that Christian Theism and Christian Science claim Him to be, and evil no more than Christian Science interprets and is proving it to be.

In what sense, then, does Christian Science understand evil to be unreal?

1. Evil is unreal in view of the fact that it can be overcome and destroyed. Christ Jesus overcame "the world, the flesh, and the devil," and thus proved their unreality. He destroyed sin, sickness, and death and was triumphant over every so-called law of matter. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Now when all evil is destroyed, then will God and His perfect creation be all-in-all to our perception and comprehension, as they already are in fact.

The Old Testament as well as the New is full of the records as well as the prophecies of the destruction of evil, sin, disease, and death. It clearly teaches that sin, the worst of all evils, shall be so utterly destroyed that even the memory of it shall be blotted out. The teachings of the Bible are also the teachings of experience, that evil is unreal because it can be destroyed, and that it can be destroyed because it is unreal. In this respect, it is wholly unlike the good, which is indestructible because it is real, and real because it is forever permanent.

2. Evil is unreal in view of the further fact that it is untrue or false in all of its claims. It claims to give real pleasure when it only gives a false sense of pleasure that always ends in pain and death. It claims that we can sin without being found out, when everything that is done in secret "shall be proclaimed upon the housetops." It claims a power to hold its servants and victims that it does not

possess. It even argues to those whom it has deluded that all is lost, when Christ, Truth, can and does liberate from all sin and the effects of sin. In fact, the devil (evil) is in every respect "a liar" and "a deceiver" and there is no truth in him. And if there is no truth in evil there is and can be no reality in it.

3. Evil is untrue since it has no Principle. All forms of evil, as well as sin, are a transgression of the law of being, reality; they are "lawlessness." This explains why evil is unknowable, all efforts to know its claims of evil as real having invariably resulted in hopeless contradictions. As we can know two plus two equals four, or any other statement of truth, but cannot know that two plus two equals five, or any erroneous belief, so we can know God and His manifestation, but cannot know evil. We can only believe in evil, and all belief in it is false belief, falsehood, or a lie. We can know the truth (good) which evil claims to counterfeit; we can also know that the evil is not true, and this knowledge sets us free from its illusions, deceptions, and false assumptions. Because God and His universe, including man, are good and real, they are knowable, and to know them is to have freedom, joy, and harmony as well as life everlasting; because evil is unreal, it is unknowable as an entity; and to know that it is unreal, and how and why it is unreal, is to be free from the false claims of evil and its unlawful demands upon us.

4. Evil is unreal since it is the opposite of good. "God is Love;" evil is that which opposes Love and its manifestations. God is Truth; evil is a falsehood which denies the truth to make itself appear to be true. God is real and eternal Life; evil is only an unreal and false sense of life, claiming the power to oppose the health, harmony, joy, and immortality of man and the universe. Evil is the "adversary" which opposes, misinterprets, and denies everything that is true, real, good, and worthy. It is not anything in and of itself, but it claims power to oppose the human perception, recognition, and love of God and His infinite manifestations of good. In the end, this will be seen to be a false rather than a true claim; for our deepest insight and experience teach us, no less than does revelation, that there is no success in evil and no success for evil. It can only destroy itself.

5. Evil is unreal for the reason that it is a counterfeit of reality rather than any part of reality or an expression of

anything that is good and real. It does not have the power, intelligence, or ability to make anything that is real. It merely gives a false, material, sinful, and sickly sense of that which is real, spiritual, harmonious, and eternal. As it can create nothing but a false sense of being, it can destroy nothing which is real, God-created, and God-sustained. The destruction of the false sense of being reveals to humanity the true, perfect, and eternal sense. As the perfect knowledge of mathematics is the destruction of all erroneous beliefs about mathematics and the proof of the perfect science of mathematics, which is wholly uncontaminated with any sense of error, so the knowledge of God, good, is the destruction of all erroneous beliefs about God and His perfect creation.

6. Evil is unreal for the reason that it is the absence of the good. Its experience is the awful penalty we pay for failing to know, to love, and to live, that which is true and good, real and right. As "God is light, and in him is no darkness at all," so evil is darkness and in it there is no light at all. When it claims to be light and to have light, it claims that which is not its own. The sense of moral darkness like the sense of physical darkness is not an entity, but simply the absence of light. As the sense of physical darkness disappears only with the coming of light, so evil disappears only with the coming of Christ, divine Truth. In other words, there is no way to get rid of the sense of evil, but to see it as evil (unreal instead of real) to repent of it, to forsake it, and to know, love, and do that which is true, real, and right; that which is of God. There is, indeed, no satisfactory explanation of evil except an explanation which so exposes, rebukes, and denies its false and wicked claims that it destroys them, and no adequate solution to the problem of evil that does not overcome all evil with good. This is the solution offered by Christ, the Christian Theism of Christian Science.

As has been previously indicated and partially developed, this is the best and only satisfactory solution to the problem of evil that has or can be offered. This is made still more manifest in the light of the following considerations:—

1. It is the only solution that satisfies our deepest sense of what ought to be; the only solution that makes possible a perfect God, a perfect universe, a perfect man, and a perfect salvation from all evil, materiality, ignorance, sin, sickness, and death. All other interpretations of evil deny God's

allness or His goodness, or tend to rule Him out of the universe.

2. Christian Science relies wholly and absolutely upon God, and upon purely spiritual, good, and Christ-like methods for overcoming evil. Other systems rely, in part at least, upon one error to overcome another.

3. Christian Science affirms the allness of God and the unreality of evil, and denies all the claims of evil in such a way that it heals, purifies, and redeems the human sense of existence. It makes clear that this spiritualizing, healing, and redemptive work must continue until the forever perfect, real and permanent man and the universe come into perfect expression. In this respect, it wholly differs from all philosophies and religions which deny permanent and eternal existence to the universe and man, and teach that all things will be finally absorbed in God. As Christ, it comes that we may have the kingdom of God, abundant, permanent, conscious eternal life, and a perfect universe, instead of a sinful, sickly, and dying sense of man and the universe.

4. The purely Christian or Christian Science method of knowing and dealing with evil is the only way that does not tend, partially at least, to encourage and perpetuate the claims of evil. By knowing God to be altogether lovable and all-powerful, and evil altogether repulsive and, in the truest sense, fleeting and unreal, Christian Science gives the surest and strongest incentive to virtue and the most effective rebuke to vice of all ethical and religious systems of our time. It is indeed the most ethical of all modern philosophies and religions. It reveals God, good, as so worthy of our entire devotion, and evil as such an awful deception, that it causes one to turn to God and the Christly life as a refuge from the contemplation as well as from the practice of evil. Lastly of all, it destroys the fear and sense of evil.

Does Christian Science, in destroying the sense of evil, answer the last argument for the reality of evil; viz., "Whence the illusion"? Yes, in the only way it can be answered. It does this by revealing the falsehood of the illusion in such a way that there is no longer any illusion to be explained. This is all the explanation Jesus made and all the explanation there is. There is no necessity for any other.

As this article may be read by those who have not

studied the Christian Science text-book, "Science and Health with Key to the Scriptures," and other published works of Mrs. Eddy, the Discoverer and Founder of Christian Science and the Leader of the Christian Science movement, I wish to say that I am indebted to her for the Christian Science point of view which I have attempted to set forth. I also wish to say that the things that I have said, with reference to the solution offered to the problem of evil by Christian Science, have been much better expressed by her. With all the help that Mrs. Eddy has rendered her followers in their efforts to understand and demonstrate the truth of Christian Science, she is still far in advance of even her best students in the ability to adequately formulate and apply this truth to all the problems of thought, life, and being. And the fact that she has discovered and made intelligible the divine law of being, healing, and salvation, entitles her to a unique position in the history of philosophy, science, and theology. As consecrated and successful as has been her life in other phases of the Christian ministry, her greatest, most far-reaching service is expressed in the fact that she has made clear to human apprehension the demonstrable Science of Christianity and all true religion; the understanding of Divine law by which all may overcome error through Truth and attain to conscious unity with God, in whom there is no evil and no sense of evil.

Christianity has abler advocates than its professed defenders, in those quiet and humble men and women who in the light of it and the strength of it live holy, beautiful, and self-denying lives. The God that answers by fire is the God whom mankind will acknowledge; and so long as the fruits of the Spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them in some form or other is the secret of truth.

JAMES FROUDE.

The work of God does not so often lag because we are discouraged, but we are discouraged because we allow the work to lag. The best preventative against discouragement is to push on the work with all possible zeal, whatever difficulties may be in the way. The workers least subject to discouragement are those who work the hardest.

ANON.

SIGNIFICANCE OF THE LOGICAL PROCESS.

M. G. KAINS.

TO those who have had difficulty in the study of mathematics the writer's experience may prove interesting. The master was too selfishly ambitious to pay much attention to the less gifted pupils, among whom the writer numbered himself, and the result was that the more gifted members of the class were soon far ahead. In spite of what he then thought was the right way to study, the writer could not prove a single problem when questioned by the master or the class. He could, however, work out some problems by following the letter of the rule. The performance was merely the application of the letter which had been committed to memory. The feat of solving scores of problems in this way, gained in difficulty with each new proposition attempted, and it was small wonder that discouragement grew into despair, so far as this study was concerned. No help was forthcoming from the master; being a mathematician rather than a teacher, he could not, or would not, waste time in the apparently vain attempt to explain.

After several months the writer mentioned his difficulty to a young man who was fitting himself at home for college. This man said, "Why, you are studying the wrong way. The problem must not be committed to memory, but reasoned out. If this and that be true, then such and such must be the result, because—," etc. That cleared up the whole matter. The writer took fresh hope, made one successful attempt after another, and gradually gained confidence as he proved his ability to demonstrate the propositions. The result was that by diligent application he caught up fairly well with the average members of the class before the year was out.

Prior to his enlightenment he thought the subject of geometry the most useless and uninteresting thing he had met with up to that time. After this, however, he found it to be fascinating in its invincible logic, its definiteness, and its practical utility. In college it became his favorite mathematical study—if any branch of this absorbing subject could be so distinguished.

This experience furnishes a valuable lesson for the person who takes a similar attitude toward Christian Science,—

who merely reads the text-book, who tries, or has tried, to commit parts of it to memory, in the hope of seeing the words do the work. Such a procedure invariably results in disappointment; for "the letter killeth." Of itself it has no more inherent value than the signs and symbols used in geometry. Without logical reasoning, problems in geometry cannot be demonstrated, and without the spirit, problems in Christian Science cannot be demonstrated. In the study of geometry the student must admit certain definitions. Unless he accepts these he can make no progress whatever. When he has accepted them he is required to prove a statement, which he does by drawing conclusions logically based upon these definitions. Other statements follow, which are proved by drawing deductions from the first one proved. The definitions form the basis for the early problems, and these in turn form the foundation for the more advanced. Thus the whole subject is built up. Until it is practically applied, however, it is merely a mental study; but when applied to architecture, for instance, it finds tangible embodiment in great buildings, bridges, etc., while to a score of other interests it lends its power and leads thought in definite and fruitful channels.

In Christian Science the same law obtains. Definitions must be accepted or no progress whatever can be made. When these are accepted then a statement must be proved by them in precisely the same way as in mathematics; namely, by drawing logical conclusions from the definitions accepted as a basis. Here, too, the proof of the first proposition becomes a partial basis for succeeding ones, and in this way our understanding of Christian Science is built up. Its application is, however, far more definitely connected with human needs than is that of mathematics, for it is the Science of Life. By rightly applying its rules to daily problems, the student can and does secure in a far more tangible way the products of correct thinking, and as each problem is solved he is stimulated to increased effort in the right direction.

But what are these definitions, where are they to be found, how are they to be applied, and what are the results? In answer we can say that they are stated clearly and comprehensively in the Bible, and that they are accepted by professing Christians the world over. God is Spirit. God is Love. God is Truth. God is the only cause and creator. Unless these definitions be accepted no progress can

be made in Christian Science, and Science and Health teaches us how to make practical use of them.

The first deduction to be drawn from these definitions is that God must have created something, else how could He be a creator? This is self-evident. The second deduction is also self-evident; namely, that God's creation is spiritual, since it is universally admitted that an effect cannot be unlike its cause. The third is that God loves His creation. Is it reasonable to conclude otherwise? The fourth is that God's creation is true.

From these definitions and primary deductions the student proceeds to make specific application, with a view to definite results. His advancing steps are logical, and any deviation from their order precipitates failure. No matter how signal a failure, whether in mathematics, Christian Science or anything else, only one thing is proved by it; namely, that the Principle and rule have not been adhered to.

As a specific example or problem the student, let us say, exhibits what physicians diagnose as a cold. He reasons perhaps thus: God is the only creator; God made man in His image and likeness; therefore, man possesses only God qualities. Now, either God has created colds or He has not. If He has, then I am justly entitled to one, and I have no right to interfere if He sends me one. My interference would be useless any way. But a cold represents disharmony,—disease. It is, therefore, unlike God and not of His creating. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." I conclude, therefore, that God does not send a cold, and that I have only to exercise man's God-given dominion to master it. I have only to make this truth real to my thought—that God, being Love, sends me only good. By so doing I shall bring only good into my experience and the cold will disappear.

In a similar way all human disabilities are met and mastered, and thus the student progresses until he can say, God is "a very present help in trouble;" "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." He has delivered me. Therefore I will rejoice, "for I know whom I have believed."

THE RELEASE OF THOUGHT.

REV. ARTHUR REEVES VOSBURGH.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.—JOEL, 2: 28, 29.

THE release which Christian Science brings includes vastly more than escape from conditions of sickness and disease. Its real work, its immediate and permanent mission, is the destruction of sin,—its divine forgiveness. Or, to put it still more specifically, the work of Christian Science is to eliminate from human consciousness everything that is not in the likeness of God. Its appointed task is "to undo the heavy burdens, and to let the oppressed go free." This is a negative designation of its work. Affirmatively, positively, its mission is to bring to light the real man who is God's likeness, and to reveal the infinite resources of good which are his divine endowment. In this higher understanding of man there comes to human thought not only the means of escape from sickness and sin, but release from many a condition of limitation that has fettered his freedom. With the realization that man's origin is in infinite Spirit and not in modes or conditions of matter, there comes a growing sense of freedom from any claims of mortal heredity and environment, and there is revealed the life that never grows old; there is found an intelligence which combines a fine discernment and a virile grasp, and whose buoyant spontaneity and beauty only increase with the unfolding years. A new sense of the Love that never fails, enters consciousness. Here human affection finds a heritage of unfolding freshness and fairness.

This spiritual understanding is the direct impartation from God to man which is referred to in the passage from Joel, above quoted. Among the results of this universal baptism will be these: "Your old men shall dream dreams; your young men shall see visions." This, according to accepted human experience, constitutes a paradox. We do not look to the young man for the vision of the seer. This insight comes, it is supposed, to those of ripened experience, who through years of reflection and contemplation have gained the discernment that penetrates the unseen.

On the other hand, age is not the period of dreams. This is given to the buoyant fancy of youth, ere poetry and romance have fled and stern experience has "disillusioned" the hopeful dreamer,—the one who believes and trusts to ideals too beautiful and transcendental for mortals to make practicable. But the prophet's assurance is that "old men" shall dream dreams, and "young men" shall see visions.

The time is come when, through demonstrable Science, the Spirit is being poured out "upon all flesh," is being given to the sons of men as a universal bestowment. In its workings it is bringing abundant illustration and fulfilment of the sacred writer's paradox and prophecy. The limitations of time and sense are being removed, and the Divine power which man, as God's likeness, reflects, is coming into demonstration. In this demonstration youth is given the clear vision of the unseen, and an endowment of its wisdom; while age finds life's unfoldment to be with added brightness and beauty, and it likewise finds youth's ideals to have been fore-gleams of present realities. All this comes through the realization that God is the source of ideas, that man does not originate any true thought, but reflects divine Mind; and that the same resources of intelligence and power are open alike to all, without distinction as to age or condition. There comes, furthermore, the assurance that every Divine idea constitutes a human ideal, and carries with it the authority for its own practical fulfilment.

One of the supposed laws which have obtained in human belief, and which this scientific release of thought obliterates, is that embodied in the popular saying, "It is hard to teach an old dog new tricks." It is generally held that when mature age has been reached, character has been formed and there can be no essential change; but some of the experiences which Christian Science has brought to its followers have, strange as it may seem, disproved all this. People well into, and past middle life have experienced a strange breaking up of old characteristics and conditions. New capabilities have come to birth, sometimes through the sore travail of mortal sense. Obtuse, unimaginative natures have awakened to a keen, undreamed-of sensibility; while to fine, sensitive temperaments there has come an unknown poise and peace. Lines of limitation which have been drawn to mark an age-limit beyond which successful endeavor in new lines of culture and develop-

ment could not go, have been proven fictitious. Enough has been done in all planes of human effort and activity to prove that the laws of limitation set to debar man from reaching his ideals of intelligence and lofty achievement are of human procurement, and have neither sanction nor authority save that of human belief. This belief is annulled by scientifically understanding how we "are complete in him," and how "All things are possible to him that believeth."

All this higher unfoldment is a free spontaneous process which is given to the thought that relinquishes its belief in an independent power and intelligence of its own, and which joyously adopts the apostle's injunction,—"Let this mind be in you, which was also in Christ Jesus." In indicating the higher range of possibility which this confers, Mrs. Eddy teaches that mental unfoldment does not of necessity depend upon educational methods and processes, and that our capabilities can only be brought out by the recognition of the spiritual freedom which the understanding of Truth brings to man. (See Science and Health, p. 89.)

Still more marked and still more vital in its work of bringing to light the real man, its revealing "of the sons of God," is that which the Christian Science ideal works in moral attainment and adjustment. This ideal, in the consciousness where it has received acceptance, becomes an insistent and persistent summons to be perfect, even as our Father which is in heaven is perfect. This divine ideal constitutes man as God's idea, spiritual and not material; and the unfoldment of this divine idea not only expels vice and crime from the individual consciousness, but relentlessly pursues every fault and failing and imperfection, thus establishing the conviction that the process must go on until everything unlike the divine likeness is destroyed. Thus is fulfilled the order of divine wisdom in which those who are "called"—all God's children—are "predestinated" "to be conformed to the image of his Son."

In a lecture Wendell Phillips once made the declaration that "God never permitted any man to hold an ideal too beautiful for His power to make practicable." Ann Preston heard this statement, and, under its inspiration, on reaching her home she wrote a poem to embody its sentiment. Of this poem the first and last stanzas are these,—

Men take the pure ideals of their lives
And lock them fast away,
And never dream that things so beautiful
Are fit for every day.
So counterfeits pass current in their lives,
And stones they give for bread,
And starvingly and fearingly they walk
Through life amongst the dead,
Though never yet was pure ideal
Too fair for us to make our real.

. . . . . .

Thine early dreams, which came in "shapes of light,"
Came bearing prophecy,
Commissioned sweetly to unfold
Thy possible to thee.
Fear not to build thine eyry in the heights,
Bright with celestial day,
And trust thyself in simple faith
To thine inmost soul alway,
And God shall make divinely real
The highest forms of thine ideal.

There is a relief from the burdens of sickness, an escape from the bondage of sin, and a release from the false limitations that have hindered the way to man's divine ideal and destiny; and this release is through the outpouring of the Holy Spirit,—the coming of the spiritual understanding which is Science. To this understanding all good is possible, as its divine heritage.

The Psalmist writes, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Every ideal that reaches out toward righteousness, beauty, and Truth is a vision of the divine promise and possibility,—an eternal reality. The only condition of the ideal is that we delight ourselves in the Lord,—that we find and understand our abiding union with infinite Love.

Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

O symbol of God's will on earth
  As it is done above!
Bear witness to the cost and worth
  Of justice and of love.

Stand in thy place and testify
  To coming ages long
That truth is stronger than a lie
  And righteousness than wrong.

J. G. Whittier.

TESTIMONIES FROM THE FIELD.

IT is with a deep sense of gratitude to our wise, patient, and loving Leader in Christian Science, that I offer this testimony of my healing. There seems to be a common impression among people who know little or nothing about Christian Science, that it may perhaps be of some benefit in cases of nervous or mental diseases, but cannot possibly restore broken or wasted tissue. My testimony may encourage some one who has been influenced by this thought.

About five years ago my eyesight suddenly began to fail very rapidly, and this was accompanied by severe pain. I had worn glasses since childhood, but had never had cause to feel at all worried about my eyes. At this time I consulted a first-class oculist who told me that I was afflicted with a disease which caused, or was manifested in, a breaking-up of the finer tissues of the eye; that these fine thread-like muscles were being torn apart by a severe strain on the eyesight, and if this continued, it would result in blindness. He then cheerfully informed me that there was no possible remedy for the injury already done, but that with great care I might be able to preserve what little eyesight I had left. The future looked exceedingly dark, as I was dependent upon my own exertions for my support, and my work required good eyesight. He made an unsuccessful attempt to relieve my suffering, and furnished me with what he considered perfectly fitting glasses. This, he said, was all that could be done. I felt satisfied that I had had the best medical advice to be obtained in the city. Four months later the sight in one eye was almost gone. I was wearing dark glasses constantly, and suffering intensely.

At this time Christian Science was recommended as a healing agency. I called upon a practitioner and asked for treatment, very much as I would have gone to another oculist and asked for an examination, for I knew nothing whatever about Christian Science. On the day of the second treatment I laid aside the dark glasses forever, although I continued to wear the others. The pain gradually lessened, and after the fourth treatment I found I could read and write with ease, and without glasses, in fact they no longer fitted me for close work. I wore them part of

the time for about a year longer, and then laid them aside, or rather, destroyed them. This was more than three years ago, and my eyes are in splendid condition. The thought never comes to me to spare them at any time, and I use them almost constantly.

I could not begin to tell of how wisely and patiently I was guided through that first year, and indeed ever since. The practitioner afterwards became my teacher, and through the class instruction and the study of the text-book I have learned what was proven in my own case; namely, that in ever-present, infinite Mind, which is God, Spirit, Life, there is nothing "broken" or "wasted;" that substance is Spirit, and is therefore perfect, eternal, harmonious; that so-called matter is not substance, and has no power in itself to break or waste away.

I was recently led to consider the question as to what I am most thankful for in Christian Science besides my physical healing and the ability to demonstrate the truth which I have been taught. I decided it to be my church-home. I had drifted around from one church to another in search of the truth, and at last I had laid the Bible aside as a very contradictory book which I could not understand. I had spent two or three years in the study of theosophy, and finally dropped that, wondering if there were anything else. About this time I applied for Christian Science treatment, and opened the book, Science and Health, for the first time. At the time I received it, I did not fully appreciate the invitation to become a member of a Christian Science church, but I have begun to appreciate it since. I am indeed very grateful for church organization in Christian Science.

Positive, systematic, and persistent right-thinking has placed Mrs. Eddy among the world's greatest thinkers and leaders, and the objective point of Christian Science work is that all may come to a knowledge of the truth, to an understanding of man's relation to God, and the way of escape from sin and disease. It becomes, then, an individual work, for each has his own problem to solve, and the solution lies in right-thinking. Man, as God's expression or idea, is naturally good; and the indulgence in wrong thoughts is unnatural. The more clearly we realize man's natural condition, the less difficult becomes the problem, for man is free.—*Josephine Fish, Toledo, O.*

FOR a long time I have felt it a duty to let the world know some of the good I have received through Christian Science. Ten years ago I was, to sense, a very sick man. I tried doctors of three different schools, and one said I had liver trouble, another that I had heart trouble, and another that I had kidney trouble. All prescribed, and I tried their remedies faithfully, but received no benefit. I became greatly discouraged, but at this time, when everything seemed darkest, a very dear friend of my family sent me two copies of *The Christian Science Journal.* I read and re-read them, especially the testimonies, and felt that I had found the panacea for my troubles. In a few days this same friend sent me a copy of Science and Health, and requested me to read it at least ten or fifteen minutes each day. It was through respect for her that I did so, but I confess that for the first week I did not seem to get much out of it. I could, however, catch a glimpse of the truth at times, and I persevered in reading it. I very soon found, however, that I did not care for smoking any more. Here let me say that the doctor who told me I had heart trouble, said it was caused by smoking, and this alarmed me so much that I tried a celebrated cure, and three other remedies for smoking, but they did me no good, indeed they seemed to increase the appetite for it. I kept on reading Science and Health, and found in a short time that headache, with which I had also been troubled for years, had left me. I can also say the same of rheumatism of years' standing.

It shames me much to say, that after receiving so great benefit from Christian Science, I allowed myself to drift from it for a while. I neglected my duties, and began using medicines again. At last I had a very painful case of piles, from which I had suffered for a long time. This ailment came back with terrific force, and I was confined to my bed for about ten days. Through the advice of a friend I called in a doctor who was considered an authority in that line of diseases. He at once said that an operation should be performed. Then another doctor was called and he said the operation would have to be performed that evening or he would not have anything to do with the case, as gangrene had set in. Now, with the pain that I was in and the doctor's talk about its killing me by morning, I was in anything but a happy frame of mind. It then came to me suddenly that I had been very foolish, for I

had learned in Christian Science that God is all-powerful and ever-present. I immediately got up and dressed myself, went and gathered all the medicine I had in the house, and threw it out. My wife was standing looking at me, and afterwards told me she thought I had lost my reason. I then went to the telephone and called for Christian Science help, and I was helped at once, slept well all night, and on the third or fourth day I was at my work as usual. This was more than two years ago, and I have had no trouble since.

I feel very thankful to God, to Mrs. Eddy, and also to the practitioner who has been so kind and patient with me. Now why should I not be a firm believer in the blessed truth as taught in Christian Science? My daily prayer is that I may learn more and more of Life, Truth, and Love.

Milton A. Free, Omaha, Neb.

IN this age of spiritual aspiration it is not surprising to find that many Christian Scientists, in their search after good, have passed through a variety of phases of human thought before they learned of the divine Principle through whom they are demonstrating life's problems to-day. I do not remember the time when I failed to be interested, in a vague sort of way, in the deep things of life. Vague, because an extreme delicacy seemed to prevent me from undertaking consecutive study, and later, as I grew into womanhood, the world and its pleasures, physical and intellectual, occupied all the time that health permitted. Traveling the world over many times in search of health and happiness, I naturally came in contact with many phases of religious thought. The so-called free thinker, the spiritualist, the theosophist, and many others propounded to me their varied opinions, but none took any permanent hold on my imagination. Like my parents, I was a member of an orthodox church. So as time passed and as one experience after another came into my life, I listened and took what seemed good and left the rest, concluding that if we did the best we knew under the circumstances we would not go very far wrong.

It would take too much space to tell all that Christian Science has been, and is, to me. Sufficient to relate, that it was not until I understood the healing power of Christ as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I was completely freed from

spinal weakness, neuralgia of a very distressing nature, a functional trouble of years' duration, and many minor complaints. More particularly, however, would I emphasize the moral teaching of Christian Science. We have always been taught that if you are good you will be happy; but how may we be good? This is the great blessing that our beloved Leader has given to the world. She has discovered the "how," and made the understanding of the great Principle of being, so long sought by sage and philosopher, so simple that they who are willing to follow her instructions can see as they proceed, that the day is not very far distant when all will realize the blessed consummations predicted in Revelation, when all tears will be wiped away. This is what Mrs. Eddy has made possible,—the Christ-like life here to-day in all its fulness,—and it is only by following the steps of the Master that we can fathom all that Christian Science means.

The joy of having the Bible as an impersonal guide and friend is unspeakable, and probably one of the most remarkable results of Mrs. Eddy's discovery is our changed attitude towards the Bible; and perhaps the most remarkable experience enjoyed by students of the Bible and its "Key" is the wonderful illumination which comes with each perusal. Truly infinite Truth forever unfolds its beauties whenever we approach it with this new understanding! During my short life in Christian Science, only five years, I have had the privilege of seeing some wonderful effects of the healing power of Truth. I have known of cases of poison, cancer, rheumatism, indigestion, influenza, etc., quickly overcome by truth, but perhaps my greatest satisfaction was gained through the overcoming of that disease called "opposition to the truth," or "opposition to Mrs. Eddy."

Rejoicing in such freedom, is it any wonder that our thoughts go out in deepest gratitude to the one who has made this freedom possible? Rather should it be considered strange if the reverse were the fact. Not only has a sense of gratitude been awakened towards our present helper, but perhaps never before have the hearts of men been lifted so near to God as to-day in Christian Science. Gratitude to the Giver of all good and to our Leader is a note which strikes one afresh as we advance in this new-old teaching; and gratitude is no longer a form of words, it is truth demonstrated. It is only by demonstration that we

can prove our gratitude in striving humbly to follow in the way indicated by the great Teacher, Christ Jesus.

S. Darchy, London, England.

FOUR years' study of Christian Science, and what a wonderful four years! As I look back, a feeling of awe and gratitude moves me. What a change! Four years of trying to know God—good—as He is, as against the far greater number spent in trying to know Him as He is generally conceived to be. Upon what foundation is the change based? A new Bible, or an unauthorized revision of the old? No. The Bible is still the same,—the same commandments, examples, teachings, illustrations of God's goodness; the same accounts of our blessed Master's life, works, and resurrection; but,—but, what? Only this, that until Christian Science came to help me, and I had studied its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in conjunction with the Bible, I was doing what countless thousands of others who really desire to know God, have been and are still doing. I was searching for, and trying to obey an impossible God, —a God who knows good and evil, love and hate, harmony and discord, health and sickness, life and death, a God who is Spirit but who creates materially. Truly an unknown God and ignorantly worshiped. I feel most grateful to God for the great revelation through our Leader, Mrs. Eddy, which she has so clearly, simply, and yet majestically set forth in the Christian Science text-book. Words are too feeble to attempt an expression of thanks. The only possible return is to prove my sincerity by my life.

These are some of the fruits I have experienced in trying to know God as He is. For many years I had worn glasses on account of defective sight, and would never have attempted even to walk in town without them, while for reading they were equally indispensable. Now I can see better than ever I could with the glasses, and cycle freely in town, dodging in and out amongst the traffic with the greatest freedom. No special treatment was given for this, it simply came to pass after I had been studying Science and Health for about eighteen months. Another demonstration was in connection with a bicycle accident. One Wednesday afternoon, while cycling home, I encountered a dog-cart coming round a cross street. I was going at a smart pace, and the driver of the vehicle took the curve so sharply that there

appeared to be no escape; consequently I attempted to jump from the machine, but in doing so caught my foot somehow and fell with great force upon my left hand. It needed no one to tell me that that member was damaged, and only by persistently declaring (mentally) the allness of God, was I able to rise above the sickening feeling that came over me. On reaching home it was found that the wrist and arm were greatly swollen, discolored, and so stiff that they could not be raised. The pain also was intense. After dinner, during which only one hand could be used, I stated that I had promised to relieve the pianist at the Christian Science meeting that evening, and I would go in early and arrange for a substitute. Accordingly, on arrival, I briefly informed the First Reader of what had taken place, and stated that it would be necessary to get some one else to play. The reply assured me that divine Love would enable me to play. I sat down for a few minutes, and after having received a treatment, I went straight to the piano and completed all the required music. There was nothing in the playing to indicate inharmony, in fact the occurrence only became known when I told of the demonstration at the following Wednesday evening meeting. Treatments were continued, and two days after the mishap I resumed the bicycle.

Another evidence of the power of Truth was in dentistry. From childhood I had a very ugly top row of teeth, which had been disfigured by the excessive quantity of medicine taken. It was always known that a new set would be required, but that operation was put off indefinitely. One morning, however, one of the teeth snapped, rendering further avoidance of the dental chair impossible. That afternoon, armed with Christian Science, I visited the dentist for the purpose of arranging a time. He said that "now" would suit him. After some demur on my part, which was occasioned by fear, I remembered that Truth is ever-present, and took my seat. Five teeth were drawn, and at my request the impression was immediately taken for a new set. The result was that the new teeth were fitted within twenty-four hours of the extraction, and only two meals were partaken of which differed from those of the remainder of the family, and this only because I was actually without a top row of teeth. Time would fail to give even a brief outline of other demonstrations of this new-old truth. Headaches, insomnia, fevers, cuts, bruises, financial

difficulties have all yielded to the power of Truth, and this calls forth gratitude, not in words, but in deeds and a consecrated life.

Chief of all the blessings, however, is the spiritual uplifting and joy which follow as a natural consequence of knowing God aright.

Wilfrid S. Iliff, Brisbane, Australia.

FOR twenty-five years I was a member of an orthodox church, loving it and seeking to be active in its good works. During a part of this time I was a sufferer from physical ills, but it never occurred to me that I should look to my church for relief. I was under the care of skilful physicians and used medicines in great quantity. Then came a crisis. Disease in many forms had so fastened itself upon me that my heart was filled with discouragement. I was a weary invalid and, as I felt, a fast growing burden to my friends.

My right arm had become entirely useless and my hand so swollen as to be unnatural even in appearance. For four months I was quite helpless, confined to my bed, and having to be waited upon like a child. One of my good doctors pronounced my trouble rheumatism in its most aggravated form, while another declared it a case of blood-poisoning. I did not then know that there was any help besides *materia medica*, and it was there I placed my sole reliance,—employing three physicians at one time. I was also suffering from a dread of a surgical operation which had been advised as a relief for another serious complaint.

This was the state of things with me when first I heard of Christian Science. There were times when I could go out, accompanied by some member of the family. One day, while calling upon one of my medical advisers, I was told that I should be compelled to go through the remainder of my life with withered fingers. This sentence deprived me of my last hope, and I went into a neighboring store, and there, in tones of bitterness, bewailed my fate. This proved to be the dark hour before the dawn, for there I met a pitying friend who asked me why I did not try Christian Science. "If you could see my hand you would not think that Christian Science could ever help me!" I cried. The friend did not wish to see my hand, but advised me to have a talk with a Christian Scientist who was an old friend of mine. At this, there came quickly to my mind the recollection of the sharp criticisms of Christian

Science to which I had listened, and which I had expressed, but with it came a lurking desire to apply for the help that others had professed to find. But could I dare seek aid in what I had heretofore despised, and so prove disloyal to my own much-loved church and to the physicians who, with unremitting kindness, were doing all in their power to aid me? Truth answered this question for me.

A day or two after this chance meeting with my friend, I found myself, with my daughter, in a trolley-car, sitting face to face with the lady of whom my friend had spoken. She was not only an old acquaintance, but a former member of my own church, who, greatly to my astonishment, had left it to practise the strange, new teaching. "Why," she exclaimed, "is your hand still in bandages? What faith you must have in *materia medica!*" Then I repeated what our mutual friend had said, and of her proposition that I seek the aid of Christian Science. "And why not?" she asked. "Because," I whispered, "I don't believe in it." Looking at my daughter, she only said, "Bring your mother around to our meeting to-morrow night."

Christian Science became a subject of warm discussion in our home that evening, and many were the objections made. "They would insist on your taking off your bandages and doing other impossible things," said they. The thought of making the trial was gradually growing more attractive to me, and I secretly determined to brave opposition and go to the meeting to which I had been invited. I did so, and became inspired with a new and living hope when I heard the wonderful news told there, and the thankful, hearty testimonies, which appealed to me so strongly that I no longer hesitated, but was ready to do whatever was required of me. The fear of disloyalty to my church soon vanished, and I was sure that my good doctors would be glad if I could find relief from any source. I soon learned that if Christian Science could not help, it certainly could not harm, and a talk with a good Christian Scientist was like talking with one's minister or Sunday School teacher. At the second treatment all pain disappeared from my shoulder, and later, when I could begin to move my long-unused muscles, I felt that I was being "born anew." My astonishment and joy were equal, but as the swelling receded from my hand and arm, and they became natural, I still found myself a victim to the fear of that surgical operation to which I had been sentenced, for a

remaining complaint, of which I had not spoken to my practitioner. Afterwards this fear yielded, and the disease with it. I was free, a well and useful woman,—cured by Christian Science.

Since then I have been a sort of missionary in the work, telling the glad tidings to many willing ears, and rejoicing in the good I have seen accomplished. I have found much help in class instruction, and hardly know how to express my gratitude to the author of Science and Health, to my teacher, who was also my practitioner, and to all those in the "household of faith" who have helped me to find health and peace in Christian Science.

Mrs. Margaret E. McQuide, Troy, N. Y.

I WAS lame from birth. The condition was supposed to be prenatal,—a sort of birthmark, which gradually increased all my life, as nothing in a medical line could ever help me in the least. At the age of twenty-eight years, my right limb was two inches shorter than the other, and a great deal smaller, especially below the knee, where the muscles were all wasted away. I had never moved my toes, and the ankle joint very slightly. I was unable to put my heel to the ground,—I walked on my toes. As I stepped, instead of the muscles extending, there was a contracted and rigid feeling in the limb, which affected the whole side. My right shoulder was constantly higher than the other, and my right arm and hand was very much weaker than the left. I had always had poor sight and other trouble with my eyes which was hereditary, and it was for this trouble that I was led to try Christian Science. The practitioner, noticing my lameness, said it could be healed also, so this was included in the treatment. Soon afterwards, much to my surprise, I found as I walked that the muscles, which had never before been active, moved. On account of the inaction there had been very little sensation in the limb.

The limb gradually elongated until now it is the same length as the left one. I can move my toes and ankle freely, and the limb has increased in size. My shoulders are even and my walk is natural. The oculist who treated my eyes said I would never be able to see without glasses, as I had one of the worst cases of astigmatism he had ever treated, but now my sight is normal without glasses.

I shall ever feel grateful to Christian Science and to the

faithful practitioner for the help received, both spiritually and physically.—*Marie Stevens, Los Angeles, Cal.*

SIX years ago, through the influence of a friend who had been greatly benefited by Christian Science, I was led to seek its help, after being eight years a physical wreck. During these years of physical torture, I had the services of the very best medical skill in this city, in addition to the use of innumerable patent medicines, electricity, exercises of various kinds, and a sojourn at a famous health resort. But, with all these heroic measures, I grew none the better, but rather became worse. As a finale to my search for health through the means just described, my doctor, who is considered one of the best in this city, concluded that nothing could be done for me, so far as he knew. I had reached a like conclusion, for I honestly confess that after eight years' trial of "medical science," the end was much worse than the beginning. My doctor, a noble, conscientious man, for whom I yet entertain the highest regard, encouraged me somewhat in these darkest hours by giving as his opinion that I would not succumb to the inevitable within six months or a year, or possibly slightly longer; only that he would be frank with me, he could not see that anything could be done to relieve me. Man's extremity is, however, God's opportunity, and in less than one month after the ultimatum of *materia medica*, I saw in my friend, mentioned above, "signs following," of the healing by this new-old method,—Christian Science. He brought to me the good tidings of how he himself had been healed after many years of suffering. Such a change as was to be seen in this friend,—one whose veracity I could not doubt, ought to have been a sufficient confirmation then and there of the great blessing I was to receive from Christian Science, but, withal, I was skeptical, preferring rather to believe that there was no such good fortune for me, even in Christian Science. After perhaps one week's time, in which the friend talked with me considerably of the great blessings Christian Science had brought him, I consented to place myself under treatment. Meanwhile my faith was small, and at that time there were no practitioners in this city. Simultaneously the friend and I wrote to a practitioner in a distant city, the one through whom my friend had been helped. But for the skepticism which I had as to favorable results, I should have known almost the mo-

ment the letter reached the one to whom it was addressed, for, after a sufficient length of time had elapsed for the letter to reach the practitioner, I began to feel a great relief, an uplifting, as though I were literally lifted from the earth. The treatment was continued for ten days or two weeks, and meanwhile the feeling of freedom continued. This few days' experience created within me a feeling of security that I had at last found that which I had longed for,—a way whereby I was to find relief from suffering. The great benefits received from the few days' treatment stimulated within me a desire to know something about Christian Science; accordingly, I purchased a copy of "Science and Health with Key to the Scriptures," and began a systematic study of the Bible and this wonderful book. These have been my only physicians for the past six years, and though I have encountered many trials, physically and otherwise, I have applied the teachings of Christian Science to all of them and, truly, "Out of them all the Lord delivered me."

It is now in order, I believe, to go back to the beginning and relate some of the troubles which possessed me at the time Christian Science first found me. Four years of chronic indigestion, excessive use of tobacco, in its various forms, together with insomnia had so wrecked the nerves that I seemed on the verge of nervous prostration for perhaps two of the four years. Nothing seemed to afford me the slightest relief, not even rest and relaxation. Those only who have had a like experience can justly realize my condition. Chronic constipation, spinal trouble, severe headaches, a strong tendency to influenza and tonsilitis, these all yielded to Christian Science treatment. The latter had never failed to appear with each recurring winter, and I was keenly susceptible to cold. Though there have been symptoms of the return of the influenza, on two or three occasions, I have been able to prevent its actual development. For fifteen years I was addicted to the tobacco habit in all its forms, but now the thought of a cigar is distasteful.

One of the severest tests to which I have been subjected since knowing of Christian Science was that of a case of small-pox, which I contracted during the rage of that disease in this city about twelve months ago. By realizing the omnipotence of God, and man's relation to Him as Christian Science teaches, I was, after a short time, freed

from every symptom of the disease, though not without experiencing some suffering, attendant upon this disease. It might be of interest to state that there was never at any time during the progress of the disease any indication of it to be seen on the face, though the body was completely covered with the marks. Many minor ills have yielded to the truth as taught in Christian Science, and last, but not least, melancholia of the decided type has been banished, and where before I could not see that life was worth the living, so empty did it seem, I now have a widely different view of existence, and can see that there is health and happiness, peace and plenty for all, and that we shall learn how to appropriate these things in proportion as we understand Christian Science.

I should not conceal the fact that I have found Christian Science a help in all times of trouble. I have not only applied this truth to physical healing, but to my work, and to my every-day affairs, problems, etc. Formerly, I found the eight and one half hours which I devote to my work, very fatiguing, but since knowing Christian Science I have, on several occasions, devoted eighteen and nineteen hours out of the twenty-four to my work with but slight fatigue. I also labored under the impression that I must have at least one vacation each year, and submitted to a great deal of inconvenience and difficulty to obtain it. Under the same conditions, I applied my energies strictly to my work for five consecutive years without a vacation and with no perceptible bad results.

I am thankful to Christian Science for these and many other blessings, too numerous to mention. I am also very thankful to Mrs. Eddy, who has so long, so faithfully, and unselfishly devoted her time to a cause that has blessed thousands upon thousands of suffering humanity.

Robert Calvin Humphrey, Knoxville, Tenn.

THREE years ago, and for several years before that time, I was on the verge of nervous prostration; but I had little children and no one but my husband to help me with them, and he having to attend to his business, I was obliged to keep up. In September, 1901, I began to think of Christian Science, and in October of the same year I bought Science and Health, read it through, but could understand very little of it. However, I learned and constantly held in thought that God gives us strength to do all that we are

called upon to do. In January, 1902, I found my faith tested, as I had to nurse three boys through scarlet fever, and was not in a position to hire any help. As the doctor pronounced them out of danger, I had more time to think of myself and felt the need of help, so I sent for a practitioner. She came to see me, and that encouraged me. She asked me if I wanted treatment for my physical condition alone, and I told her that I was dissatisfied with myself in every way, and wanted all the help I could get. She told me that all I could get would cover everything that man needed. With the first treatment I took off glasses which I had worn for eleven years. While before I could not read, write, or sew without them, now I do not know where the glasses are. In a month I was cured of nervousness. In the following July I had a baby born under Science treatment. With the first three children I had been from four to six weeks getting my strength, but the day that this baby was twelve days old I took lunch down town and did some shopping.

Last September I was blessed with class instruction, and was helped so much that for several months I have overcome, for myself and children, every ailment that appeared. In April, 1904, another little one came to us, and I was enabled to know that error has no power. The sixth day afterward I went out, and I was able to do my own work and take care of my baby without the slightest discomfort.

I wish to let every one know how grateful I am that I have found "the true God," and I am grateful to our Leader for her work for us. I am also grateful to the practitioner and to my teacher, who have so faithfully obeyed the Golden Rule. None but those who have been through the fire, know the blessings which Truth gives us, and the help that our *Journal* and *Sentinel* are. The healing means a great deal, but the restful, settled feeling and the happiness are far more.

Mrs. Margaret Smith, Chicago, Ill.

THE sense of love and joy that came to me as I caught the first ray of light through Christian Science will never be forgotten. It came while I was reading Science and Health. My trade is blacksmithing and shoeing, and while at work one day, it seemed as if something gave way in the small of my back. I started for home and could hardly walk to the house,—a distance of about two hundred feet.

I lay down on the couch in great suffering. In a few minutes a friend gave me Science and Health to read, and as I read a very helpful passage, I at last declared that it must be true, and then I began to think I had better get up. I did so, but with great fear of bending my back. I went to the shop, and began to feel much better, but was very careful not to bend my back. All at once I bent over, and to my surprise there was no pain. I went at the work, started the shoeing, and my back had never before felt so strong. This was about a year and a half ago, and it has remained well. Another time I went to a fire and got pretty wet. The next night I woke up with great pain in my chest and a bad cough. My wife got up and tried to help me. She got a mustard plaster, but I refused it; then she was going to have a doctor, but still I refused; and how I suffered till morning! Then my friend came in and gave me Science and Health again. I tried and tried to read, and could not see a word, but I kept on trying. At last I read a few lines and then I went to sleep for a little while. This trouble was called pneumonia. By eleven o'clock I got up and went to the shop, and after a little while I went up to the Christian Science reading room and had a talk with a practitioner, then went back to the shop and took up my work. I was healed. I have also been helped from the smoking and drinking habits, and in many other ways.

One day I went out on the river in a boat, and in some way or other I made a misstep and fell out in deep and swiftly running water. When I came up I tried hard to reach the boat but could not, and felt that I would go down, when all at once it came to me that God is All in all, and I felt like a new man. I got to the boat, and then to shore, and went quite a way down the river to get my hat. Without an understanding of divine Love I would have gone down.

Christian Science has helped my family in many ways. Some little time after I began to study Science and Health, our little boy, about three years old, seemed to have a bad cough. He would keep his mother awake all night, and so I began to declare the truth and to realize that he was God's child and that the cough was unreal. I was sure that he would be healed, and he was; he has not coughed any since.

My little girl came down with typhoid fever and was

healed under Christian Science treatment in a short time. About a year before, her younger sister had the same fever. We had the doctor in those days, and for about five weeks we could not tell whether she would be with us or not. She has had fever since then and was healed in a few hours under Christian Science treatment. My oldest son has been restored from sickness to health by this truth. My wife has also been helped in many ways, and is slowly but surely grasping the truth. I would like to relate one more incident,—how error was overcome by Truth. My little boy was playing and fell over in a spasm. My wife sent for me, and while I was going to the house, I kept declaring the allness of divine Mind. When I came into the house my wife was bathing him in hot water. I laid him on the couch and told her that he would be all right. I sent for a practitioner; she came in a few moments and I went back to work. In a few hours the child came to the shop all right.

Before, when he had these attacks, the doctor would wrap him in hot blankets, and it would be several days before he could be up again, and then he would be very weak.

For these many demonstrations of healing by Christian Science, in my family, and for the great peace and joy it has brought to me, I am very grateful to God. I am also thankful to Mrs. Eddy for all she has done for this age.

A. P. Williston, Manhattan, Kan.

WORDS cannot express the gratitude I feel for what Christian Science has done for me and mine; and to Mrs. Eddy, to whom we all are indebted for this great truth, I never can manifest enough love and appreciation. Last March our little girl, nine years old, caught a cold, which I treated to the best of my understanding, but the trouble developed into a very severe case of typhoid fever. I realized that I was unable to meet the trouble alone, and called for assistance from a practitioner, who made one personal call; the balance of the time the child was given absent treatment. For several days she seemed to fail very rapidly, being in almost constant stupor, and had a raging fever. However, she never lost consciousness, and was a firm little believer, having the faith that divine Love was making her well and that she would soon recover. It was simply beautiful. She became very weak, but there was

not a day that she would not insist upon being dressed, and sitting up, although she could be up only five or ten minutes at a time. We feel that this case of healing was a wonderful demonstration of God's love. The healing was rapid, as she was absent from school only three weeks. After the fever had been broken and my husband's fears were allayed, her recovery was marvelously quick. The next day she was able to be up a long time, and the second day was up most of the day, and was practically well.

We know that Christian Science does heal, not only physically, but spiritually. Through the "Key to the Scriptures" which our dear Leader, the Founder of Christian Science, has given us, we get a true understanding of the truth which Jesus taught. In the beautiful interpretation of the 23rd Psalm which Mrs. Eddy has given us (Science and Health, p. 578), we find great consolation. Whenever trouble of any kind seems to come to us, "Love's staff" is there for us to lean upon. Through even my slight understanding of Christian Science, I am able every day to overcome the errors of sense. I am happy to express my love for the Church of Christ, Scientist. To my practitioner, who has been so loving and kind, I am more than grateful. My daily prayer is that I may reflect more love and let my "light so shine" as to be able to do something for some one who is in darkness.

Mrs. C. F. Martin, Kansas City, Mo.

I AM, as yet, what the true Christian Scientist terms "an outsider," though my application for membership in the Church of Christ, Scientist, is now in the hands of the committee, but I happen to know that members always delight when testimonies come in from so-called "outsiders," and I feel so very closely allied to the thought that I wish to testify to the good Christian Science has done in our household, and if not encroaching too much upon space, would like to be heard through the columns of the *Journal* and add briefly to the testimony of my wife.

The healing of our daughter was certainly most wonderful. It was a demonstration that one cannot doubt, and I can truthfully say my fears have been completely and everlastingly eradicated. I now realize how serious the disease was to mortal sense, and what the practitioner and the mother, who were working night and day on the case, had to contend with. I admit that I was very skeptical of

the adequacy of spiritual power to heal. It was the hardest struggle of my life, to see my darling lying there for almost two weeks with nothing being done, as it seemed to me, to allay the fever or relieve her suffering. Of course I know now that she experienced no pain or distress. At that time I felt that I must call for material aid, yet I had made up my mind to give Christian Science a thorough test and tried to allay my fears as best I could, delaying from day to day to call in a physician, which I fully intended doing when I thought the matter had gone far enough. But, in spite of my mortal belief and opposition, Truth conquered, error was routed, and the dear girl was healed.

I confess that not until she began to improve did I learn that it had been one of the most severe and obstinate cases of typhoid fever. One of our dear friends in Science frequently came in and kindly encouraged us. The child is now well and hearty, and we are happy and truly thankful for what this great truth has done for us.

Charles E. Martin, Kansas City, Mo.

I FEEL that the very least I can do in return for the blessings brought to me by Christian Science, is to give to others a knowledge of some of the great benefits I have received, so that if any one who reads these lines should be laboring under an ailment similar to that which I had, he will know where to turn for a very present help in time of trouble. I did not come into Science as a result of personal healing. Some years ago my family became interested in Mrs. Eddy's teachings through the marvelous healing of our butler of an abscess on the knee. From that time on my mother attended the Christian Science services in Ithaca, N. Y., while I, having no decided religious views of my own, followed rather indifferently where she led. Several lesser illnesses were met and conquered during the next few years, by Christian Science. Perhaps the most serious of these was typhoid fever, but a practitioner was called at once, and within a very short time I was perfectly well, not having missed a day at my studies.

Shortly after this healing, I had what is known as an epileptic spasm. The causes were said to be overwork and a nervous shock caused by receiving two blows on the head from a base ball. A few weeks later I had another spasm, then another, until they became regular and chronic. A practitioner was called upon, and very shortly I began

to improve. In a month or two I was practically healed, and during the autumn and winter I remained in perfect health. I had, however, done very little work for myself. I was inclined to take the healing as a matter of course, and, although I was glad enough to be well, I said to myself, "Now that I am well, I do not have to bother about Christian Science any more, and I can let it rest until I need it again." About the first of the year, the symptoms of the old ailment returned, and in a very short time it was as severe as it had been during the preceding summer. I turned for aid to a practitioner in Kansas City, Mo., where I have since located. Although I was benefited from the first, I received what proved of still greater value to me, —the realization that inasmuch as I had a fair understanding of Christian Science, and had had its efficacy proved to me, I was in a position to do my own work, also that, having this knowledge, it was necessary that I should apply it *myself*. I learned that while we can be healed through practitioners at first, there comes a time when we *must* demonstrate for ourselves the power of divine Principle. I stopped treatment and began to study faithfully. I did not let a spare moment go by without either reading or realizing the truth.

The metamorphosis was marvelous. In a few days the spasms left me, and the symptoms became less and less manifest, until now I can truthfully say that I am perfectly and permanently cured of this supposedly incurable disease.

By close study I learned the deeper significance of Christian Science. I understood its beauty, and beheld its perfection. A thought of Love, infinite, impersonal Love, began to rule my consciousness. Then I realized, as never before, that "perfect love casteth out fear," and that without fear, error is powerless. I saw clearly, that to fear dust, matter, is to deny the omnipotence of God. I am utterly unable to define the depth of my gratitude for this healing. I will say in conclusion, that my heart goes out in love to Mrs. Eddy, without whose beautiful works I, and many whom I know, would be buried in the depths of sin and disease.—*Max Edgar Nye, Kansas City, Mo.*

I HAD been an invalid twelve years when I heard of Christian Science. Fourteen different physicians had told me I could never walk. I had taken very large quantities

of medicine, as my husband was engaged in the drug business and we were never without a branch pharmacy at the house. Finally the doctors agreed that the last possible resort was a surgical operation, but knowing its probable result I declined, saying, "Let me die whole." With a family of three small children, and with no possible aid from medicine, my case was helpless and hopeless I thought, but in this extremity, which was indeed God's opportunity, I heard of Christian Science and asked for treatment. I sent for "Science and Health with Key to the Scriptures" and began at the beginning to read it through. Before I had finished the reading of the book, I saw, as it were, a new heaven and a new earth, yet I was not fully conscious of what made everything so beautiful and so changed. One day, while all alone in the house, I was reading Science and Health, all the while inquiring in my own mind, "What is this? What is it that makes everything so beautiful and grand?" when the answer came, "It is the inspired Word, the truth." This was the first consciousness I had of the healing power of the truth I was reading.

At this time I wished for an article which was up-stairs, and without thinking I ran up the stairs like a child. When I reached the head of the stairs I stood in awe, saying to myself, "How did I get up here? I did not climb." I had not walked up-stairs for twelve years. Again I realized that Spirit had carried me up on pinions of love. Then came the realization of how Peter had walked on the water. After that it was no more effort for me to walk than for a wheel to turn. This was in September, 1888. I have been well ever since, and I am constantly studying and working in Christian Science.

I am trying to express my heartfelt gratitude to God by living in obedience, faithfulness, and loyalty to Him, to our revered Leader, Mrs. Eddy, and to our beloved Cause.

Mrs. Leah Sheffer Butts, Pana, Ill.

It is eight years since I first began reading Science and Health. At that time I was suffering from indigestion, severe sick headaches, which I had had from childhood, rheumatism, dropsy, and deafness of many years' standing. I had been told by kind physicians that there was not much to hope for, but I found that while they may have been honest in their views, they were mistaken. In less than three months I was relieved from indigestion, sick head-

aches, rheumatism, and dropsy. The deafness yielded slowly but surely. I had carried a trumpet for ten or fifteen years, and had said that if I could hear as well without it as with it I would be content, but I find I cannot be satisfied until perfection is gained, and by patiently following the rules laid down in the blessed Bible and our text-book, I will realize perfect hearing. I have had a few treatments for deafness, but all the other ailments disappeared by simply studying Science and Health. For many years I read the Bible from a sense of duty; now I read it from love for the truth, and each day a little more light is revealed.

Words are inadequate to express my gratitude to God, the giver of every good and every perfect gift; and to our Leader, Mrs. Eddy, for her patience, love, and faithfulness in pointing the way for us. I cannot close without expressing my love and gratitude to the many friends who have said so many kind words to help me along.

Lydia H. Bonnell, Elkhart, Ind.

SOME months ago I was in Lexington, Ky., visiting a lady who is a Christian Scientist. One day, in looking about for something to read, I picked up a *Christian Science Journal.* I opened the magazine at the testimonies and there read of a lady who had been healed of a severe case of astigmatism.

Since having typhoid fever two years before, I had suffered with astigmatism, my eyes burning with fever besides having excruciating pain. Being a "book-worm," I aggravated all this by reading constantly, until my eyes were in such a condition that I could not bear the light. I had my eyes examined by one of the best oculists in the city and he said that I had completely destroyed the muscle for "focusing," and that it might take years to repair it, and then only by constantly wearing glasses.

I had worn the glasses almost two years with no perceptible change, so I decided to try Christian Science. When I returned to Cincinnati, I went at once to a practitioner and in one week's time I discarded my glasses. In three weeks more there was no pain or ache; my eyes are perfectly whole through Christian Science. When my eyes were in such a bad condition, before I knew of Christian Science, I had said to friends that I believed God was punishing me, for now the only pleasure I ever had was

gone, because I could not read any more. I now know, through Christian Science, that God is all goodness and does not send affliction on His children. And now, instead of devouring every novel on the market, I am thoroughly satisfied with my Bible and "Science and Health with Key to the Scriptures," and each day I learn more and more of this wonderful Christ-healing.

I am very grateful for what knowledge of Truth I have; I am better and happier for this understanding, and my gratitude for the blessings received is unbounded.

Leonora Gaunt, Cincinnati, O.

I WOULD like to relate my experience, and express my gratitude for what Christian Science has done for me and my family. A little over seven years ago I became interested in this truth through a school-teacher, who was not a Christian Scientist but who told me of many wonderful things which had been done by it. I thought I would like to try the treatment but knew not where to find a practitioner. I had not been well since my last child was born. At that time I had a relapse, and the doctor called the condition blood poison caused from laceration, which kept me in bed for weeks. This left me with great fear that some worse form of disease might manifest itself unless I had an operation. I also suffered from asthma, which was so bad that at times my breathing could be heard all over the house. This held me under the constant fear of taking cold. I was also so near-sighted that without my glasses I could not distinguish any objects a little distance away.

I decided to go to a Christian Scientist, and soon found a lady whose words and look were like heaven to me. After talking a while she gave me "No and Yes," by Mrs. Eddy, to read, and also treated me. I read a few lines, and I will never forget the realization of God's presence that came to me. I recalled the pictures of trees, flowers, ripening grain, rippling streams, and could realize that His presence was everywhere. I thought to myself that nothing could turn me back. Then came my trials, but at every trial I grew stronger, and one by one my ailments disappeared. In my family of three children medicine is a thing of the past. Christian Science has helped us in every line of life, —in sickness, in business, with my children; but the greatest is the spiritual uplifting which only God, through Chris-

tian Science, can give. Words can never express my gratitude for what Christian Science has done for me.

Mrs. Emma B. Van Dorn, Chicago, Ill.

NOTICE.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE & HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

PREVENTION AND CURE OF DIVORCE.*

MARY BAKER G. EDDY.

THE nuptial vow should never be annulled so long as the *morale* of marriage is preserved. The frequency of divorce shows the imperative nature of this relationship to be losing ground, hence that some fundamental error is engrafted therein. What is this error? If the motives of human affection are right the affections are enduring and achieving. What God hath joined together man may not sunder.

Divorce and war should be exterminated, and on the principle of law and gospel, the maintenance of individual rights, the justice of civil codes, and the power of Truth uplifting the motives of men. Two commandments of the Hebrew Decalogue, namely, "Thou shalt not commit adultery," "Thou shalt not kill," obeyed, will eliminate those two flagrant evils. On what hath not a "Thus saith the Lord" I am as silent as the dumb centuries without a living Divina.

This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with "the world, the flesh and the devil," in which Love is the liberator and gives man the victory over himself. Truth canonized by life and love lays the axe at

*This article was contributed by Mrs. Eddy to a very interesting symposium which appeared in *The Boston Herald* of Sunday, March 5, based upon President Roosevelt's message on divorce, recently sent to the Senate and House of Representatives. Among the contributors to this symposium were Governor Douglas of Massachusetts, Bishop Potter, Thomas Bailey Aldrich, President Henry S. Pritchett of the Massachusetts Institute of Technology, Rabbi Charles Fleischer, Prof. Arlo Bates, and others.

the root of all evil, and lifts the curtain on the Science of being, the Science of wedlock, of living and of loving—and ascends the scale of life harmoniously. Look high enough and you see the heart of humanity warming and winning. Look long enough and you see male and female one—sex or gender eliminated—and the name man meaning woman as well, and the universe, all included in one infinite Mind and reflected in the intelligent compound idea, image or likeness called man, showing forth the infinite divine Principle, Love, called God, wedded to the Lamb—pledged to innocence, purity, perfection. Then shall humanity have learned that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God." Luke, 20 : 35, 36. This, therefore, was Christ's plan of salvation from divorce.

All are but parts of one stupendous whole,
Whose body nature is, and God the Soul.—*Pope.*

MRS. EDDY IN GOOD HEALTH.

THE following excerpts are from an article written by a reporter for *The New York Herald* and published in the March 5 issue of that paper.

"Pleasant View, Concord, N. H.
"Saturday.

"Editor *New York Herald*, New York.

"*Dear Mr. Editor*:—A representative of the *Herald* called to-day to inform me of the rumor that I had deceased some three months ago. This is an oft-repeated falsehood. I granted him a moment's interview, hoping you would refute this rumor in the next edition of your paper. I am in my usual good health, drive out every day, and attend to my regular business. MARY BAKER G. EDDY.

"To him who seeketh to find truth an ocular demonstration is by far the most satisfactory, although ofttimes even the eyes are fooled, notwithstanding the old saw that 'hearing is believing and seeing is the naked truth.' My visit to Mrs. Mary Baker G. Eddy, Founder of Christian Science, at her home, in Concord, N. H., would have remained unwritten had it not been for the receipt of the despatch from this remarkable woman, printed above, expressing the hope

that the *Herald* would refute the constantly recurring rumor that Mrs. Eddy is dead, and that she has been dead anywhere 'from two to nine months,' and her death kept a secret until such time as, for church reasons, it would be determined proper that her hundreds of thousands of followers should have the truth revealed to them.

"Mrs. Eddy's despatch raised an embargo that had forbid a *Herald* reporter from taking advantage of a few minutes in the presence of Mrs. Eddy in her library to obtain an interview with the author of Science and Health for newspaper publication. . . .

"In a few minutes the door opened and an elderly man, in clerical garb, bade me enter. I entered the vestibule and then the hallway. It was bright and withal homelike and comfortable in its oaken finishings.

"I was ushered into the cosily but not extravagantly furnished parlor at the right. My host invited me to be seated, and, drawing up a chair, faced me. He did not say so, but I knew he wanted to know about my mission. No, I was not speaking with Mr. Frye. I asked his name, but it was not given to me.

"Then I explained the persistency of the rumor of the death of Mrs. Eddy and that the *Herald* had determined once and for all to either prove or disprove the truth of the report. We were discussing the matter when another man walked in upon us. It was Mr. Frye, a very pleasant-faced man, with hair slightly tinged with gray and with a short gray mustache. Delightful of manners, easy, and graceful, Mr. Frye has a bright smiling eye.

"He greeted me cheerfully and said that he had read my letter to Mrs. Eddy and that she would see me in her library for a few minutes. It was stipulated that there was to be no interview for publication and I acquiesced. In a few minutes, possibly three, Mr. Frye said Mrs. Eddy was ready to see me and I followed him up the front stairs, where at the left the library door stood open. I let Mr. Frye precede me to the door and in a few seconds Mrs. Eddy came toward me and extended her hand in greeting.

"As Mrs. Eddy spoke her face lighted sweetly, a motherly expression, and the brightness of the large, full eyes bespoke the owner's mental activity. Her tall figure was exquisitely gowned in black silk of becoming and modish cut. Her welcome was cordial, but withal I could not but feel the exigencies of my quest for facts had not been without

their exactions in thus compelling Mrs. Eddy to stand before me to prove that she still lived. But her grace and charm softened the difficulty and hardship of that visit and I left Pleasant View with a mind filled with peculiar thoughts.

"Mrs. Eddy still lives and apparently is enjoying the normal health of one of her years."

We feel sure that our readers will join with us in thanking the *Herald* for so promptly and unequivocally refuting this "oft-repeated falsehood" which has been circulated quite industriously in order to impugn the good faith of Mrs. Eddy and her followers.

Just why those to whom humanity is deeply indebted should be misrepresented and maligned is somewhat of a mystery to all who do not understand the subtle nature of evil, but that this is no new phase of the workings of the evil one is proved by Jesus' query to those who sought to take him in the Temple, "Many good works have I shewed you from my Father; for which of those do you stone me?" "The world, the flesh, and the devil" were active in bearing false witness even in those early days.

Is it not time to change all this, and to inaugurate an era of truth-telling? Certainly nothing has been gained for the world by the campaign of untruthfulness which has been waged for forty years against Christian Science and its Founder. Why not stop it? Why not join in helping along the good work which Christian Science is doing, even if its doctrines be not accepted, instead of hindering this work by raising doubt in the minds of those who have vainly looked for health and salvation in other quarters?

The truth about Christian Science is not concealed. Science and Health and the other writings of Mrs. Eddy fully explain and teach the letter and the spirit of this saving gospel; and the fruits of this teaching are manifest in the lives of thousands of good people throughout the world.

Is it solely because Christian Science is healing the sick that its followers are so persistently misrepresented? We doubt it. Almost all sick persons desire to get well, and those who are well wish to retain their health. Is it not, then, because this healing of the sick through Christian Science is indissolubly connected with the destruction of evil that those who practise it are stoned?

ARCHIBALD MCLELLAN.

Open our eyes, that we that world may see!
Open our ears, that we Thy voice may hear,
And in the spirit land may ever be,
And feel Thy presence, with us, always near.
JONES VERY.

NO temptation is more seductive, for the average man, than that which impels him to think that he can find his "satisfying portion" in the multiplication and enlargement of experience. The abnormal struggle for wealth which so marks our times is, for the most part, the expression of an insatiable desire to have, to go, and to see,—it is an endeavor to gratify curiosity, and feed the appetites, under the impulse of a fatuous expectation that happiness will be won thereby. The resulting indigestion and unrest are but the precursors of those yet more serious ills which led the "Preacher" of old to say, after having acquainted himself with every mortal allurement, "All is vanity and vexation of spirit." He had come to see that humanity's true enrichment is not in the increase, but in the interpretation of experience,—the discernment and utilization of its inner meaning, its true educational value. He perceived that the man of simple life, who has attained to the sage's understanding, may find in a morning's ramble, or an evening's reverie, satisfactions and joys which are quite unknown and inaccessible to those who seek them in the channels of worldly ease and privileged abundance. How often we are led to observe that while one finds delight and inspiration in the revelation of a leaf or a wayside flower, another is unmoved amid the crowded splendors of a tropical garden. While one revels in the disclosures of a bit of color, or a master's penciling, another wanders in a confused and listless weariness through the world's greatest galleries—and the difference is simply a matter of interpretation.

The complexity of modern life, the multiplicity of the things which appeal to curiosity and to discontent, and the ease with which the ends of the earth are compassed,—all these things conduce to poverty and to pettiness of soul, if insight be wanting; for while the gratifications of uncultivated sense tend to increase of appetite, there is always a corresponding decrease of satisfaction, and the inevitable outcome is a yet more marked restlessness and superficiality. Slowly but surely we are learning that the man of vision, the true poet, and he alone, is the man of wealth, and that

it is his to become the world's greatest benefactor, for none others can bestow the true riches.

Far from the years that make men old,
His dreams, his days, his only gold,
. . . . .
From him the June days never go;
For him the roses ever blow,
. . . . .
He looks, his eye in darkness sightful is;
He leans, his ear can hear the silences.

This fact alone would place "The man of Nazareth" above every name, for he was the first and greatest interpreter of human nature, of history, and of God. He apprehended the true personality, made the self-discovery which comes to its completeness in the recognition of the divine sonship, and in this knowing he got at the heart of things,—found the key of all "mysteries," and attained that spiritual viewpoint whose perspective is the basis both of interpretation and of prophecy.

Philosophers and physicists have accomplished much for the world by their observation and classification of facts, but Christ Jesus alone gives these facts meaning. Technical command of material phenomena, and of the events of history, often lead to absorption in error, rather than advance toward truth. Indeed, unphilosophical content with accepted facts is a fetter to intelligence, and human acquirement has thus proved a disability. Life's true interpretation must begin at Bethlehem. Said the Master, "Ye must be born again." There is no understanding of God, of self, or of sense until the Christ idea appears in consciousness, and this is the keynote of the Christ-teaching, Christian Science.

All interpretation is discovery, the unrolling of the scroll of divine purpose and plan, and self-discovery in Truth is humanity's goal. Said Paul, "All things are yours," and as we come to realize that the best of everything is ours, and available, its deepest meaning, its richest suggestion, its most helpful interpretation and appeal,—in a word its true substance,—then life will have zest and enthusiasm; then we have sighted the border-lands of our inheritance as the children of God, we are coming upon our own, we are finding our true selves.

To Columbus there came a higher interpretative sense of observed natural phenomena. He had not yet demonstrated its truth, but he knew that it was sustained by logical reasonings, and we remember how it strengthened him

to endure, how in the face of seemingly overwhelming difficulties and trials, misrepresentations and antagonisms, he pressed on until, in the morning light of one of history's greatest days, there lay before him the inviting shores of a discovery immeasurably greater than that for which he had hoped. Upon a kindred voyage of legitimate expectancy the interpretative truth of Christian Science launches every responsive heart, and there awaits the faithful, forelooking endeavor of each earnest navigator, a discovery incomparably greater in extent and richness than that of the brave Genoese.

How pitiful it is that men, with all their striving, should gain, for the most part, only the mere show of things and miss so entirely their essence! It is as if one were to read, and with choice accent and intonation perchance, the sonorous lines of a Greek poet, while yet in total ignorance of the inspiring thought they convey. This is the bane, yes, the curse of materiality, that it ever leads men to estimate, think of things, in their relation to the satisfaction of a weakening sense. It even commends our tolerance of those habits of fleshliness which are at war with every unselfish and ennobling aspiration. From the manacles of such an enslavement the Christ-idea forever frees. It bids us lift our eyes to the summits of spiritual aspiration whence cometh our strength. Breadth, clarity, and penetration of vision,—when these are won, the falsities of evil are revealed, the actualities of good appear.

The extent and completeness of the transformation of thought effected by the spiritual interpretation of life and its experiences in Christian Science give some hint of the present and future significance of the restatement and demonstration, for this age, of the Christ-truth by our Leader; while the extent and confusion of the world's religious contradictions,—the heart-burdening facts of its unrelieved distress, its unsatisfied longings, its unrewarded struggle for rest and peace,—the recognition of these must surely prompt every faithful exponent of Christian Science to make his daily demonstration a clear and convincing proof that its statement of truth is adequate and divine.

JOHN B. WILLIS.

IN Christian Science we no longer think of the returning seasons from a material standpoint, but instead, we learn to measure the unfoldment of our spiritual capacities

by our power to gain from every aspect of nature higher and more helpful lessons. Spiritual sense alone can rightly interpret nature, and as its spiritual lessons unfold to us, we smile when we think upon the sombre teaching of the not very remote past, expressed in the following lines, which were sung in the churches of an orthodox faith,—

Yet soon reviving plants and flowers anew shall deck the plain;
The woods shall hear the voice of spring and flourish green again.
But man forsakes this earthly scene, ah! never to return;
Shall any following spring revive the ashes of the urn?

While this may seem inconsistent with the religious thought of the present time, it is evident that the sentiment therein expressed still dominates the thought of many sincere Christians, else why the sadness which comes to many when springtime paints the field with delicate tints, telling in every token of a renewed sense of life? Are not their eyes holden by the belief in material law,—a belief which gives no hope of man's eternal existence, but which forever contradicts the divine possibilities that can only be known through the recognition of "the law of the spirit of life" in its ceaseless activity? There is little hope of any great gain of assurance in respect to the resurrection, until each individual becomes conscious of the operation of this law of Spirit which reveals the immortality of all that has its origin in good. As this consciousness is reached through the understanding of Divine Science, all will see in the unfolding beauties of spring a reflection of the good which was first recognized in their spiritual awakening, their healing from sin and sickness, and this sense of good will come with sweeter and stronger renewals as clearer views of Truth are gained.

The longing is universal for a springtime of the heart, when the song of the birds, the fragrance of the flowers, the blue of the sky awaken rapture; when each, in its hour, makes of the plodding pilgrim a poet inspired by the touch of Soul. The tragic story of Faust tells of the deep desire which comes to all with the passing years,—a desire to recall the vanished youth with its rosy hopes, its quick responsiveness to joy and gladness. These conditions are not always present in the morning of life, but we are accustomed to think of youth in this way; and were the laws of being rightly understood, its continuance would be assured, joy springing up yet more joyously after the winter

days which have called forth the hardier qualities of character.

In Christian Science we learn that if joy and gladness are absent it evidences a fault somewhere,—a fault not in nature, which never fails to give forth her glad harmonies; and assuredly not in God who giveth being to all things beautiful and true. If joy fail to appear, it is because we fail to find the Soul of nature and of man; we have forgotten that "of him, and through him, and to him, are all things: to whom be glory for ever." As no poet ever transferred to deathless page his luminous vision who did not catch a glimpse of its meaning from Soul, so no life was ever nobly lived that did not gain its inspiration from the same Divine source.

It is apparent that no human effort can hasten the coming of spring or enhance its beauty; for these we look to the quickening Life alone. Thus, too, our unfolding grace, joy, and strength come "from above," to disprove the mortal lie which would make materiality the origin and end of being. We need often to remind ourselves that "with God all things are possible," even the fulfilment of the gracious promise that our youth will be "renewed like the eagle's." To realize this we must have "risen with Christ" into Christ-like thinking and living. In this true consciousness there are no warring elements to produce mental or physical decay.

"He shall give thee the desires of thine heart," said the Psalmist, who saw these spiritual things afar off, as we look upon distant peaks from the plain below. To-day, under the guidance of divine Truth, we are ascending the heights. We pause at times to drop a burden, and then the vision is cleared to behold new duties on our way, new opportunities to fulfil them, new blessings, and new joys; all leading us to say, "Thou crownest the year with thy goodness."

ANNIE M. KNOTT.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertising will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[Written for the *Journal.*]

THE EASTER WITHIN.

MARY J. ELMENDORF.

STRONG tides of early sunlight sweep
Across the quiet hills,
Awaking grass and ferns from sleep,
The trees, and lyric rills;
White clouds, like sea-mews, skim the sky;
Low purls the fragrant breeze;
And robins from the pine-boughs nigh
Make matin-melodies.

'Tis Easter morning, calm and clear,
In spirit solitude;
Hushed are the sounds of strife and fear,
Hushed sorrow's carking brood.
Refrains of reverent praise and prayer
Adown the morning ring,
And to my heart, by peace laid bare,
A prescient power bring.

Light, as a robe, envelops me,
And unseen lilies bloom.
In thought, I look toward Galilee
And mark the empty tomb;
I feel the Risen Presence near;
"Rabboni!" I exclaim,
And lo, in sweet response, I hear
The Master call my name!

Copyright, 1905, by Mary Baker G. Eddy.

THE VICTORY OVER SEPARATION.

BLANCHE H. HOGUE.

SINCE the beginnings of material history, humanity has been supposed to be living a life of its own, separated from God; separated, in that the Creator, having fashioned it, set it, according to the supposition, in a world of its own, to begin and mature and die by itself, through successive generations; all this with no appeal to any source save the God supposed to dwell remotely in a distant heaven, and with no assurance that His ear can be reached by any certain mode of communication, in time of need. Thus removed from the Creator, having no more than the hope of a close association with God after the final exit, by death, from the scene of this separated existence, mortal man has moved in grooves of his own, oftentime knowing no appeal to anything outside the arena of human experience. Indeed, so separated is this man from God, that he has largely lost the fashion of talking about God in his daily affairs. This erroneous belief has placed the race of Adam in the position defined by Jesus in the story of the prodigal,—a wanderer from his father's household,—an exile in a foreign land. Like a child who has strayed beyond the gates into the streets of the strangers, humanity is at the mercy of every passing evil. No safety is known till we seek and find the home shelter, and then, —no danger can reach us, for none can pass the guarded portals to find us. Our separation from the household occasions our exposure to evil, and our return to it is the only way of protection and escape.

The voice of revelation and prophecy, through the sacred writings, has remonstrated with the generations of men, admonishing them to turn from this separated sense of existence to a knowledge of that life in God which lifts thought to present individual association with God. Moses, David, and all the later prophets, urged the abandonment of sin and such obedience to the law of God as would identify man as the manifestation of God, good. Jesus declared continually his allegiance to the Father, his obedience to Him, his oneness with Him, and Paul was so clear-eyed a disciple that he rose to the knowledge that nothing could separate him from "the love of God, which

is in Christ Jesus our Lord." From the beginning, the voice of redemption, in its varying messages and through its various messengers, has cried out against the sense of separated being; and whatever has led or driven men nearer to the divine Source has wrought for their emancipation and salvation.

All religious teaching in line with Biblical statement has urged this unity with God, in heart and life, as the way of salvation. Yet not all religious teaching has been able to point the way so clearly as to overcome, in the life of its adherent, the sense of separation from God. On the contrary, mankind has gone on living and dying in a world so disfigured by sin, disaster, and sorrow that it would seem at times almost abandoned by the only power which is able to rescue and save. Much of this belief in separation from God is due to the fact that many phases of religious teaching have fostered a personal sense of God and a personal sense of man. This personal God has been depicted as vastly greater than man. But an outlined picture of God, entertained in thought, naturally develops a sense of separation; carries with it the thought of location and distance; puts God "there," and man "here," and necessarily keeps the personally outlined man distinctly apart from the personally outlined God. Two such persons must be separated from each other, by the very reason of their separately outlined embodiments. Men existing as separate embodiments apart from God, naturally indicate a God remote from the children of men.

This sense of God and man certainly was annihilated by Jesus when he said, "I and my Father are one." It is so evidently impossible to join in one two separate bodies, that there is no question about his meaning. The oneness is a condition of thought, and in the understanding of this which Christian Science brings to the world, God is revealed as Mind. The recognition of God as Mind, enables thought to discern God as omnipresence. This departure from the realm of material outline to the realm of that omnipresent Mind which embraces and enfolds all real existence, begins to destroy the belief in an existence outside of, or separated from, God. It reveals a purely mental access to God, through the open doorway of individual prayer and communion.

A beautiful picture of the abandonment of this separated sense of existence, and the comprehension of the real way

of oneness with God, is found in Henry Van Dyke's "Gospel for a World of Sin," in which he says,—

"Sin is the separation of man from God. . . . The sacrifices on myriad altars bear witness to it. The prayers of penitence rising from all dark corners of the earth bear witness to it. The tremulous homeward turnings of innumerable souls from far countries of misery and loneliness bear witness to it.

" 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son!' But mark, —he still says, Father!"

This mental relation to God has been the comfort of all Christians, but Christian Science, in its scientific penetration beneath the human concept concerning these matters, startles thought from its belief in the reality of any separated existence whatsoever, and leads it beyond comfort, into actual victory over the sense of separation and its consequent conditions.

Material education has supposed the material man to be the creation of God, separated from Him to dwell upon earth until death shall change his environment. Christian Science has exposed this belief in a matter man and a matter universe as a mis-statement, a counterfeit. Theology has attempted to unite this material sense of man to a God who is Spirit, but Christian Science, recognizing that materiality is, by its very nature, irrevocably separated from God, is discarding it, and bringing to light that which always has been and always will be one with God,—the real, spiritual man. This basic statement of Christian Science has been so generally misunderstood as to lead to the opinion, upon the part of many, that Christian Science denies the existence of man and the universe. But let it be understood that Christian Science reveals the mental existence of man and the universe, apart from matter, inseparable from the divine Mind which maintains and contains all which really exists; and that it denies only the false sense which claims untruth about man and the universe.

A number of well-known illustrations make plain this difference between the falsity and the fact, and give evidence that discarding the falsity brings to light the fact. The ocular evidence concerning the movements of the sun and the earth is not true, but the discernment of this does not deny the existence of the sun and the earth in their right

relationship. The detection of counterfeit currency and its separation from a nation's monetary system does not deny the reality of the genuine medium of exchange. The ignorant belief that the sum of two and two may be five does not make unreal the correct sum of two and two. There is a solar system, there is an established and legitimate currency, there is a right relationship of number, and the correction of one's mistaken or confused sense about them, destroys the mistake and the confusion, but not the things themselves. In like manner, the correction of one's thoughts about God and man, according to scientific revelation, destroys the ignorance about them and reveals the truth about them as they really exist.

We find, under the educational process of Christian Science, that man in reality, as the likeness of God, has never been separated from God; and that all which claims to be separated from God is not man at all, but a counterfeit sense of existence calling itself man and embodying itself in its own phenomena,—matter, sin, sickness, and death. A careful study of the Christian Science text-book sets this clearly before every student.

Knowing, then, that Christian Science does not attempt to carry this separated sense of existence into the kingdom of God, the wise and industrious student begins to discard and dispel it, that he may find the kingdom of God; and this he does by refusing, through convinced reason, longer to believe that man can be separated from God. To realize this fully would mean such a complete change of consciousness as to accomplish an ascension above all earthly discord, and this is not the work of a moment. But to declare it, and through faithful declaration to begin to realize it, is within reach to-day.

The point of departure from error now appears for consideration. Many times the student of Christian Science remains in a "separated" state of belief, striving to battle bravely with the myriad evils belonging to this realm, and failing to recognize that the basic error is the mortal mind which claims it can be, or can have, a separated existence. Struggling to overcome the tempting or discordant phenomena of this sense of separated being, without declaring against the reality of the whole sense of separation itself, is like cutting off the leaves and branches of an ever-growing tree and never striking at the root of it. Working at the root, one accomplishes the destruction of the twigs under

immediate consideration, and the eventual death of every other branch as well. Such mental work is the application of actual Science, for it accomplishes the destruction of the fundamental error from which the tree of evil grows.

Analysis shows that every argument of evil which assails the student of Christian Science can be handled successfully from this standpoint. Does error argue fear, sorrow, disease, death, in personal experience? That consciousness which refuses to be separated, for even a moment, from God, is keeping itself separate from such conditions. Does confusion, overwork, delay, friction, selfishness, injustice, or opposition work through individual surroundings to prevent the much needed quiet study-hour, punctual attendance at service, or the companionship of the highest and best influences? Knowledge that man cannot be separated from God, nor from anything which manifests God to him, subdues the discordant situation, and opens the way for association with God in every right hour and in every right place. Do poverty, idleness, limitation, press their claims upon the attention? That man who knows his inseparability from the divine Mind, proves, in the degree of his knowledge, that he need not be separated from the abundant supply of all good things which God has provided for His children. Does a brother misunderstand one's best motives, or is one tempted to see a loved one in a false light? Does a thread of suspicion separate comrades, does resentment against a just judgment threaten to rupture friendship, or do criticism and ill-will and gossip stalk under the mask of "the uncovering of error"? The steadfast, continuous knowledge that there is no activity of evil which can separate man from God, and consequently none which can succeed in separating man from "God-manifest" through his fellow-man,—will surely fell this tree of evil suggestion, with its many unhappy branches, and reveal the unbroken bond between the children of God.

If the man typified by Shakespeare's Othello will but cling to the foundation truth which Christian Science reveals, concerning all his relationships with his fellow-men, in church organization, in the household, and in friendships, no whispering Iago of mortal mind can separate him from all that is dearest and best. Iago is but the type of universal evil, in varying forms of envy and malice, whispering distrust and suspicion to the upright about the upright; and Othello is that one who listens to the wrong thing.

The wide-awake Christian Scientist, knowing that man is the likeness of God, and keeping always in thought the perfect model, is learning to be steadfast, learning to listen to the truth about his brethren, learning to dominate the separating suggestions of mortal mind, whether they originate in his own mentality or in the thought of another. And he who persistently refuses to let any phase of error separate him from God or from his fellow-men, sets his heel upon the serpent of all the ages.

Christian Scientists may well rejoice that they are learning to let the erroneous belief of separation from God die; and that by its death the "unity of the sons of God" becomes apparent. The conquest of the lie of separation means the destruction of all that makes for sin-stained lives, all that builds for broken hearts, all that suffers, sickens, and dies. It ushers thought into a newborn understanding of the kingdom of Love, wherein man is one with God and one with all the good reflected in his fellow-men. And every Christian Scientist has perceived enough of this way of salvation to reject gladly the plausible arguments of an existence separated from God, and to exclaim with the Psalmist, "I shall be satisfied, when I awake, with thy likeness."

MEN have been puzzled in all ages how to reconcile a belief in the omnipotence and omnipresence of God with the existence of evil. The philosophy that finds God everywhere, with difficulty leaves a place for man. "My child, I will give you a dozen oranges if you will tell me where God is." "And I, sir, will give you two dozen if you will tell me where God is not." It was a palpable hit for the boy Bossuet, for God is nowhere absent. But by the same token I know God's existence I know my own, and I shall be led into error if I ascribe evil to God. Perhaps the age-long problem would perplex us less if we comforted men's hearts with showing them God in all that is good. More and more with the passing of the years and the coming of the kingdom this truth shines with the glory of heaven.—*Pacific Baptist.*

A STORY OF GRATITUDE.*

REV. IRVING C. TOMLINSON.

STUDENTS of the Christian Science text-book have noted that its author, Mrs. Eddy, chose for the introduction to that wonderful chapter entitled, "Christian Science Practice," the narrative of the loving service rendered by Mary Magdalene to the Master in her gift of the alabaster box of ointment, as told in the seventh chapter of Luke. In its expression of loving gratitude, steadfast loyalty, and fruitful endeavor for the Master, this story enshrines a living message. When, in the noonday of his prosperity, Jesus was the guest of honor at the home of Simon the Pharisee, she poured forth her gratitude in the gift of precious ointment. At the midnight hour when hate was exultant, because it had nailed innocence to a cruel cross, she was an unwearied watcher, and when dawned the world's new, glad day, she was first to find an open tomb, first to greet the risen Christ, first to herald the good news of the resurrection.

There is little said of Mary Magdalene previous to her visit to anoint the feet of the Master. Reared in a Hebrew family, the child must have often heard the sacred story of the long-expected Messiah. In the thought of her people he was to be the great king who would throw off the cruel yoke of bondage to a foreign foe and make her nation free. He would rebuild the fallen temples and restore the departed glory of her nation. He was to be Immanuel, God with us. He would "heal the broken-hearted," recover the sight of the blind, "set at liberty them that are bruised," and "preach the acceptable year of the Lord." No doubt she shared the common faith that his coming was nigh at hand, and with the devout, the little maid thought much of his glorious manhood. It may be that her silent prayer was to be worthy to look upon his face and at least touch the hem of his garment. These were the fair dreams of childhood. The world into which womanhood ushered her had little of the Christ spirit. There were few to heal; there were many to break and lacerate the tender-hearted. There were

*Let it be confessed that the thoughtful reader of this article will readily discern the many obligations of the writer to the spiritual and scholarly writings of the Discoverer and Founder of Christian Science. He gratefully acknowledges that, except for his study of her teachings, this article could not have been prepared.

few to set at liberty the bruised; there were many to take them captive. Mary Magdalene became the victim of those who, like wolves, stand waiting to destroy the weak and hold high carnival upon the ruin of innocency. Those who might have saved, visited upon her their bitter hatred and cruel scorn.

There were moments, doubtless, when pictures of the dear old home came back to her. There were, perhaps, memories of youthful dreams of the glorious Messiah who was to redeem the lost and restore the fallen. But no longer was she the fair flower of her childhood home; she was but a bruised reed by the dusty roadside. The bright flames of faith and hope had long since died out, but there was still the spark of that holy fire which nothing could wholly quench. The world of her day preached of the Saviour who was to lift up the fallen; but it remained for the coming Messiah to put in practice the prophecy, "A bruised reed shall he not break, and smoking flax shall he not quench."

It is fair to surmise that her visit to Simon's house was not her first interview with the Master. She is numbered among "certain women, which had been healed of evil spirits and infirmities." So great a transformation had been wrought in her through Christ that she is spoken of as one "out of whom went seven devils." Her perfumed offering to the Master we accept as the heart's deep gratitude for the peace and purity which were hers through his gracious words and works.

The Master's tender but pointed words to Simon will recall the story. Said he, "Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

It is a graphic picture presented in the few words which introduce the story: Mary "stood at his feet behind him weeping." Her tears were those of gratitude, not of vain regret. The radiant dawn of a new day shed its luster on her path. The torture and the tumult which had surged

about her were gone. The hour was sweet and fair with prophecy. A great peace and holy calm were hers. She had found the Christ, and in his presence there was no room for aught that was unlike him.

In the Saviour's company "Mary stood." How unlike her thought of her Redeemer was that of Simon. The Pharisee rested in a satisfied sense of his own worth. For him to receive Jesus was an act of condescension, the bestowal of a favor. Mary had no sense of self. A blessing had been given her so rich that her only thoughts were those of gratitude and service to the donor. Heaven could bestow upon her no higher favor than that of ministry to him who had wrought so much for her. Before the anointed one, it was meet that she should stand. Was not this the ambassador of the King of Kings? Was he not the chosen one to establish among men the dominion of right and the reign of peace? Was not in him enshrined all the bright hopes of her nation? Greater than governor or king, mightier than priest or prophet, was he to whom she brought her choicest gift. To Mary, overflowing with the flood-tides of gratitude, it was joy unspeakable to be allowed to stand in his presence.

She took her place at his feet. It was not for her to be seated at his right hand. Yet there was something within which told her that she would be welcome at the feet of Jesus. Of another Mary who sat at his feet, the Master said, "Mary hath chosen that good part." She was not coveting a position of dignity and honor. She humbly sought the privilege of lowly service. He who takes his place at the feet of the Master is destined for higher tasks. Heaven's call comes not to the worldly great, but to those who rejoice to stand in the presence of God's anointed.

When she made her offering she came behind him. The self-righteous would have gone before. The self-satisfied would have taken their places beside him. The grateful Mary was happy to stand behind him. She realized the mighty work he had in hand. She would not intrude her personality, but would rather hide it. She came to serve, and in that service she would not attract attention.

It is related that she washed his feet with her tears and wiped them with the hairs of her head. The offices which the selfish Simon had neglected, it was her privilege to perform. In Palestine, where the sandal was the only covering of the feet, the first mark of hospitality to the guest was to

provide water with which the feet could be washed. She had been cleansed of her impurity. She had been lifted from materiality to spirituality. The tears of joy with which she washed his feet were a symbol of the purity to which her life was dedicated.

She "kissed his feet." The kiss which the subject imprints upon the hand of his sovereign is the visible sign of his unswerving loyalty. Simon gave no kiss. He acknowledged no superior worth. He confessed to no feeling of consideration due his invited guest. He felt not his power. He loved but little. Said Jesus, "This woman since the time I came in hath not ceased to kiss my feet." What the lily owes to the sunshine, that Mary felt was due to Jesus. Through him she had been lifted from the mire of impurity into the sunshine of his spotless life. The beauty and the sweet odor of her new life was his gift, and to serve him loyally, to advance his cause, was to be her highest joy.

To anoint the head of the guest with rare perfume was a gracious courtesy. It carried with it the acknowledgment of his exalted place. Upon the head of kings and priests when ordained to high office was poured the holy oil. Simon gave no ointment. To him Jesus was neither Master nor Lord; neither teacher, leader, nor friend. Simon might have anointed the Saviour's head with oil, but, blind to this precious privilege, he neglected his opportunity. Mary felt her own unworthiness too much to touch the head of her loved Lord, but it was a holy privilege to perfume his feet with ointment. Mary knew it not, but in evidencing her appreciation of the Anointed One, she witnessed to her own anointing. Within her heart she had crowned the Christ-man King and Lord, and his coronation made the Christ regnant in her own life. She was no longer passion's slave, but its master. She worshiped no other God than divine Love. Her entire being was consecrated to Christ and to Christ alone.

These were the fruits of the Spirit, which Mary brought as her grateful offering to the Saviour. Of her, it might well have been said, in the words of the Master, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." The joy of her Lord, into which she would in due time enter, was heaven's reward for her measureless gratitude.

We have but scanty records of Mary Magdalene until the time of the crucifixion. For two years she was privileged to be of the company which went with the Master from city to city, preaching the glad tidings of the kingdom of God and healing the sick. We learn in the eighth chapter of Luke that she, with the twelve disciples and with many others, "ministered unto him of their substance."

The days of sunshine were of brief duration. The interest aroused by the raising of Lazarus intensified the bitter hatred of the enemies of Truth, who plotted for the overthrow of him who spake as never man spake. His betrayal by a trusted friend placed him in the hands of his enemies and led to his crucifixion. At the cross, in the trial hour, Mary Magdalene is named as being with him. Matthew tells us in the twenty-seventh chapter of his Gospel, that "many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene." The faithful Mary lingered as near the cross as the Roman soldiery would permit. No hatred was so deep, no malice so bitter as to separate her from her beloved Master. Let it be recorded that in the trial and crucifixion hours there was one who never wavered in her steadfast adherence to her revered Teacher.

When hate had spent itself, and the pierced form was taken from the cross by Joseph of Arimathea and laid "in his own new tomb, which he had hewn out in the rock," there was Mary Magdalene, "sitting over against the sepulchre." As one beholds this unswerving adherence to the Master, as he contemplates this persistent demonstration over the so-called powers of evil, he is tempted to ask, "What would have been the results had his other students and followers manifested like fidelity?" In Gethsemane, when called upon by their Master to stand guard, had they been faithful in watching and working, would the traitor have succeeded in his evil plan? Is it not possible that alertness, strict adherence to his oft-repeated instructions, would have thwarted the conspiracy of the secret foe and open enemy, and saved the great Exemplar from the agony of the cross? Upon this question, the answers of mankind may differ, but we know that our success or failure, for the time being, depends upon our stand in the trial hour.

The tomb wherein rested the body of the Master had been sealed two days. The dawn of the third day was at

hand. The little flock without its Shepherd was scattered. The shock and horror of the crucifixion had overpowered them. They had not yet learned to rise above the seeming triumph of envy and malice. The disciples had forgotten his promise that on the third day he would rise again. To them the career of Jesus was ended. Their high hopes were blasted. The heavenly kingdom he came to establish had come to naught. To them the cross was the symbol of disaster, the sealed tomb the evidence of failure. While he was with them, they were full of courage. For three years he had served them. They had been carried forward by the strong tide of his glorious presence. When hungry he had fed them. When tossed by wind and wave he had brought peace. When confronted by failure in their efforts to heal, he had transformed their defeat into victory. They professed to be his helpers, while in fact they had been but pensioners on his bounty. In the hour of his sorest need, when their steadfast support would have been a solace and a balm, they were found wanting.

The Revelator has said, "Be thou faithful unto death, and I will give thee a crown of life." Mary Magdalene gave proof of this fidelity. Unto her was awarded a crown of life, and the bestowal of this crown, in the revelation of the risen Christ to her spiritual consciousness, was by progressive stages. We are told, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." Be it recorded to the eternal glory of womanhood that at this momentous hour there was a faithful sentinel at the post of duty. There was a watcher who was awake and at work. There was no delay in waiting for others to act first. There was no failure because of reliance on the faithless. "While it was yet dark" this watcher began her work. Dark was the day, but darker the gloom about her. It seemed the hour of hate's triumph, yet she went forth upon her mission of love. We learn from the last chapter of Mark that she with other women "had bought sweet spices, that they might come and anoint him." Not even death itself could hinder her gentle ministry to her Lord. She proved that she was not overcome of error, but was its master. The seed of Truth sown in her heart had dropped into rich soil, and its ripening was to be "an hundred fold."

On reaching the rocky tomb she saw the stone which had been securely sealed before the entrance had been rolled

away, and she found that the body of Jesus was gone. In despair and grief she came to Peter and John and made known her startling discovery. Thus an empty tomb was heaven's first announcement of the resurrection. By Mary and the disciples it was misinterpreted. It spoke to them, not of victory, but of further defeat. They thought that their enemies, not content with crucifixion, must perforce have stolen away the body. How often have we likewise misread the signs from heaven. Our hearts have been heavy when they should have been glad. The message of the Resurrection is, that Christ, Truth, is not in matter. The empty tomb was the witness of the spiritual man's escape from the thraldom of the flesh. Herein Jesus gave the proof of his words, "The flesh profiteth nothing."

With the coming of Peter and John, there is the discovery of "the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." This was not the method of an enemy, but the work of a friend. An enemy would have removed the garments or left them in disorderly array. The day was dawning, and with more light would come a fuller revelation. The linen clothes and the napkin had been the winding-sheets of death. Their orderly disposal made them the witnesses of life not death. Mind could not be confined in a tomb. Hate is not a victor. These discarded winding-sheets proclaim that "Where the Spirit of the Lord is, there is liberty."

"The disciples went away again unto their own home." Not so did the faithful Mary. She "stood without at the sepulchre weeping." Looking within the tomb, she saw "two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." Mary perceived more than did Peter and John, for the angels were unseen to their unawakened consciousness. There were coming to Mary new and higher thoughts of the Master whom she loved. The message given by these angels was another step in the progressive revelation. Their words came to her as an awakening rebuke. Said they, "Woman, why weepest thou?" In her hour of gloom, what could she do other than weep? The one she loved had gone from her sight. He "who went about doing good" had been nailed to the cross. Her heart was breaking. Why should she not weep? But in the light of Jesus' resurrection, hers was the hour of rejoicing, not of despair. A

new day was dawning—a day in which she and all mankind were to put off the works of darkness and to radiate the light of Life.

The rebuke of the angels was preparing Mary to see more of the Christ. As she turned from the tomb, she "saw Jesus standing." "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou?" Mary "knew not that it was Jesus" but supposed him to be the gardener. How often does the Christ speak to men and they know him not. Blessed is he who shall have an open eye and ear, when Christ (Truth) comes, though it be in lowly guise. Said Mary, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." How simple and how beautiful her words. She came to the sepulchre with no thought that she would see the crucified one alive. In this hour of deep bereavement, she was thinking only of loving service. Here was an affection so genuine that it had cast out all fear. Here was a thankfulness so lasting that it craved the sweet boon of service. Heaven hears this unselfed petition. The sun has risen. A new day dawns. The morning light falls full upon the form of him she loves. She hears the first word of Truth's revelation to an awakened consciousness as "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni." Mary had found the risen Christ. O priceless discovery! Ring out, ye bells of heaven, "Death is swallowed up in victory." Henceforth life, and life alone, shall be the eternal heritage of man.

In her joy at the discovery of her risen Lord she sought to lay hold upon him. Again, as in the house of Simon, would she pour forth her love upon the visible form. She has yet to learn the true meaning of the resurrection. She is to know that a new epoch has come to human consciousness. No longer is the personal Jesus to be adored, but the risen Christ, the spiritual idea which is one with the Father, is to be understood and demonstrated. Hence "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." "Go to my brethren." They are more than disciples, nearer than friends. They are brothers of the risen Christ. "I ascend unto my Father, and your Father." In the transcendent glories of the resurrection hour, the risen one reveals his Father as the

one and only Father of all. The living God who in Christ Jesus robbed death of its sting and the grave of its victory, is our God, who unseals our tombs of death, unwinds our grave-clothes of matter, and calls us forth to life everlasting.

Did ever a message-bearer go forth on so joyous an errand! What a revelation did she carry to the heavy-hearted and despondent! She went to proclaim for Christ's spiritual kingdom, not defeat, but victory. She heralded for the spiritual man, not failure, but eternal triumph. She brought the proof that "There is no power but of God: the powers that be are ordained of God." No longer is hate enthroned nor does malice wield a scepter. The false usurpers are expelled and Love reigns supreme. Let fear depart and her minions—sin, sickness, and death—be cast out. The deathless Christ, who abideth forever, has come to set men free in accord with his words, "Ye shall know the truth, and the truth shall make you free."

As Mary, impelled by love, sped to proclaim her glad message, she might well have expected that her words would bring the whole world to Christ. She had seen him, and she knew whereof she spake. But to the unawakened and unenlightened dwellers in matter, her "words seemed to them as idle tales, and they believed them not." They were still in the dark. For them the new day had not yet dawned. But her words were true. Her discovery of the risen Christ could never be taken from her. Mary's revelation was to become the heritage of all, for every child of the Father is to hear the words of the Son, "Lo, I am with you alway, even unto the end of the world."

Mary's life was a psalm of gratitude. In her gift of the alabaster box of ointment, gratitude's gracious offering is portrayed. At the cross, in the hour of adversity, we behold gratitude's devotion. At the empty tomb, in the light of a new day, seeing with clear vision the risen Christ, gratitude's reward is revealed. Gratitude's offering is the gift of self. It makes no reservations, but pours forth all. It measures not its service in wages. It is paid in the privilege of serving. Gratitude's devotion is the spontaneous expression of the heart's deep love. Success does not increase, nor failure lessen it. In adversity it grows stronger, and in the darkest hour it shines most bright. Gratitude's reward comes unsought. It is the new birth; it is the discovery of the risen Christ by the

pure in heart; it is the abiding presence of the Life which is Love. The angelic song is again heard, "Glory to God in the highest, and on earth peace, good will toward men."

[Written for the *Journal*.]

IF WE KNEW.

VIOLET J. CARPENTER.

If we knew how oft the pathway
Seems obstructed; and the night
Giveth not a star of promise,
Daylight dawning, nor the light;
If we knew the inward struggle,
Faith that knows nor doubt, nor loss,
Would we stop to judge a brother
While he's clinging to the cross?

If we knew how oft the weary
In their thirst stood at "the well"
Like our Master, would we listen,
Then of "living waters" tell?
We would pray for light and wisdom,
Love that gives the healing touch,
Ceasing e'er to judge a brother,
Learning thus to love him much.

If we knew how busy fingers
Thrust life's shuttle in and out,
Weaving webs of finest texture
From the threads where fear and doubt
Have been cast aside, in gleaning,
And in conning o'er the store,
Would we stop to judge a brother?
Nay! we'd love him more and more.

If we knew that we might stumble,
And the storm engulf, depress;
If we knew that judging others
Made our little light grow less;
If we knew that God had fashioned
In His image, man, complete,
We would cease to judge a brother,
And in love would ever meet.

CORRESPONDENCE BETWEEN A LAWYER AND A CLERGYMAN.

THE following excerpt from the letter of a reverend critic, reveals the unprogressive and unpromising attitude toward Christian Science which has been assumed by a few Christian ministers, while the judicial and kindly tone of the answer thereto, will appeal to all liberal-minded readers. In his caustic reference to the asserted technical ignorance of the symptoms of disease upon the part of Christian Science practitioners, the critic ignores a very important fact; viz., that in a large proportion of the cases of healing in Christian Science, the malady had been carefully and repeatedly diagnosed by eminent physicians whose faithful efforts to relieve or heal had been wholly unavailing. He also overlooks the further unquestioned fact that the disciples whom Jesus pronounced capable, in his unrestricted command that they should heal the sick, were not equipped with that knowledge of anatomy, therapeutics, and symptomatology which is required of the graduates of medical schools; and yet it is conceded by all that they accomplished this beneficent work.—(ED.)

My Dear Mr. S——:—Your letter is to me one of the most confirming proofs of the hysterical and irresponsible nature of Christian Science. You are a lawyer, far above the average, astute and far-sighted; and a judge of evidence. Now, you wish me to hear in those Christian Science temples testimonies of "Cures" of "incurable diseases such as cancer, locomotor ataxia, tuberculosis, paralysis, etc." Now, whose diagnosis declared those ailments to be such diseases? The healer's of course; and nine tenths of them—yes, ninety-nine hundredths of them know as little of the nature of disease as a mole knows of the solar system. *You know it is so!* As a lawyer you would argue such a case out of court in ten minutes. Think of Miss ——, a splendid girl, averring she had healed a person of cancer, or tuberculosis, etc. What does she know about such diseases to diagnose and pronounce on their nature and names? And yet she will do as well as nine-tenths of her fellow-healers. Is it on such testimony that you ask me to put confidence in Christian Science "healings"? Why, S——, such an attitude on your part perplexes me. You are too honorable to try to foist on me

such an unspeakable incongruity as a fact. I thought you too bright and mentally strong to be swayed by such preternatural unreasonableness; but when I remember that so great a mind as Matthew Hale, a lawyer, believed in witchcraft, and Judge Durand in spiritualism, and Billingsley in theosophy, I can conceive that your mind may be subject to a kindred aberration, and yet I cannot conceive it. I see how a hysterical, credulous, bright female might, but you, you! O forgive me, my old friend, for this; but I am nonplused, confused, and dazed at the gyrations, gymnastics, and tortuous inflections of the human mind. Sincerely,

R——.

My Dear Dr.——:—In your late letter you assail my intelligence for believing in Christian Science upon what you say is insufficient evidence. Your letter is a frank statement of the doubts you entertain about the correctness of the conclusions reached by those of us who claim to have been healed through Christian Science. In short, it is apparently an invitation to me to consider the question of evidence, which I shall gladly do.

I start out with the proposition that if Christian Science be of God, if it does in fact prove its right to be called Christian by doing the works Jesus did, and commanded his followers to do, then you want it as much as any one. In other words, I do not believe that you will deny yourself the unspeakable benefit and joy of this blessed truth. The frankness of your letter encourages me to speak with the utmost freedom, knowing that you will not misunderstand what I shall say.

At the very outset I ask you to divest your mind of all prejudice against Christian Science, and to weigh the evidence fairly and impartially. I know how difficult a thing this is, because the human mind is so constituted that it believes the things it wishes to believe, and rejects the most positive evidence in support of whatever it does not wish to believe. You belong to a profession, moreover, that makes you the more likely to err in this regard. Of all the men in the world the clergy are the least capable of being impressed by evidence, no matter how conclusive, against the soundness of their own particular religious beliefs. The clergy as a body are also the most loyal people in the world to their beliefs. The various systems of belief under which

they are grouped may be entirely opposed to each other; that makes no difference, each believes in his own with all his might. More than this, as a rule, each is incapable of accepting the force of any evidence tending to show that his belief is incorrect. Neither does it make the slightest difference if a subsequent age show the utter absurdity, or positive wrong, of past beliefs. So long as they last, their representatives are ready to die for them, and, as a rule, nothing short of a cataclysm has ever caused the clergy as a body to change their beliefs touching a theological question.

This extreme loyalty to ancient beliefs, no matter how wildly erroneous they were, has caused ecclesiastics to write some of the blackest pages of history. It was loyalty to their religion that caused the clergy to crucify Jesus. It was loyalty to their concept of truth that caused them to establish the Inquisition with all its horrors. It was the same loyalty that caused them to stir up each one of the religious wars that for ages scourged the human race and deluged the earth with blood. It was loyalty to their beliefs that caused the clergy in the North, as well as the South, to preach and teach the divine origin of slavery, to which teaching may be directly traced the fiercest and bloodiest war of all history. It is loyalty to their concept of truth that causes the clergy of to-day to preach against Christian Science, and to declare that Mrs. Eddy is a prophetess of evil. Now Dr. ——, I ask you the question, Since the clergy were wrong on each of these questions in the past, may they not be wrong in their present attitude towards Mrs. Eddy and the truth she is trying to teach?

You refer to the fact that Matthew Hale believed in witchcraft as evidence that I also may be suffering from a like mental aberration because I believe in Christian Science. In doing this you put your own profession upon dangerous ground. Was it not the clergy who filled the minds of the good people of New England with a belief in the monstrous doctrine of witchcraft? If Matthew Hale believed in it, was it not because the pastor of his church taught him so to do? You have not read history so poorly as not to know that it was the clergy who were the schoolmasters of the people upon that subject. Certainly nothing but the most intense loyalty to what they believed to be true religion could have made the clergy of those days advocate the burning of supposed witches at the stake. And yet they

were mistaken, and their loyalty made their acts none the less wicked. So it has always been in the past. The clergy have ever crucified and burned those whom they regarded as enemies of the true faith, acting all the while from the most exalted sense of devotion to the truth as they understood it, only to find at last, however, that their zeal had been misguided, and that their hapless victims had been transformed in the public estimation from heretics into martyrs? These lessons from history should teach the clergy of to-day to be exceedingly careful how they condemn others who are striving to do the Master's work, lest perhaps they themselves may once again be wrong.

Now let us get back to the question of evidence. You ask me to disbelieve that Christian Science heals the sick, and you say that the evidence upon which the healing rests is so flimsy that a lawyer would talk the case out of court in fifteen minutes. Now, let us look at your attitude and see if you are not inconsistent. You claim to believe that Jesus healed the sick, and yet you cannot prove it. All you know about it rests upon the testimony of five men who lived two thousand years ago. There is not in existence a single scrap of writing by either of these men. It is not known whether our translation is from copies of the original manuscripts, or from copies of copies. As a matter of fact, we do not even know in what language or languages the originals were written. We know nothing about who copied the originals nor whether they were correctly copied. In short, we do not have the original records nor is there any way to prove that present manuscripts are true copies of the originals, and yet upon what is supposed to be the testimony of these five men you believe implicitly that Jesus healed the sick. Christian Scientists, on the other hand, are able to prove that the New Testament record is true, and that Jesus actually did heal the sick, by themselves healing the sick "in his name."

Now, why will you not believe the testimony of living witnesses that they themselves as well as their families and friends have been healed by the power of Christ through Christian Science? I have been healed, and I personally know more people who have been healed through Christian Science than are specifically mentioned in the entire New Testament. There are more than fourteen hundred members of the Christian Science church to which I belong, every one of whom has been healed, and throughout the

world there are more than a million people who have been healed by this truth. If you were to call them in one long procession, they would come upon the witness-stand one by one and their testimony would prove that Christian Science has healed every disease known to suffering mortals.

Against this array of testimony what have you to offer in the way of proof? Nothing. Absolutely nothing, except your own personal opinion that all Christian Scientists are crazy because they think they have been healed in a manner contrary to the way you think it ought to have been done. You are not even willing to give any one of us credit for having sense enough to know whether we were sick or not. You evidently think that each one of us is either a liar or a fool for claiming that we have been healed by the Christ whom you profess to preach. You even assume the right to refuse credence to any Christian Scientist's testimony, unless you can examine him before his healing, and thus personally satisfy yourself that he tells the truth! Why, Dr.——, what strange frenzy is this that has gotten possession of you? Aside from the monstrous egotism of your position,' your attitude is positively blasphemous. You ask me, and all Christian Scientists, to deny the power of Christ. If we have been healed at all, it was the Christ-truth that healed us, and yet you would have each one of us deny that we had received the blessing. Your attitude is precisely the same as that of the priests who tried to induce Bartimeus to deny that Jesus had healed him of blindness.

Now I want to ask you why it is that you, a minister of the gospel, should balk so hard at believing that God heals the sick? Did not the Master say, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover"? And again, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Again he said to the twelve, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Again he said to the seventy, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom

of God is come nigh unto you." Did not John say, "For this purpose the Son of God was manifested, that he might destroy the works of the devil"? And Paul said, "The last enemy that shall be destroyed is death."

Do not these references show that the Christ-truth shall ultimately destroy all the works of the devil, including sin and disease, and that the last to be destroyed is death?

If you believe that Jesus meant what he said when he declared, "He that believeth on me, the works I do shall he do also," why do you stagger at the fact that some of his humble followers are now doing his works in healing the sick? Jesus healed the sick, and he expressly commanded every disciple he sent out to preach to the people and to heal the sick. Almost the last thing he said before he ascended was to declare that one of the signs that should follow those who believed was that they should heal the sick. Why, then, are the clergy not obeying Christ, and healing the sick? It will not do for them to say that this power and these commands were intended to be limited to a certain few in a particular age.

Christian Scientists not only claim that Jesus meant exactly what he said, but they prove it by actually healing the sick as he commanded. How much better it would be if the clergy would emulate their example rather than try to hinder their work by railing at Christian Science and its Founder. It makes no difference what they may think of Christian Science, or of Mrs. Eddy; the fact remains that both prove their right to be called Christian by doing the works Jesus did and commanded his followers to do in healing the sick. The clergy had best beware lest it prove that they are fighting against Truth.

Now, Dr. ——, I know perfectly well that you are not satisfied with the results of your own work in the ministry, nor with many things that you must stumble over in your present beliefs. You claim that you are perplexed at my attitude towards Christian Science, and yet I know perfectly well that you are much more perplexed at your own failure to bring out a higher spiritual development among your church members. You are of a higher spirituality than many preachers, and you have suffered much grief in the past, because of the wide divergence between what you have felt you should bring out in the lives of your people and what you have actually attained. Your real nature longs for the oil and wine of the Spirit, while you

are starving yourself on the husks of theology. Believe me when I tell you that it is possible for you to attain your ideals. It is possible for you to heal the sick. It is possible for you to satisfy the longings of your soul by developing in yourself and others here on this plane of consciousness that spirituality of which you now only catch occasional glimpses. Only do as Paul did: forget your learning, forget your theology, forget your prejudice, and condescend to learn of one who has been much despised, and much reviled, but who has proven through patient love and meekness that she is working in truth, because "these signs" have followed and are following her. If you will do this, the time is not far distant when instead of preaching a theoretical Christianity you will be demonstrating daily the truth of every word spoken by our Master, through healing the sick and doing the other works he did. I pray God that this time may soon come, for the Lord has need for such as you in His vineyard.

With much love, faithfully yours,

S——.

THE Hebrew law exacted the first fruits of the field and the firstlings of the flock as a thank-offering to God. They were to give to God before they took aught for themselves. Here was a test of love and loyalty. While they honored and obeyed this law, they were prospered and had plenty, insomuch that they became the envy of the nations about them, who were more favored than they by natural conditions, but were not so prosperous. The secret of their prosperity was the fact that they loved God and gave to Him *first;* they denied self and selfishness, forgot themselves in remembering God, and put out of their thought that it was necessary for them to have all they earned, raised, or acquired, in order to "make both ends meet."

When we scientifically arrive at this consciousness of loving God first and supremely, we shall give, and have more to give than we have now, and then we shall know the proof of His promise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

J. Edward Fletcher.

AN ADDRESS

DELIVERED BEFORE THE CHRISTIAN SCIENCE SOCIETY OF HARVARD UNIVERSITY.

REV. WILLIAM P. MC KENZIE.

Young Gentlemen:—You have come from far to this ancient seat of learning to find out if possible what is the value and true meaning of life. When the motto of Harvard University, *Christo et Ecclesiæ*, was adopted, the truth must have been perceived that education should train the minds of men into conformity with the mind of Christ, so that their lives might therefore be influential in behalf of the Christian church. This, at any rate, is the truth we emphasize in Christian Science, and I esteem it a privilege to speak to you concerning spiritual things, and the ability of man to know and to prove the truth Christ Jesus taught. A good many years have gone since I was related to college men as a teacher, but the kindly interest engendered by that experience will remain always. It is inspiring to think of the perpetually renewed classes of earnest seekers who throng the halls of our colleges, most of them clean of countenance, pure-eyed, zealous, eager to know what wise men think to be worth knowing, ardent in ambition to express in life-work the gain of knowledge. But they find the standards of knowledge unfixed. Text-books once authoritative are obsolete; for ten or a dozen years only they live. And so desire awakes in every student's breast for something abiding and true which is both rest and strength to the mind.

Tennyson compares knowledge with wisdom thus:—

Who loves not Knowledge? Who shall rail
  Against her beauty? May she mix
  With men and prosper! Who shall fix
Her pillars? Let her work prevail.

But on her forehead sits a fire:
  She sets her forward countenance
  And leaps into the future chance,
Submitting all things to desire.

Half-grown as yet, a child, and vain—
  She cannot fight the fear of death.
  What is she, cut from love and faith,
But some wild Pallas from the brain

Of Demons? fiery hot to burst
  All barriers in her onward race
  For power. Let her know her place;
She is the second, not the first.

A higher hand must make her mild,
If all be not in vain; and guide
Her footsteps, moving side by side
With Wisdom, like the younger child:

For she is earthly of the mind,
But Wisdom heavenly of the soul.
O friend, who camest to thy goal
So early, leaving me behind,

I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but by year and hour
In reverence and in charity.

When the university building at Upsala was completed in 1886, they placed over the portal of its largest hall, in letters of gold, the words of Thorild,—

"To think free is great.
To think right is greater."

A traveler has said that kindness is the basis of Swedish character, and this would naturally follow if righteousness is exalted above even liberty, because relationship to God is thus attained. To be free in thought from superstition and tradition is much; but to be right in thought is to be at one with divine Principle. It is the domain of science to establish fact and so dispose of guessing and imagination. Wheresoever a truth is known, there men are set free from subservience to a lie or a half truth, or to some unbased tradition. But where the Science is Christian the revelation is not the uncovering of a fact of nature, but the discovery of the constitution of things, the revelation of eternal truth.

There is a right thinking which is related to the changing conditions of life. We have perpetual evidences of this in the completed work of inventors and engineers. How well the problem of transportation has been solved, yet how the method has changed and is changing. Once the burdens of commerce were borne over seas in open boats, and over land by caravans of pad-footed camels; but now steamships and railway trains traverse seas and continents then unknown, and bring nigh the ends of the earth. To-morrow there will be swifter transport, because of new discoveries in the utilization of power. But is not man the same amid these changes? Is his right thinking as related to the constitution of things changed? Surely not. The sense of God's friendship achieved by Abraham may be known to-day by the man who will cherish "like precious faith." The moral truth discerned by Moses is just as

applicable to the actions of men who comprehend modern science, as it was to the people whom he led out of slavery. The power whereby Naaman was healed of his pride and his leprosy, under the teaching of Elisha, is not changed, but is being proved to-day. Elijah's discernment that God was not in earthquake, tempest, or fire; not in the destructive agencies of nature, nor manifest in the destructive ferocity of man, but in the sense within that humbles pride, "the still, small voice" that quickens love—this discernment was not for him alone. The manifestation of sonship with God, whereby Jesus Christ proved to the world that God is the Saviour and Healer and Father of man, was not merely an historical episode but a revelation for all time. The work of Christ Jesus was the evidence of his right thinking. He ministered to what were the deepest woes of mankind, and by his knowledge, or Science, he brought relief and salvation to the sick and the erring. His actions were not temporary interruptions of law, but were in full accord with the abiding constitution of things. They controverted the fixed human opinions which men have erroneously termed law, and ignorantly obeyed; but they revealed the reality of good as law or power. This mode of right thinking revealed by Jesus to his disciples should never have been lost, and when re-discovered, it was correctly named Christian Science.

The great need of the world to-day is for Christianly scientific thinking. Suppose you have a railway perfectly constructed. Surveyors have planned the route well; engineers have rightly constructed the bridges. The steel rails represent the perfected product of the best workmanship. The inventions of a thousand men are combined to make the locomotives. An innumerable multitude have sent their offerings from mine and furnace, foundry and forge, draughting room and shop, and the work is done well. This vast system which is the result of right thinking in relation to present conditions is ready for the service of man. What is now needed is right thinking in relation to divine Principle. Should the composite human minds which guide any such operation be ignorant of true law, that changes not from age to age, they may be influenced by senseless avarice and unreasoning pride, and so use the perfected result of human effort and thought to bring about injustice and injury. Penurious plans may exclude what ministers to safety, and accidents may result in the suffer-

ing and death of innocent individuals. Communities also may suffer from unfair dealing. Thus knowledge is not enough, nor skill and good workmanship. Not only must man's work be right according to the knowledge of the time, the man himself must be right according to the laws of all time, the laws of justice, of goodness, and of mercy.

Sir Oliver Lodge in an address to students said, "I am very much impressed with the power and responsibility of the human race, and with the management of this planet, which seems to be given to it, so that things will not improve unless we improve." The claim of Christian Science is that we may improve and become representatives of the true God; its teaching shows how we may become consciously animated by that same mind which was also in Christ Jesus; its demonstration gives results throughout the whole gamut of human life. By it the sick and useless have been restored to life's activities and joys; proud oppressors of the weak have been converted to kindness; discontented beings, whose malice to humanity was like a burning acid, have learned that "godliness with contentment is great gain;" dipsomaniacs, after unavailing trial of every known "cure," have found healing and freedom and regeneration; monomaniacs, absorbed in utter selfishness and sensuality, have had their fetters broken, their lusts superseded, their manhood and womanhood revealed; agnostics have learned to know truth, infidels have come to believe in goodness; atheists have found God,—through Christian Science, in which is revived the demonstration of divine Love inaugurated by Christ Jesus and continued by his apostles and followers.

It is important at this point to identify Christian Science, for some are using the name without accuracy in connection with mental suggestion or hypnotism, which this Science repudiates. It is now nearly forty years since, in her own experience of healing, the first dawn of this truth came to Mrs. Eddy. When the aid of her doctors was of no avail, when her pastor had given up hope from prayer, she turned to God in such a way that a discovery of His unchanging power to heal brought to her consciousness the living presence of the Christ. Whittier wrote,—

> The healing of the seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press
> And we are whole again.

This to Christendom seems theoretical, but it has become

practical through Mrs. Eddy's experience and discovery, because she was not content to be healed alone, but has given her life to the service of the world, so that "the knowledge of salvation" (or as Wycliffe phrases it—the Science of Helthe) may become a universal blessing. Has her Christian endeavor been opposed? Yes, by some who could not understand spiritual motives, and so could only judge by the processes of the carnal mind. The Psalmist experienced like enmity, and said, "They also that render evil for good are mine adversaries; because I follow the thing that good is." Those who know best the life of the Discoverer and Founder of Christian Science are most alive to the importance of having Christian Science identified with the name of Mrs. Eddy, with her life and teaching, in order that seekers after its provable truth may not be misled by confused thought nor involved in the tangle of beliefs which are occasionally offered in its name. As the lawmakers of our country have come to see the importance of legislation to prohibit adulteration of food, so Mrs. Eddy has long been aware of the dire results of adulterating truth, and has taken every reasonable means to forestall it. When Paul and Silas were at Thessalonica their success was great until opposition grew on the part of those who were "moved with envy." Had you been there you would have gained the true idea of Paul and his work from the Jews who believed, and from the devout Greeks. You could have gained no sense of truth whatever from those who opposed him. Paul's message was greater than was he. To misunderstand him was to miss the benefits of his message, and the same rule is applicable to any teacher of truth to-day. So do not credit unauthentic rumors which would prevent you from endeavoring to find out how exalted is the life-purpose of the messenger by whom Christian Science came. She has put her message into writing in the text-book, "Science and Health with Key to the Scriptures," whose propositions were proven prior to its publication. She has also issued subsidiary writings which help students to understand the meaning and application of Christian Science. The Publishing House, which belongs to The Mother Church, issues periodicals that might be termed Chronicles of Redemption, because they record current testimony from the men and women who through this teaching have gained emancipation from blank despair, evil habits, sorrow, disease,

antagonism to God and antipathy to man. Do not be critical if sometimes the testimonies that you read, or listen to, have not perfect rhetorical form. They are the genuine utterances of those who are still amazed at the touch of divine good-will whereby they have been healed. I have seen unlettered men and women meet the attacks of clever and exasperating opponents with simplicity, logical clearness, and serene kindness, showing how character had ripened and mental processes had been quickened by their study and practice of Christian Science. Those who are worldly-wise and prudent may be put to confusion by the truth "revealed unto babes," for as Paul asks, "Hath not God made foolish the wisdom of this world?" He then gives as the pith of his preaching the watchword which Christian Science to-day reiterates, "Christ the power of God, and the wisdom of God."

There are many theories of the worldly-wise as to the origin of man. Christian Scientists maintain that all theories regarding the universe and man should be brought before the judgment-seat of Christ. No one will deny, I think, that Christ Jesus maintained that God is Spirit and that God is the one Father of man. Let us question then the theories which regard matter as the origin of man. I heard a very elaborate lecture once which explained how from protoplasm came the highly differentiated organisms which we now find. The single cell divided, and multiplied by further division, advancing from homogeneity to heterogeneity. As the growing complex organism found certain modifications to be advantageous in the struggle for existence, these were retained and transmitted to offspring, so that they might be fitted to survive and procreate the species. Thus came into being the world of life as we know it, with man foremost among the animals because of higher development of brain and nervous system. This theory, you will observe, is an immense pyramid, balanced on its apex the single cell, or on such an aggregate of these as may constitute protoplasm. I asked the lecturer the ordinary question, Whence came protoplasm? And his candid answer was, "It must have originated in primitive slime." So there you are.

Now the question is legitimate, Does the doctrine of evolution posit the inherent power of matter to expand in its expression so that a microscopic egg grows into a man, so that protoplasm becomes a world? Do the activities of

mind decrease as we trace them back, until they subside in primitive slime? Does matter bring to birth and develop mind? Lucretius originated the saying, "Out of nothing, nothing is made;" but what proverb will correct a theory which says, out of the mindless, mind is evolved? We are not much helped, either, by the suggestion that there are an infinite number of petty minds, one for every existent atom. When it is said, "Every atom has a portion of mind stuff," we either think of an infinity of mindlets, or of one mind so divided into parts and apportioned into an infinity of tiny enclosures that any unity of intelligence is inconceivable. From this polytheism of physics as well as from the atheism of matter we do well to turn to the restful and serene monotheism of the Scriptures.

Herschel, the astronomer, is reported to have said of his discoveries, "I am only thinking the thoughts of God after Him." Many of the clear-eyed prophets likewise beheld in the stellar universe the evidence of one Supreme Intelligence. The growth of an astronomer's intelligence may serve to illustrate evolution. Students who are not discouraged by the complex calculations, nor dismayed by the vastness of the conceptions involved, progress mentally from the simple views which the old-time shepherds cherished to the sublimer views and more profound knowledge of modern astronomy. Every onward step brings a richer discovery of rhythm and law—of intelligence in action. The student is not evolving these thoughts from a material brain, but learning from Mind. He is rising higher in the scale of intelligence, understanding better the harmony of the universe, and thus "thinking the thoughts of God after Him." If we accept the facts set forth in the theory of material evolution, are they not the evidence of change from a sense of matter and inertness into the realization of mind and activity, rather than evidence that mind can be the effect of the inadequate cause, matter? Christian Science emphasizes the teaching of the Bible that God is the creator, thus making Mind, not matter, primary. As the progress and discoveries of the astronomer reveal to him what God has already done, so does every discovery in the realm of the real unfold the divine Mind. When man rises in the scale of being so as to express intelligence, the urgency is not from brain and nerve; the man who exhibits true wisdom shows that he is "partaker of the divine nature."

The theory prevails that man is only mediately related to God, although Christ Jesus without doubt proclaimed the relationship direct. When he said, "Call no man your father upon the earth: for one is your Father, which is in heaven," he had prepared his pupils for this statement by many discussions as to God, naming Him, "Your Father in heaven," or else "my Father." He had also taught them in prayer to say, "Our Father;" and ere he left his followers he said, "I ascend unto my Father, and your Father; and to my God, and your God." Now if men could see that Christ's revelation of being is true, then like prodigal sons returning home they would enjoy "the things which God hath prepared for them that love Him;" they would discover the true birth to be "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The government of but one Mind would then be obediently expressed by all mankind as it was expressed in "the man Christ Jesus." Christian Science teaches how to recognize and obey the government of this one Mind. It emphasizes the first command, "Thou shalt have no other gods before me," and explains how this "me" is Spirit. It explains how Christ Jesus could say, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works," and how his words that follow must be true of his followers, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father." The students of Christian Science understand how true the New Testament records must be which tell that the people "glorified God" when they saw the healing work done by Jesus and the apostles, for they have themselves seen the same immediate result whenever Christian Science has proved the love of God by healing the sick and sinful. The Science of Christianity requires that in man there shall be that same Mind which was in the Founder of Christianity. It calls on us to count ourselves brethren of Christ, and he, the Master, is to be to us "the firstborn among many brethren." But we are to show forth as did he the Christ-truth, "the power of God, and the wisdom of God." In other words, we must discover, and reveal, our immediate relationship to "the God and Father of our Lord Jesus Christ."

The theory that matter is the creator is discarded by many who confess God, yet who admit the action of Spirit

in the creation of one man only. According to such a theory of human generation, every child is one degree farther from the source of life than his parents. He looks back through an endless vista of human beings to a first man made directly by God, but who immediately became a sinner, and who entailed upon his descendants not his perfection but his sin, which, multiplied with every increase of numbers, becomes the conglomerate inheritance of each innocent child. Emerson says infancy is a perpetual Messiah placed in the arms of man to plead with him to return to Paradise. Jesus said of little ones which believed in him, "Their angels do always behold the face of my Father which is in heaven." He indicated that they were nearer to God than the adults of the race, and he plainly said that the remedy for adultism was conversion from its self-righteousness, conceit, cruelty, and assurance of evil (or sense of God's absence) into the simplicity, tenderness, modesty, and faith in love which the young child illustrates. Truly he taught that God is not far from any one of us, and showed us how to gain the spirit of adoption whereby we may say Father. Nor must we postpone the knowing of the goodness of God till we have gone from the land of the living. Communion with the Father in secret was to bring immediate results,—the "Father which seeth in secret himself shall reward thee openly." This Father whereof Jesus spoke was no "Absentee God."

Allow me to discuss briefly two lines of objection sometimes made to scientific Christianity. I was once in a community where bitter feuds prevailed. Men hated their enemies, and they hated those who would not hate these enemies. Rancor and ill-will and malice made some of them appear to be children of the devil, in that they acknowledged evil as the only power. To one of these men I cited the words of the Sermon on the Mount, and his reply was quick, "Well, Jesus was God, and as men can't act like God, what he said wasn't intended for us." It was of little use to cite other passages urging men to be as "the sons of God, without rebuke." He preferred to act like that which was most in his thought. A somewhat similar argument against Christian Science implies that the work of Jesus was entirely supernatural and personal, not a revelation of Truth for the world to know and prove. Though the disciples and followers of Jesus and the Christians of the primitive church proved the truth consistently by healing, this is for-

gotten, and these lawful manifestations of divine Love are termed miracles, or interruptions of law, whose day is past. Then there are those who say that the works recorded never were done, since such works would be miracles, and miracles do not occur. In brief the two arguments are as follows: (1) Jesus was God and his works are supernatural to man, so his example cannot be followed; or, (2) Jesus was merely man, so did nothing which would reveal God. Christian Science demonstrates that the example of Jesus can be followed; and that such works as he did, the signs which follow them that believe, do indeed reveal God to man as his Father and Friend, as the ever-present Healer and Saviour of all. This truth is "the true Light, which lighteth every man," and it is again come into the world accompanied by abundant proof for all who will see.

Why should thoughtful men become interested in Christian Science? Well, for one reason it is accredited as truth, according to the saying, By this you may know a truth when it comes, in that it will solve many problems. Sickness, with its lassitude and debility, presents a problem. Many of the world's workers are sorely oppressed because they must support the disabled year after year. Yet, even after the verdict "incurable" has been pronounced, health and a cure have come to solve the problem in many a home through Christian Science. Broadly speaking, the whole question of evil is a problem—and how diverse the proposed solutions. Some believe that the problem will always be, since they consider evil a potency eternal and invincible, whereby discord and anguish shall be produced infinitely. Some consider that evil is included in the plans of the all-wise God. Philosophers speak of evil as the unripe good, or call it good in the making. Evil, they would say, is the unperfect or the unfinished, to be finally worked out into good. For instance, out of the horrors of warfare in which the unloosed passions of men degrade them hellwards, we are to expect virtue and courage to evolve. Finer than all other bravery ever shown was the courage of Christ Jesus in standing for the overcoming of evil with good, and for the overcoming of death and its fear with such love as made resurrection inevitable. Christian Science likewise presents life, love, good as realities and shows how, when reality appears, evil is overcome. We do not consider truth and a lie as two entities. The truth is real and unchanged in being; the lie is its reverse, existing

temporarily to the sense of those who think it to be the truth. When truth appears the lie disappears.

If good only is real, what about sin? You may ask, Is not that the great fact in human experience? Well, we hope the saints are increasing, in spite of the prevalence of ungodliness. Christianity requires that we deny ungodliness, and how else may we do this than by God-likeness? We deny the wrong statement by the right statement, and so we deny sin by righteousness. Christian Science does not condone sin nor cover it, nor call evil good, as some affirm. In its application of truth to the overcoming of all error it searches deeply after hidden sin. The scientific method is relentless toward every attempted reversal of truth, and allows no place for error, but follows it till it is destroyed. Christian Science applies to man that Word of God which is "a discerner of the thoughts and intents of the heart," showing him, first, the perverseness of his motives and secret thoughts, and then persuading him to let "the beauty of holiness" displace the sin. More than any present-day teaching it discloses the unsuspected connection between sinful thoughts and bodily suffering, yet it comes not to condemn, but to express the Christ-truth which can say to the sufferer not only "Thy sins are forgiven thee," but also, "Rise up and walk."

The world is in need of better men. Are they being developed by the doctrines of the one hundred and fifty-seven sects which teach in the name of Christ in our land? Then let us grant that they are also being developed by Christian Science, the practice of Christianity which has "signs following." Let us hope ere long to see man liberated from invalidism, disability, hurtful prejudice, and the pitiful greed and selfishness that poison the wells from which the nation should drink. How liberated? By the coming of Christ, Truth, and of the kingdom of heaven within, till the old ritual is reversed, and men pure in heart can say, The good we would do, that we do, and the evil we would not do, that we do not, and there is health in us.

THE right of judgment belongs to —— you know whom. No man knows another man's heart, so how can he judge? We shall all have more than enough of judging by-and-by, so let us put off for as many to-morrows as possible the thing that should be left undone to-day.—*Charles Major.*

A COMMON STARTING-POINT.

SAMUEL GREENWOOD.

THE wisdom of keeping the First Commandment, that men should acknowledge none other than the one true God, is not questioned by Christian or Jew. It has stood unchallenged as the beginning of true worship, the common starting-point whereat mortals begin their journey toward the kingdom of heaven. It is here that both Jewish and Christian religionists begin to outline the course by which they hope to reach their deliverance from evil. Starting thus from the common premise of an infinite God, and admitting the duty of acknowledging none other beside Him, one would naturally expect them all to meet in a common conclusion. And yet no religious teaching save Christian Science has ever rounded the full circle of this truth to its starting-point, and declared the non-existence of any other creator, law, or intelligence.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, teaches from beginning to end the infinitude of God; that He is the only Principle of being, the only power, Mind, or presence, and that He is good. Those who read the Bible will admit that it teaches the same thing. These truths have been taught from Christian pulpits for centuries. No orthodox creed could exist without them. Those religious teachers who have taken it upon them to criticise, or admonish, or condemn Christian Science, also admit their validity. And yet these truths sum up the entire teaching and practice of Christian Science.

Is it not a rather anomalous position to announce these truths from pulpit and press, and then from this same pulpit or press to condemn Christian Scientists for endeavoring to live them? If these truths are not practicable no good can result from teaching them. If they are not intended to be practised they are of no help to mortals either here or hereafter. But if these truths are practicable, for what trespass do Christian Scientists need to be forgiven when they are trying to practise them in all the affairs of life?

Before censuring Christian Scientists would it not be well to think carefully over the full significance of these Christian truths, which are so readily assented to but which mean so much more than is usually attached to them. What

does it mean to believe that God is infinite, that His power, wisdom, goodness, kindness, intelligence, and presence are in every place? What does it mean to believe that God is Love, the creator of all real things, the Life of all things true, whose law governs the universe, and whose image man is? What do these things mean if they mean anything? Before condemning Christian Science practice it were better first to go over the ground one has himself traversed from the starting-point of these premises, and see what conclusions in practice have been drawn from them. There is nothing in Christian Science that conflicts with these commonly accepted truths about God, however much it may conflict with the theories of men concerning those things which are not of God.

When Christian Scientists heal the sick or the sinning they do not go outside of these truths to do it. They do not need to, for these are the foundation of all health, purity, and righteousness, and the antidote for every error concerning the being or action of man. When Jesus, the Exemplar for all Christians, overcame and destroyed not only disease but the supreme terror of mortality, death, he did not go outside of these truths to do it, a convincing proof of their practicability which should forever silence the doubts of his believers. And, moreover, he left what he did, not as an exhibition for his followers, but as an *example*. What does it mean?

At some time in his experience every Christian will have to face the problem of the world's evil, and decide what it has to do with God. Religious theories have tried to associate earth's suffering and sin with their belief in a loving, wise, and all-powerful Deity. They have helplessly striven to harmonize the belief in a being and power of evil with the keeping of the First Commandment. They have tried to accept the presence and power of disease, while holding to the omnipotence and omnipresence of God. The result has been disastrous to humanity's progress out of sin and misery.

Think of it calmly for a moment. Think of the indescribable and unbearable tortures inflicted upon innocent children and their heart-broken parents. Think of the countless demons of disease turned loose upon mortals, until earthly existence has become a continuous dread of suffering and death. Think of all this, and at the same time, of God as just and good, if you can. Think of these

terrible conditions as in logical agreement with the admitted ever-presence and power of infinite Love, before deriding or denouncing Christian Scientists because they find it impossible to keep the First Commandment, and retain their acceptance of God's perfection and supremacy, without denying His participation in or authorship of such awful conditions. Other Christians will have to meet this question as Christian Scientists have done, and abandon either their belief in the reality of good or the reality of evil, for there is no place in Truth for two such opposite beliefs.

Christian Science has not established any new rule or set up any new truth about God or man which is not the logical outcome of the teaching of practically every church in Christendom. In healing sickness and sin it relies for its success upon the truth of God and His perfect creation, as contained throughout the Scriptures, as demonstrated by Christ Jesus, and as included in the teaching of the Christian church,—and upon nothing else. Have those who claim to believe in God's supremacy, but who doubt Christian Science, anything better to rely upon?

If it is true that there is no power apart from God, then there is no *other* power, is there? Disease does not exist in God,—the very thought is sacrilegious. Starting, then, at this same point with the Christian Scientist, admitting with him that God is omnipresent, All, where can one consistently stop off between it and the conclusion that there is, in reality, no disease anywhere? If other Christians accept this same premise with Christian Scientists,—and they say they do,—how is it they do not reach the same conclusion, when there is no other conclusion to be logically reached? In what direction can a Christian be traveling who starts with the truth of God's infinitude, and yet who finds his consciousness thronged with the shadows of fear and suffering, who recognizes all the sad and sinful conditions of earth, and calls them real,—that is, of God? If other Christians believe the same things about God that Christian Scientists do,—and they say they do,—why are they not believing also in the falsity of the claims of evil, and healing the sick as Christian Scientists are doing, and for the same reason; viz., because disease is wrong, a condition belonging neither to God nor to His creation? How is it?

When Mrs. Eddy says (Miscellaneous Writings, p. 63)

that Christian Science heals disease because it has no basis in reality, is it not equivalent to saying that it is healed on the basis of God's omnipresence, or allness? When Christian Science denies the power of disease, pain, sorrow, or any other discordant condition, is it not equivalent to the declaration in which all Christians admittedly concur, that God, or good, is the *only* power? The different ways of putting it do not affect the fact involved. What is the essential difference in saying that God is everywhere present, or that evil, God's supposed opposite, is nowhere or never present? If other Christians admit that God is omnipotent, the only power there is, why do they shrink from putting it the other way, that disease and evil are without power,—that is, powerless? If they accept the first statement without protest, why do they reject and even deride it when Christian Scientists put it the other way, since the two ways mean precisely the same thing?

The study of Christian Science reveals the allness of God and the nothingness of evil to be correlative truths, identical in statement and proof. When Christian Science reaches the second position in consequence of starting from the first, it is only carrying the campaign against evil to the extent involved in the First Commandment, as well as in the teachings and works of our Master. It is an extent, however, to which the Christian world has hitherto hesitated to go.

[Written for the *Journal*.]

SERVICE.

AGNES CHALMERS.

If I could have the kindest thoughts for all
The work life gives to me to do each day,
I then would hear God's voice in duty's call,
And know no other wish but to obey.

There is a sermon in each task done well,
With consecrated, loving hands,—indeed,
A sermon glowing words could never tell:
Each task, well finished, is life's highest creed.

"UNDERSTANDING."

ISIDOR JACOBS.

LOCKE, in his "Conduct of the Understanding," said, "Truths are not the better, nor the worse for their obviousness or difficulty, but their value is to be measured by their usefulness and tendency."

This quotation is particularly in touch with the present, when so many from all the religious beliefs are flocking to the standard of Truth, acquiring a knowledge of what Christian Science really means, and coming to an understanding of its "usefulness and tendency." While it would seem reasonable to suppose that the proof of the absolute truth of Christian Science would be in the vast and favorable results being accomplished by demonstration throughout the civilized world, yet many people of different faiths first begin inquiring as to what effect an understanding of Christian Science would have upon their former religious convictions. Many of these investigators are people who have suffered, physically and mentally, for years without being able to obtain any permanent relief, yet instead of seeking and obtaining the benefits of Christian Science treatment, they first want to know how Christian Science, as a religion, will affect their opinions. Some prefer to continue in darkness and suffering, rather than receive the benefits of Christian Science, because they have formed ideas of their own as to the ethical teachings involved, and they prefer to suffer for the balance of their lives rather than yield up a single iota of the religious teachings of their youth. They announce that they intend going on in the footsteps of their fathers and forefathers, yet if they look far enough back into the past they will find that their ancestors made a beginning, and outlined an independent ethical future. Even among the Jewish people, who first promulgated the religion of the "One God," we find that Abraham, the great Patriarch, was at first an idolater, as was his father and those before him.

From the theological standpoint many questions asked by investigators of Christian Science center around the position taken respecting Christ Jesus, the Master. Almost every Christian sect has a different view on this point, and now, when many Jewish people are coming into

Christian Science through the physical benefits received, the same question is asked by them regarding Jesus. It is a fact that for centuries there has been among the Jewish people what might be termed an inborn prejudice against the name Jesus, and the word, "Christian." To some extent this prejudice has been fostered by the many years of persecution, yet prejudice is certainly a hindrance to knowledge and understanding. False premises or conclusions fixed through prejudice keep many in the darkness of ignorance, bigotry, and superstition. To acquire knowledge and understanding, we must rid ourselves of prejudice engendered by stubbornness and tradition; we must look into these matters with fairness and a desire for the light which brings to us knowledge and understanding. Treading in the footsteps of our forefathers may not lead to practical knowledge or individual freedom. Where would the progress of the world be if people had not thought things out for themselves and gained understanding by and through a mind free and untrammeled? No matter how difficult the pathway, no matter how long it may take to reach the light of Truth, the ultimate results can be obtained if we but take the right road. Christian Science is pointing out to us the right way, and while thousands of Jews are receiving the benefits of Christian Science treatment many are investigating it with a view of accepting it as well. The Jewish thought, it would appear, is ready for Christian Science, for the foundation of Judaism was the Unity of God.

Jesus and his disciples, over nineteen centuries ago, went around to the Jewish synagogues to preach a purer and a better Judaism, one that would drive out the material and demonstrate the spiritual, but the people were not then ready for the promulgation of the truth that would make men free. Everything must be in God's own time, and the constantly operative divine Principle was sure to effect its purposes at the right time. The Galilean Prophet whom Mrs. Eddy has referred to as the best Christian on earth, could also be referred to as the "Best Jew on earth," and the most spiritual man on earth. It is beyond question that the Jews of that day who persecuted this man of God, acted from wrong motives. It is probably true, however, that they had from the beginning been gradually drifting away from the spiritual idea of God, and were under the domination of evil influences which could not tolerate such a

divinely pure character as that of Jesus. His sayings were misinterpreted, so as to injure him with the people. To accomplish this they gave their own views of the literal meaning of his sayings, and the people were yet on too material a basis to look beneath the surface for the spiritual meaning, and thus get at the truth. Jesus never claimed that he was equal with God. By his demonstrations of healing he tried to teach the truth and lead the Jewish people into spirituality and goodness by having them discard their materiality as unreal. This would enable them to recognize the real man, the image and likeness of God, and to know that we are all the children of one Father, God.

To reason properly on Christian Science, the divine Principle on which it is founded must be fully understood. Human nature the world over is much the same, and we who have been bitterly antagonistic to what we supposed Christian Science to be, now realize that we formed our conclusions without being willing to look into the subject. To prejudge others' opinions without looking into them does not prove their worthlessness, but rather our own ignorance, and yet many otherwise intelligent people do this very thing. Human nature is very much given to condemning off-hand that which at first glance it cannot understand or which is beyond its comprehension. We know, however, that the world is progressing, and that things are being proven on all sides, things which were beyond us, and which we did not believe until they were practically demonstrated to us, so that we can repeat the quotation at the beginning of this article, "Truths are not the better nor the worse for their obviousness or difficulty, but their value is to be measured by their usefulness and tendency." Christian Science is demonstrating this fact daily by its world-wide usefulness.

Christ expresses Truth, God's unchanging spiritual nature, hence Christ is eternal, so that there is a distinction between the human personality of Jesus, and the divine Christ. This is understood in Christian Science, which teaches that there is only one God, "divine Principle," and that "God is all." The demonstrations which are successfully accomplished on all sides, are effected by and through an understanding of this great truth, which is bringing together on one platform people from all religions and creeds. When understood, it is seen that Christian Science expresses the highest, the purest, and the noblest thought of the

Unity of God. Prayer, as understood in Christian Science, is the exercise of spiritual understanding. It is an opening of the heart to truth, whereby we realize that man is the son of God,—His reflection,—and thus the real man, being a reflection of divine Principle (God), is and must be independent of human personality. Through a proper understanding of Christian Science and its consequent rapid spread, the entire civilized world is being bettered and uplifted, mentally, morally, and physically. A realization of its truth is to-day having its effect on people of all religions, who, through Christian Science, are joining together on a distinctly higher plane of existence, helping themselves and others towards the highest and noblest attributes of man and his God-given dominion over all.

The ordinary individual, speaking without any understanding of the subject, cannot comprehend why the word "Science" is mentioned in connection with Christian Science, yet to those who gain a knowledge of the subject by reading and understanding the Christian Science textbook, Science and Health, it is manifest that Christian Science is the Science of sciences, since a knowledge of God, divine Principle, and of our relation to Him, must necessarily include all real knowledge, and bring about, as Christian Science is doing, the happiness of mankind. Truth is the foundation of all real Science, hence the divine Mind must necessarily include all Science. This is the real Science, which tends to uplift humanity when understood and studied with that broadness, that freedom, and that love of truth which it inculcates. To get at the truth, we must search for it. To many of us this is a long, hard task, because there is so much to be overcome in our own thoughts or in the thoughts that surround us. To others it comes comparatively easy, but the Divine rule operates. "Seek, and ye shall find; knock, and it shall be opened unto you." We must seek for understanding of truth as we would mine for gold. Much earth and rubbish (mortal mind) will be encountered before reaching the pure metal, but the gold of truth and understanding is no less pure because difficult of access. The pure gold is there, and will be ours when we separate from it the alloy, the rubbish, and the dross of mere human opinions, and when our search is successful the goodness, the truth, the blessings of Christian Science will be ours, and the refined gold of spiritual understanding will be our happy possession, enriching and endowing us for all time.

Unity in right living, unity in right doing, unity in right thinking is bringing about the unity in Christian Science, which is improving and bettering the condition of mankind, and leaving a decided imprint on the world's civilization,—upon the health, happiness, and morality of its people.

OUR strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation that arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him, like a dead skin, and when they would triumph, lo! he has passed on invulnerable.—*Emerson.*

THE first portion of the Scriptures ever printed in English, which was not Wycliff's Bible, but the New Testament printed by Tyndale at Cologne in 1525, does not appear in the catalogue. Of this a solitary fragment exists, in the Grenville library, the printing having been interrupted when it had reached sheet K, and all the rest of the impression destroyed. In the King's Library, in the Museum, are exhibited, side by side, two proclamations of Henry VIII., the first, 1530, prohibiting all translation of the Scriptures into the vulgar tongue; the second, 1541, enjoining that a copy of the English Bible shall be placed in every church in the kingdom. It would be difficult to point to a more dramatic illustration of the progress which may be made by a country in eleven years.

WHAT IS SIN?

LYMAN J. HUBBARD.

FROM my earliest remembrance the meaning of the word sin was vague and hypothetical. I was taught that we should not commit sin for fear of eternal punishment. My childish imagination and my dreams were often haunted by terrible phantoms of fear as to what I might expect in an ever-imminent future because men were born in sin and were living sinful lives. What I had done to deserve this terrible infliction, what this sin was, I did not know, but I religiously obeyed certain so-called necessary statutes laid down by my elders, hoping thereby to appease God's wrath. As I grew older and of a more analytical turn of mind, I found out that in spite of all this predicted woe I was still alive and happy, and I began to wonder if there was so much in this theory of sin as I had been taught to believe. I could see some people breaking these honored statutes and evidently happy and prospering therein, while some of those who had told us of the terrors of sin, were in many ways heavy laden, and seemed to be making unhappy failures, although living exemplary lives.

I then learned that there are many who doubt the usually accepted propositions regarding sin, and who are willing to risk the future punishment, since, as it seems, a little sin often brings present happiness. Why worry so much over future punishment for doing something that brought pleasure and profit now? especially as no one had ever returned from that mystical land to tell us whether the evil reward was meted out or not. As these conclusions seemed perfectly natural and all too satisfying, it never came to my thought to question the accepted teaching as to the nature of sin; or to inquire into the cause and effect of sin from a scientific standpoint. No one seemed to know that we could with mathematical certainty discern sin and its inevitable results or so-called punishments, and that these could be forestalled, not by the forgiveness of a capricious God, but by a knowledge of what Life is and how to live truly.

Religion, in waging its war on sin, has too often been mystical. It has made an ineffective appeal to the emotions, instead of showing mankind how to gain a practical,

demonstrable understanding of God, applicable to man's every need, mental and physical. Sin has thus come to be erroneously considered as merely the breaking of ethical law, and as the result of a superficial understanding of the Ten Commandments, the first two, which contain the very essence of them all, are deemed useless, or not intended for this enlightened day and generation; idolatry, to the self-satisfied human mind, being considered a thing wholly of the past. The dictionary thus defines sin: "Any voluntary transgression of the divine law or violation of a divine command." In weighing the truth of this definition, the first questions that naturally present themselves are, "What is the divine law?" "What are divine commands?" Are these laws like human laws, to be broken at pleasure, and is their violation attended by punishment, provided the offender can be caught in the act? or is that which is divine to be regarded from an entirely different standpoint? The latter question will certainly be answered affirmatively, if we consider the meaning of the word divine in the light of Christian Science. Divine means God-like, that is, possessing or manifesting the God nature, which is all-inclusive intelligence, all-power, presence, action, infinite Principle. A law of God, then, is absolute; it cannot be broken without inevitable punishment, since to break the law is to put the offender out of harmony with Life, Truth, and Love. Law-breaking without punishment would signify a state of fundamental disharmony without any sense of discomfort, an impossible condition.

In the above definition of sin, the word "voluntary" intimates that if the transgression were involuntary, the implied results might be escaped. To the careful observer this commonly accepted definition is immediately seen to be unscientific, "a house divided against itself," for in it the divine law is recognized as absolute, and at the same time changeable, but we repeatedly read in God's holy word that He is changeless, and that His laws are like Him. We find it necessary, therefore, to seek a deeper meaning of sin than is thus far afforded, in order to meet the unsatisfied demands of Truth. These demands are met in Christian Science, where we learn that when God created man and the universe He set in operation eternal laws of life and living, the keeping of which means health, holiness, happiness, and immortality; that these laws stand forever and embrace the grand realities of being; and that the known or

unknown breaking of one of these laws, or deviation from even one of the least of them, is, in its degree, sin. These laws are not always apprehended by mortal wisdom, nor can they be set down and arranged like so many legal statutes, but they can be spiritually discerned and made known to human understanding by making scientific deductions, as to God's will and purpose, from the effects, both on the individual and his surroundings, which follow the living of a God-like life, as shown in the lives of Christ Jesus and the good and pure of every age.

To understand scientifically these deductions, and thus come to apprehend divine law, we must not lose sight of the eternal fact of God's allness, His omnipotence, omniscience, and omnipresence, and the consequent powerlessness of anything that claims to possess a single element opposed to these attributes of the Divine nature. God does not sit in judgment, like a mighty ruler, meting out punishment for this or that broken law; such an idea is erroneous, purely mythological. God is not a selfish, material personality, a magnified human being in a far-away, material heaven, making laws for mortals, and from that unknown distance often unjustly judging them. If such a false sense were accepted, how could we get near enough to know Him and His laws, or how could we even desire to do so? A right sense is gained when we learn to consider God as the eternal Principle of all that really is. This idea of God is coming to be almost universally accepted, at least in the letter. If God, Spirit, is infinite, He is good, for His infinitude precludes His being both good and evil. He is therefore the infinitude of good or rightness; viz., perfection. With God all is perfection, and God is the life of man, so that the first commandment, the most necessary of them all, "Thou shalt have no other gods before me," is expressed with even greater force in Christ Jesus' own words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Paul says, "In him we live, and move, and have our being," meaning not of man's own will, but because God, the great I AM, *is*, man has life, action, and intelligence. This is a definite statement of man's being, his birthright, a God-like, God-given life, and it covers the entire range of man's consciousness. It is the sin of trying to know or have another life, action, or intelligence than the God-given, that is a transgression of divine law.

We thus find that the chief end of man is indeed to know

God and enjoy Him forever. Man should know God so that he can know himself, for the true man is the image and likeness of God. When man knows Truth, and knows that he lives in Truth an absolutely God-like life, he abides in reality and knows no sin. The Mosaic decalogue, which is accepted as of divine origin, clearly emphasizes the momentous fact of God's allness and man's unity with Him. Christ Jesus, who knew no sin, summed up the Ten Commandments as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself." Even this could be condensed, by putting Paul's thought into the imperative mood and making it read thus: In God you shall live, and move, and have your being.

Jesus' use of the word love means far more than is implied in the narrow sense of human affection, and the Saviour showed the vastness of its significance by surrounding the word with gems of instruction, making for it a diamond setting in which Love flashes its rays of light into the deepest caverns of human consciousness, and illumines the darkness of chaos and disorder with wisdom, the truth of God's all-presence. "Thou shalt love the Lord thy God with all thy heart, soul, strength, and mind." Could anything be more encompassing, or include more completely all of man's individual being? Every phase of existence down to mentality's feeblest flutterings is therein included, and this ideal, wherein God is All-in-all, is seen to be attainable.

The second command is like unto the first, "Thou shalt love thy neighbor as thyself." As the inward sense or self must be brought to know its relation to God, so the neighbor, the surrounding universe, must be similarly treated, and thus is realized the absoluteness and allness of God. Within, without, all is God, and "there is none else beside Him." The force, then, of these commandments, according to Christian Science, is this: Because God is, man lives; he is an idea or reflection of God. Man really lives only as he lives a God-like life to the minutest details of thought, word, and deed. He must manifest Life, Truth, Love, and all of God's attributes which bring out health, holiness (wholeness), happiness, and immortality. Thus, and only thus, can the kingdom of heaven come to him, wherein he lives in accord with the real, in exact accord with the divine will; hence is sinless, at peace

with himself and others. In the degree that he deviates from the straight and narrow path of reality and tries to make unrealities real, man sins and has "other gods before me." He breaks the commandment, and be the sin ever so slight it must be punished, for sin must bring its own penalties somewhere, somehow, until the destruction of sin is accomplished. It is useless to implore God's forgiveness and imagine that because of our petition we will be exempt from sin's punishment. The "Thou shalt nots" of the Bible are imperative; they demand not an acquiescent continuance in sin, but a radical separation from it. As in the divine law the evolution of good is always towards perfection and life eternal, so the false claim of sin would counterfeit the operation of law, but its evolution is necessarily away from Truth, and it ends in destruction and death.

As God—all-inclusive and all-creative reality—could not create sin or an ability to sin, sin and all its phenomena and results must be unreal, powerless, and not to be feared. It is therefore man's duty and privilege to attack sin with unremitting endeavor, emboldened by a knowledge of his power as a child of God, and an absolute assurance of victory even already attained, because Truth is and error is not. The Scriptures declare that "the last enemy that shall be destroyed is death," and from this we can infer that in the process of sin's evolution it can be successfully attacked at any or every point in its course, each victory helping towards its final destruction. "Then cometh the end [of sin], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

I HAVE heard an experienced counselor say that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it, his unbelief will appear to the jury, despite all his protestations, and will become their unbelief. This is that law whereby a work of art, of whatever kind, sets us in the same state of mind wherein the artist was when he made it. That which we do not believe, we cannot adequately say, though we repeat the words ever so often.—*Emerson.*

TESTIMONIES FROM THE FIELD.

WHEN a child, I was suddenly attacked by blood-poisoning. Before that time I had always been perfectly well and strong, but from then my health was apparently destroyed. The doctors could not understand my case, which was considered an unusual and interesting one. Various treatments were tried upon me, and at last one of the doctors decided that I had ulceration of the colon, and my parents were told that the case was absolutely hopeless. I got worse and worse and suffered agonies of pain. One doctor after another came down from London to see me, and all agreed that the only thing to save me was an operation called colotomy; but this was not performed. During the seven years of my illness, I passed through the hands of no less than sixteen different doctors, and I was never more than a few months without a hospital nurse, and even two, during the more acute stages of my illness. For a whole year I never tasted cooked meat, and on several occasions I was kept in bed for a long period and fed on milk. At the end of these treatments I was so weak and suffered so terribly that my people practically abandoned all hope of my being able to get up again. No medicine ever did me any good; in fact, during the last few years the only thing I took was opium, in hopes of subduing the pain.

About eighteen months ago the message of Truth and Love was brought to me. I had been rather better for a time after a sea voyage, and arrangements were being made for me to go abroad as usual for the winter. I dreaded going, as I felt that an internal abscess (for which I had already had an operation the year before) was forming again, and I was terrified at the thought of the pain it would cause. About this time a friend came to stay with us in the country and told my mother of her own wonderful cure through Christian Science. What she told her seemed to us the solution of every difficulty. What joy it was to hear that God never sent pain and suffering to humanity, —a problem I had been trying to solve. I knew I should be healed and all fear of the abscess disappeared immediately.

We longed to hear more, and the following Wednesday my mother and I went to London and attended the testimony meeting. The next day I received a treatment, after which we returned to the country, the practitioner giving

me absent treatment meanwhile. During the fortnight that followed we spent all our time in studying Science and Health and it was a glorious revelation to us. It was not till the pain was gone (and it left me almost directly the treatment began) that I realized how continual it had been. At the end of a fortnight I was perfectly well and was out riding and walking with my brothers and sisters as if I had never been ill. From the moment I heard of Christian Science I never got into my bath-chair again, which I used constantly before, as the least exertion or fatigue had aggravated the symptoms.

As I write this I think of the endless things I have to be grateful for in Science. It is almost overwhelming. I have great joy in the study of Science and Health, and the love and thankfulness I feel for Mrs. Eddy, for her wonderful discovery, is beyond measure. I will just add that since my healing my brothers and sisters as well as my mother have all become interested in Christian Science, and several of them have had wonderful proofs, for themselves, of its healing power.—*Sybil Archer Houblon, London, Eng.*

No one has more reason to be grateful to the Giver of all good and perfect gifts, and to the Founder of Christian Science, than myself, and when I read of the many who have assimilated the beauties of this wonderful Science by quietly and peacefully reading Mrs. Eddy's works, it is a matter of regret to me that I should have to come in "under the rod."

For the past two years I had reason to believe that cancer of the breast was developing, and having a horror of operations, I made up my mind to keep silence and die a natural death. Last December I read a magazine article which gave a most complete description of the malady from beginning to end. It was a counterpart of my experience, and it stated that in the beginning of the third year the disease would prove fatal. I resolved to know the worst, and went to see a well-known surgeon, who made a careful examination and substantiated my opinion as formed after reading the above-mentioned article. He said, "Get into a hospital within forty-eight hours; remember that every twenty-four is an added danger. If you survive the double operation, the X-rays will finish the cure of the more recent development, but there will be a recurrence of the other within two months, when a second operation will be neces-

sary, and if you survive this, it may prolong your life a few years."

The doctor and his wife were old friends of mine, and his voice shook with emotion as he talked with me, and he was at a loss to account for the calmness with which I took his startling message. But I had a hope of something better. Upon reaching home I wrote to my sister in Boston, who had been healed of the same malady in California, about three years ago, telling her just what the doctor had told me, and this letter reached her on Christmas day. She immediately sent me a telegram to say she was coming, and she added these cheering words, "Merry Christmas, Ada! Fear nothing, for God is with you." Beautiful! Yes, who wouldn't have a renewal of faith with such encouragement?

The following Tuesday night she came, and then began a season of refreshing. Every day we read the Bible and Science and Health, and every Wednesday and Sunday attended divine service at First or Second Church, and as my lips took on a deeper color, and my cheeks were tinted with the glow of returning health, I realized that there was no pain or weariness, but all was peace and hope and joy.

My sister stayed with us nearly a month, and as various ailments made their appearance, she met them with declarations of the power of Truth and Love. But there was a sense of pain which I had carried fourteen years, and one night just after we retired I told her how I had never been able to rest upon my left side since the removal of a tumor by absorption. "Turn on your left side," she said, "and I will treat you." I obeyed instantly and to my surprise the pain did not come. That was two months ago and I have had no pain since, and now have no fear of its returning.

A short time after my healing, my boy, fifteen years old, slipped on the icy sidewalk, with his arm under him, causing severe pain in the shoulder and elbow. The boy who was with him helped him to a near-by drug-store, and later he came home. He was ghastly pale, and when I tried to raise his arm he screamed with pain. I thought of sending for a practitioner who was boarding with a friend near by, but remembered that she had gone to a suburban town and would not be back for two hours, so I said to him, "Shall I treat you?" "Yes, mamma," he said, and as I realized my own impotence, I saw clearly that a real-

ization of the presence of divine Love was "the one thing needful." In a short time he lay down and slept an hour and a half, when he woke up with a decided pain, and began to walk the floor. The Bible and our text-book lay open on the table, side by side, and I said, "Sit down and read," which he did immediately, while I declared the truth, and in a short time he went to bed and slept six hours without waking, and the next day was delighted to find himself free from pain. Shortly after this, he complained of a very sore throat in the morning, and I gave him a treatment before he went to his work, and though he tramped in the mud and it rained nearly all day, he grew better, and by the following morning was entirely well.

And so the good work goes on. Two friends come to read with me daily, and we are constantly realizing more of the beauties of Life, Truth, Love.

Mrs. Ada S. Bancroft, St. Louis, Mo.

I WOULD like to express my heartfelt thankfulness for the manifold blessings received through Christian Science. It is now about five and a half years since I first heard of it. My oldest son was stricken with paralysis, and we had tried everything that we could think of,—doctors and specialists, besides electricity, alcohol baths, and rubbing,—but no help came. My boy was getting worse; the last doctor said his time was short, that we must prepare for the worst. He was then in almost constant pain, his appetite gone, the left side shrunken, the left leg and arm thinner and shunken, the hand twisted, and the left foot badly twisted. At this time Christian Science was suggested, and after investigating it I found that the truth heals where doctors and medicine fail. I then got the address of a practitioner in Los Angeles, and he gave my son treatment.

After the first treatment the boy slept soundly all night; his pain all gone. He improved steadily and straightened up more and more each day. He is now sixteen years old, and is sound, healthy, and strong; only that his left hand shows a little of the old trouble at times, while at other times it is all right.

For the last five and one half years we have had neither medicine nor doctor, because we have found Christian Science reliable, a solid rock, a true foundation. It teaches us to put our trust in God, the only Life, Truth, and Love. There are seven of us in the family and many ailments have

been overcome. I will mention some of them; my second boy, now fifteen years old, about three years ago received a blow on the head which fractured his skull and caused concussion of the brain. Friends and neighbors poured in on us, saying that we must have an operation or he would surely die. As we had received help in many different troubles before, our faith in Christian Science did not waver, so I went to our friend for help. He said to me, "Only trust in God. He will surely help you, as He has many times before." He gave the boy treatment, and he recovered in a short time.

Sickness has been overcome in a good many cases, such as the grip, rheumatism, salt rheum, blood poison, erysipelas, sprained ankle, pink eye, and numerous other complaints, but even this is nothing compared to the spiritual uplifting we have received. We now love God as we never loved Him before, and we cannot help loving our dear Leader, Mrs. Eddy, for bringing to us and to the world Christian Science.—*Gottfried Dactmeiler, Compton, Cal.*

FOR ten years or more I was a partial invalid, with not the least hope of being well, or even relieved from pain which seemed to be more than any human being could bear. At times I had to keep hot poultices over my bowels the whole night long, to get even the least relief from a hardness which had formed in the lower part of the abdomen. These attacks of pain would come periodically and would last from two to four days. I suffered from indigestion and constipation and took cold easily, for which I was constantly taking medicine. I had several sores on my limbs which were called bed-sores and they were very offensive at times. Six or more years ago I heard of Christian Science, and wrote to a practitioner. I took treatment and was entirely freed from indigestion, constipation, and the disposition to take cold. The pain in the abdomen was relieved, but the hardness was not entirely removed, although reduced considerably. The fear still lingered, even after the bed-sores were healed. They, however, left several hard lumps, some of them nearly as large as an egg. At that time I commenced the study of the weekly Lesson-Sermons, and continued this study until last year, when I gave them up, but still studied Science and Health. I again grew very much discouraged, and was afraid of everything.

In September of last year there appeared a testimony in the *Christian Science Sentinel* which seemed to be just what I was seeking. I wrote to the one who gave it, and took treatment with this result,—the hardened lump in the bowels is entirely gone. It passed away in a dissolved state. The lumps are all gone from my limbs, and the fear is destroyed. But best of all is the spiritual uplifting I received while those ills were being destroyed, and since. The weekly Lesson-Sermons are my daily study again, and I dearly love to follow them.

I am very grateful to Mrs. Eddy for this truth which teaches us how to live.

Sarah E. Mabray, Sonora, Tex.

I HAVE read the *Journal* and *Sentinel* for nearly three years, and have derived much benefit in so doing, especially from the testimonies. Christian Science was first brought to my notice in 1897, and I immediately began to study "Science and Health with Key to the Scriptures" and the periodicals. Before this I had studied some books and papers which I supposed set forth Christian Science; but when the text-book by our Leader, Mrs. Eddy, was loaned me, I was told that this book, together with her other writings and the literature of The Christian Science Publishing Society, contained the only correct statements of this Science. This aroused considerable antagonism on my part, for I prided myself on being broad-minded, and the idea of limiting my reading to the books of one publishing house, seemed narrow and unjust.

With these erroneous views I read the book and received no benefit, as my prejudice had closed the door of my understanding. I returned Science and Health and turned my thought to other things, and I saw no more Science literature until the fall of 1900, when I became acquainted with some Scientists, one of whom afterwards gave me class instruction. My new friends finally induced me to resume my study of Science and Health, which I did.

Not long after this the scales began to fall from my eyes, and the beauty, grandeur, and nobility of the life-work of our beloved Leader began to unfold itself to my consciousness. I was not studying that I might receive any physical benefit, but simply to know the truth for which I long had sought, and now divine Love dissolved my prejudice sufficiently to let in the light.

I was not, however, awakened to the great value of Christian Science until I had felt its healing power. In the spring of 1901 I was taken with a severe attack of kidney trouble, and suffered great pain in my back. I called a practitioner and was quickly relieved, though not made well for several weeks. The relief brought with it a great sense of gratitude and a desire to know more of the truth that makes free. I was also healed of measles, so severe that a physician friend of mine was greatly worried; but on seeing the quick results, he said, "You have certainly received help from some source, but I cannot understand what it is." Surely "The Lord's hand is not shortened, that it cannot save."

The Bible and Science and Health are now valued beyond all measure, and are my daily companions. I feel we cannot be grateful enough to Mrs. Eddy and to the Publishing Society which she has established, for all they have done and are doing for the world.

Freeman H. Seymour, Jamestown, N. Y.

I HAVE gained the courage, industry, and honest gratitude to acknowledge, in a very small degree, the blessings that have come to me from such apprehension of Christian Science as I have attained. Many years ago, when my mother came into some knowledge of Christian Science, my health became improved, and, among other things, malaria and intermittent fever disappeared. Those were pioneer days here, and we had some meetings in our home. I scorned them then, but now I see how they were blessing me at the same time.

In 1895, after having gone abroad or to the mountains each summer for many years, to avoid hay-fever, I went in a wretched condition to a practitioner, and received almost immediate relief. Since then I have been healed of many ills, including diphtheritic sore throat, or what seemed like it to myself and family; an ulcerated condition in my wisdom teeth, protruding piles, and many nameless ailments. I have also helped others, when called upon, through the understanding of divine Principle, the redeeming Love revealed in "Science and Health with Key to the Scriptures" by our revered Leader, Mrs. Eddy, whom I have learned at length to love and appreciate, and to whom I owe the deepest gratitude for the battles she has fought and won in the Cause of Christian Science. I

especially wish to express to her my gratitude for the wonderful healing message to the church at Concord. In addition to being healed, I have been converted from a most patronizing attitude toward religion, and gross ignorance and darkness on the subject, to that of devotion and enthusiasm, and this means more to me than anything else. It is developing in me character, and a capacity for my work, and it fills my life with possibilities and aspirations which are growing higher and better. I am humbly grateful to all the workers in the great Cause, for all they have done and are doing for me and others who need to know the truth which makes free.

Charles G. Baldwin, Baltimore, Md.

IT is with joy and gratitude that I write this testimony. Five years ago I was healed of the worst form of goitre through Christian Science treatment. For several years I suffered with terrible nervousness, which was growing worse all the time. Finally I had stagnation of the blood, which seemed to come from any excitement. During these spells I would scream with fright and could get no relief until my hand and arm were immersed in hot water. I would also drink very hot water, but I never felt the heat during those spells. For several years nearly all company was forbidden to come to the house, as I could not bear to have even a member of my own family in the room with me but a few minutes at a time. During all this time I had to take my meals entirely alone. Nothing would tempt me to think upon this dark experience, if it were not for the thought that its narration might help some one to know Christian Science and the nothingness of disease. Several physicians experimented upon me, but they said it was a disease which doctors did not know much about at present. The last medicine I used was expensive and I had to take it a long time. I seemed to be gaining slowly at this time, although my doctor said I would never be well again, and that I could never live without this medicine. He also laid down many restrictions.

In Christian Science I immediately gave up the medicine, and I was quickly healed of the goitre, taking treatments only a few weeks. For five years I have had no occasion to touch medicine. To-day I am a well woman. The swelling has disappeared from my throat, and my eyes have gone back into their right position. All the attending ills have

disappeared, and words cannot express the happiness of this freedom. I would like to add, that all I have and all that I am, I owe to Christian Science. "The Lord he is God [good]; there is none else beside him."

Clara Beatrice Newcombe, Los Angeles, Cal.

I DESIRE to express my deep gratitude to God for what Christian Science has done for me. Having been for many years a great sufferer from asthma and bronchitis, and finding no relief from doctors, I felt so weak and depressed that I thought it would be necessary for me to give up my occupation. I also had a strong belief that, as my father and mother had suffered from the same complaint, I could not hope for any relief. During my weakness and depression I had recourse to occasional doses of stimulants, to sustain my vitality, till at last I found that the habit was getting a very strong hold upon me. My notice was then attracted by the announcement of a lecture by Judge Hanna at the Queen's Hall, which I attended, and was so impressed that I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading it for a short time I was led to go to a practitioner for treatment. I received my first treatment on Tuesday, and went again the following Thursday. On the Monday following I called upon the practitioner to tell him, with great and deep joy, that I required no more treatment, as I was perfectly healed; my breathing was entirely normal, and I felt strong and well,—a new man,—and that all taste and desire for stimulants had left me during the treatment.

I have received much good from reading "Science and Health with Key to the Scriptures," and I now see that whereas I depended in the past upon mortal mind, I now believe that God, the divine Mind, has healed me and will keep me till the end.—*Thomas Butler, London, England.*

WORDS cannot express my gratitude to God for Christian Science. I am trying to live a life of love daily, so that I may thus acknowledge the great debt I owe to God. I was healed of a number of so-called incurable diseases, by simply reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. One disease was called consumption. My mother died with it very soon after I was born, so I was supposed to have inherited it, at least I was taught to believe so. During my childhood, I was very bitter, because of constant colds and coughs,—thinking that

God intended to punish me finally with lingering consumption. My aunt, who raised me, went through a siege of lingering consumption for many years, and the mental picture was ever before me during childhood. I resented with all my strength of resistance the thought that I had to have consumption, or any sin or disease, because of my parents. I even refused to repeat the Lord's Prayer, because it declared, "Thy will be done." My heart refused what I then understood was "His will." As time passed I grew more bitter, more unhappy. I could not understand how any sensible person could accept the teachings of any of the orthodox churches. No minister could ever explain the Scriptures to my satisfaction. I was constantly yearning for something, I knew not what, but I could see no one who was satisfied or happy. The whole world seemed to be wrong.

When I first read Science and Health, I had tried every remedy I had ever heard of. I felt no change in mind or body that I was conscious of until I read page 16 of the chapter on "Prayer," in Science and Health. The first words of the "spiritual sense of the Lord's Prayer," telling of our Father-Mother God, gave me a glimpse of heavenly light. I stopped and reasoned, and remembered the teachings of Jesus. The truth of man's spiritual being dawned on my consciousness. I realized I was not subject to mortal laws, as I had been taught all my life. I could not explain how I knew this, but I knew it. Through Christian Science, Mrs. Eddy had given me what I had longed for all my life,—a Mother, a perfect "Father-Mother God." I had known there was a great lack, and at that time I believed the orthodox world had but half of the truth which Jesus came to establish. When I read, "Give us this day our daily bread," and its spiritual interpretation, my tears began to flow; all the years of bitterness, hate, and fear melted away. I knew then, as I know now, that nothing satisfies but Love. That day began the outward and inward conscious healing,—mental and physical. There never came a doubt! I absolutely knew that Christian Science was and is the truth. Money, friends, materiality, are nothing beside the conscious knowledge of God, man, and the universe.

I did not need treatment from any one,—Science and Health was so clear and beautiful. I could not understand the Bible before, but I found it illumined now that I had

the understanding of Christian Science. I saw that in belief there were two powers, and in reality but one,—God. Daily I learned to separate these opposites. I had struggles; many mental battles were fought, but the light always dispels the darkness and teaches us its nothingness. My healing was slow. I improved in body as I improved in mind. I learned to forget my body by watching that error did not creep into my consciousness, and the body became a mirror, a reflector of divine Mind.

For ten years I have not had to lie down in the daytime from any sickness. I am now, and have been all these years, the picture of perfect health. When I first read Science and Health I weighed one hundred and four pounds; I now weigh over one hundred and sixty. This physical health is not to be compared to my happiness,—my harmony that nothing can take away,—because it is the gift of God. Nothing has shown me the perversity of the human mind more, than in its conclusions in regard to my healing. Even when I felt and knew that I was healed, people constantly said, because I was thin and delicate looking, "You are not well, any one could look at you and know it." Now that I am fleshy, they say, "You don't look as if you ever had a pain in all your life. You could not have had consumption."

When I think what my life was before I had Christian Science, of the six years of colds, suffering, and coughing, not to mention the unhappiness, I want to "work, watch, and pray" for the Mind of Christ, that I may work rightly in God's vineyard, as Mrs. Eddy is working. I thank God that she was wise enough and good enough to be the Discoverer of this blessed light. That she has her rightful place, and that it cannot be touched or shaken, I know beyond all doubt. It is the dearest, sweetest thought to me, that in truth, what belongs to one belongs to all,—that one God, one Life, Truth, and Love is all.—*Adelaide C. Leffell, Kansas City, Kan.*

IT is with thankfulness for the many blessings received through Christian Science, that I send this testimony. Two years ago, while I was lying in a hospital, waiting to undergo an operation for a trouble of six years' standing, my sister, a Christian Scientist, came to see me. I was in a very nervous condition, and the place I was in filled me with constant fear. Certain conditions made it necessary

to wait a few days before the operation could be performed. The doctors and nurses did all they could for me, for which I am very grateful, but I grew worse daily. As the time neared for my sister and my husband to leave, I expressed a desire to go with them, but the nurse laughed at the thought of a journey in my present condition. My sister, however, knew how I felt about staying there, and at once gained the doctors' consent for me to accompany her home, promising them that I should have perfect rest, and that at the end of a certain time, if everything proved satisfactory, I was to return to them.

Never will I forget the days that followed. My sister read to me often from "Science and Health with Key to the Scriptures" by Mrs. Eddy, also many splendid articles from the *Journal* and *Sentinel*. That spring a practitioner from Kansas City came to visit my sister, and took my case. Ere long the tiny seed of Truth began to grow and develop, and I pray that it may continue, and at last I may realize the full-bloomed flower in all its glorious splendor. It is needless to say that I never went back to the hospital, and I have been troubled but two or three times with the old ailments, while before I was in almost constant misery. I have overcome headache almost instantly, by realizing the allness of God, and last summer, while sewing, I ran the sewing-machine needle through my finger-nail, breaking the needle in three pieces. One piece remained imbedded in my finger, but my sister removed the intruder and at once declared the Truth of being. I suffered no inconvenience whatever with this finger and did washing and other housework with no pain.

Last winter, when our baby was born, I got along better than ever before. On two similar occasions I had several convulsions and was very sick for days. Our baby is a strong, healthy child, and has never had a drop of medicine. This seems wonderful to us, as our other two children were always sickly, one dying at the age of three months, the other at four years of age. When I think of what Christian Science has done for us, words fail to express the gratitude I feel towards Mrs. Eddy for making plain to us this blessed truth.

Mrs. M. H. Smith, DeWitt, Ia.

My heart is indeed filled with gratitude for what Christian Science has done for me. It is now about thirteen

months since I began treatments. I was suffering—and how I did suffer, to sense—from nervous prostration, trouble with my heart, indigestion, and other ailments. I had many different doctors, and I am sure they did what they could for me; I appreciate their efforts, but these seemed of no use, for the medicine only relieved me for a time, and back again I would go to darkness and suffering worse than before. One doctor then said a trip abroad would help me; so abroad I went, coming home fairly well, and as I thought at the time, on the road to recovery; but it was only temporary, for after a short time I grew worse. I then consulted one specialist after another, but in each case the relief was only temporary. In five years I took a great quantity of medicine, but after this I was in such a condition that I could hardly walk, could not sleep, and it was with great difficulty that I ate even a piece of bread or drank a glass of milk. My business having been neglected, I was without any money at all. How true it is that man's extremity is God's opportunity. I now heard of Christian Science, and although I did not have much faith in it, not knowing what it was, still I wanted to try it, as I did so want to get well. After receiving one or two treatments I went to the reading room of the church, two people helping me to get there. The treatment I received there helped me wonderfully, and after a few treatments I was on the road to recovery. I can truthfully say now that I am completely healed, not only physically and mentally, but morally and financially as well.

Some time before being treated in Christian Science, I was subjected to the examination imposed on applicants for life insurance, but was not accepted on account of my heart. Since being treated in Science, I have been examined, not only by the same company but by the same doctors, and I might add one or two more, as the former ones seemed a little puzzled to find me in such perfect health. They asked me what I had done, and I regret to say, that being so young in Science, only a few months, and with four or five doctors present, I was afraid to mention Christian Science, but I would tell them to-day if I had the opportunity. It seemed as if they were trying to saddle me with the old ailments, but after taking me to the head doctor of the institution, I was pronounced by him a specimen of good health, and was afterward told by the agent applying for my insurance that they would take me for any amount.

I have gained nearly thirty pounds and am strong and muscular, in fact some of my friends look at me in astonishment and want to know how I developed such muscle.

After all this, words are indeed inadequate to express my gratitude to God, and to our beloved Leader, Mrs. Eddy. God bless her for all that she has done and is doing to lead us out of the wilderness into the glorious kingdom of heaven which she has plainly shown is within us. I am grateful to all the dear ones who have helped me to understand this beautiful truth. I have had many hard battles, but how thankful I am to have had them. I would not wish to have been spared one moment of the suffering that has led me to find God and brought me closer to Him. My desire now is to prove my gratitude by deeds, and in living what I have been taught, and I know that divine Love will ever guide me upward and onward to do His will.

William H. Appleton, New York, N. Y.

NOTICE.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, in which event notice of election will be sent.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of The Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

AN AMENDED BY-LAW.

ARTICLE XIII.

DATE OF COMMUNION.—SECT. 3. The Communion shall be observed by this Church annually on the fourth Sunday in June of each year.

THE following letter, written by our Leader concerning the attitude of Christian Scientists in Ohio in view of the recent decision of the Supreme Court of that State, will be read with great interest.

Pleasant View, Concord, N. H., March 25, 1905.
First Church of Christ, Scientist, Columbus, O.

Beloved Brethren:—I congratulate you tenderly on the decision you have made as to the present practice of Christian Science in your State, and thoroughly recommend it under the circumstances. I practised gratuitously when starting this great Cause that was then the scoff of the age.

The too long treatment of a disease,—the charging of the sick whom you have not healed, a full fee for treatment, —the suing for payment,—hypnotism, and resenting injuries are not the fruits of Christian Science; while returning good for evil, loving your enemies, and overcoming evil with good,—these are its fruits, and its therapeutics, as aforetime, based on this divine Principle, heals all disease.

We read in the Scriptures, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Stand fast therefore in the liberty wherewith Christ hath made us free." "Be ye therefore wise as serpents, and harmless as doves."

Wisdom is won through faith, prayer, experience,—and God is the giver.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

Lovingly yours,
MARY BAKER G. EDDY.

STRIKING examples of the modern proverb which says that it is better for a man to sound his own praises than to let them remain unsounded, are to be found in many of the criticisms of Christian Science which have appeared in newspapers and magazines, and the complacency with which the critics announce themselves as "thoughtful persons," or persons capable of "viewing the situation broadly" is somewhat amazing, since a becoming sense of modesty should prompt them to allow their readers to pass judgment upon such delicate and personal questions.

If a writer possesses superior merit as a thinker this will be manifest to his readers, and whether he has considered his subject from the standpoint of a "thoughtful person" and viewed the situation broadly will appear from the care with which he has sought out the evidence pro and con, and weighed it, rather than from any self-assertion of superior intellectual capacity.

A recent case of this self-arrogated superiority is that of a professor of psychology who, in a magazine article, passes contemptuous judgment upon Christian Science and Christian Scientists, and yet who displays such lamentable ignorance of the evidence pertaining to his subject as to assert that "in all diseases caused by bacilli, such as typhoid, small-pox, cholera, and bubonic plague; in all cases of fracture and in all cases of traumatic lesion, the efficacy of mental factors in the process of recovery is wholly secondary and all but negligible. Moreover, in such diseases as cancer there is not a scintilla of really reliable evidence to show the slightest recuperative effects from mental sources."

From time to time we have published in our periodicals the testimony of persons who have been healed of well-nigh all the diseases enumerated by this critic, and on page 123 of this issue of the *Journal* we present the statement of a lady who was quickly healed of cancer by Christian

Science treatment. In her case the diagnosis was that of a reputable and competent physician. Some time ago we published the facts relating to the healing of a Mrs. Anders who had been operated upon for cancer at the hospital of Johns Hopkins University, and discharged as incurable. Her healing was afterwards accomplished through Christian Science treatment.

The healing of all manner of disease through Christian Science is so well-established that any one who denies it writes himself down as entirely unfamiliar with the subject he has presumed to discuss.

A surprising thing in connection with this latest criticism of Christian Science is that it has been copied into *The Literary Digest.* We doubt whether so fallacious an article on any other subject would have been accorded a place in the *Digest,* a journal which, from the very nature of the field it is supposed to fill, should be free from prejudice, and present all the facts pertaining to whatever question is under discussion. ARCHIBALD MCLELLAN.

PERHAPS no subject arouses greater interest than does that of the future life, as it is called. People who do not concern themselves about religion are ready to admit their interest in a possible future existence. In spite of this fact, however, the tendency of physical science seems to be in the opposite direction. Not only does it offer no hope of continued life after the dissolution of the material body, it even denies the possibility. A well-known teacher of chemistry in a medical college, whose recently expressed views we venture to quote, defines the position held by the majority of physicists when he says,—

"This is the lesson we have learned: That the phenomena to which we give the name of soul are inextricably connected with the physiological functions of the brain, and that they had their origin in the far-off inorganic world, and were inherent, actually or potentially, in inorganic matter.

"Thus, as we read the record, has begun and proceeded through untold ages the majestic march, which, starting from the dust of the earth, at length presents the vertebrate, the mammal, the ape, the body, and the soul of man.

"It is a famous saying of long age that 'Where there are three doctors there are two atheists.'

"Those who see many dead animal bodies, and especially those who cut them up, as surgeons and butchers do, are driven irresistibly to the conclusion, if they can think, that, in the matter of soul, there is no apparent difference between a dead man and a dead dog.

"The scalpel, the microscope, the test-tube, assiduously, skilfully, and thoughtfully used, have no cognizance, through anatomy, psychology, embryology, chemistry, and other departments of medicine, of such a thing as an independent superphysical entity such as the soul in the common understanding of it.

"If as medical men occupying a purely medical point of view we seek to explain these variations and changes, we do not hesitate to assign their cause to some correlated variation or change in the bodily conditions, and we feel amply authorized to assign the controlling conditions to a specific portion of the body; namely, to the brain, an organ whose functions, while of so exalted a character that we speak of a certain phase of them as soul, are yet dependent on the same physical and chemical actions which occasion the contractibility of muscles."

Despite the startling nature of these statements, Christian Scientists admit their correctness, so far as the material body is concerned, and agree with the assertion that neither scalpel nor microscope can ever reveal a trace of soul. Many years ago, when theologians were disputing whether the soul tenanted the heart or the brain, Mrs. Eddy boldly declared that Soul can never be an inhabitant of matter, because it is spiritual and divine. The correctness and practical value of her teachings on this subject have been proved by the healing and uplifting of thousands who had failed to find help in the application of materialistic theories. Although it has been generally believed by the world's great thinkers that soul dwelt in the body, this was held to be a distressing state of bondage from which death alone could give relief, and the dead body was spoken of as only

> A worn-out fetter that the soul
> Had broken and flung away.

In the midst of these contradictions Christian Science came, declaring that Soul is God,—who knows only eternal, sinless being,—and that the recognition of this fact lifts humanity out of the bondage of sin and sickness, and brings to it the understanding of the more abundant life which

Jesus promised. Christian Science reveals the Life that knows no death, the good that knows no evil. It teaches scientifically the immortality of good, and satisfies the infinite longings and questionings which refuse to be silenced by any dictum of physical science,—longings which awaken a God-like sense that tramples down base and impure desires, and that seek at any cost after the noble and the true. There is no need to discuss "the future life" with those who know Soul as their divine, governing Principle, for this *knowing* is the "life eternal" which the great Teacher revealed. Christian Scientists are not troubled as to what the future will unfold, for they are daily proving in their healing work the truth of all Jesus' teachings. He once said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God," and why not also all who, like them, have wrestled with the belief in evil and overcome it by the understanding that Soul is sinless and maintains the identity of man and all that reflects good? Christian Science further teaches that goodness and purity originate in Soul and therefore give promise of immortality.

When we learn that Soul is cause, never effect, we gain the true position whence to apply this knowledge to all the problems of existence, and we thus find that our longings for immortality have their root in immortal Love which longs to bless and satisfy every uplifted desire. Unlike physical science, Christian Science comes to awaken anew the "immortal hope," to demonstrate the reality of Soul, and to attune the ear to catch the Master's tones, coming across the centuries, "because I live, ye shall live also."

ANNIE M. KNOTT.

IN his story of Jean Valjean, Victor Hugo has given a heart-touching picture of the sad fact that human condemnation is often visited upon offences in inverse ratio to their seriousness. For petty stealing the world's reward has ever been a prison; but for colossal peculation, it has not infrequently been praise. History is replete with instances in which so-called Christian nations have been sustained by their Christian subjects in a course which would be pronounced iniquitous if pursued by an individual. So, too, Christian men have consented to a policy and procedure by a syndicate whose profits they share, which they would

not consider for a moment were they acting alone. It is this same ethical laxity which leads men who would not entertain a thought of defrauding a neighbor or business friend, to take advantage of the municipality or general government, and enrich themselves at the expense of the people as a whole, without hesitation and without an after-qualm of conscience.

The history of urban government in the United States, during the last few decades, is certainly serious and saddening in its disclosures of the unblushing freedom with which public men have parted with honor and self-respect for pelf; more serious and saddening, however, is its revelation of the moral indifference to these facts, upon the part of a majority of the Christian people, and the ease with which a "judicious" distribution of plunder has served to silence public protest and enable the unscrupulous to retain their vantage. The recognition of these things must make it clear to all that the most precious possession of any country or people,—the only thing which can insure the maintenance of individual rights, and the perpetuity of just government, is an alert communal conscience.

In the agitation of a question of right and wrong, it is lamentable to find that men of equal sincerity are diametrically opposed in judgment, but we may fortify our faith by remembering that the cause of justice and right is always advanced by frank truth-seeking discussion, despite these contradictions of human judgment. The anti-slavery cause achieved its success, not as a question of policy, but as a question of right and wrong. Men of the highest intelligence and of unsullied purpose were arrayed against each other in the struggle; nevertheless, a great ethical triumph, as all now concede, was achieved. So, too, quite recently, in the question of the course of the Administration in the Philippines. While men were so conspicuously divided in their convictions as to what was right and best, the protest against the Government's policy was so distinctly ethical, so indifferent to possible commercial gain and international advantage, as to give most encouraging evidence of the assertive and expanding presence, in the thought of the people at large, of that alert and wholesome moral sense which is sure to ultimately establish the right.

Very recently a decision by the directors of a prominent missionary society has given rise to a protest and discussion of great significance and of world-wide interest. Here,

too, conscientious convictions have been found arrayed in opposition to each other, but the earnestness and intensity of the discussion give assurance of a growing habit of ethical discernment and assertion which spans the passing storm-clouds with the radiant promise of future unity and peace.

Some immediate gains, as it seems to us, will surely be realized from this agitation, and first this,—Christian people will insist yet more firmly that the question of present feasibility, and of consistency with past policy, under kindred circumstances, shall not be permitted to obscure the question of right and wrong involved in every undertaking and every relation of life.

A second gain will be registered in the outcome of an impulse which is being felt by a great body of Christian men, to acquaint themselves more fully with economic conditions. The charge that many religious teachers and leaders have never "thought themselves" into the ethical aspects of our economic problems and conditions, is no doubt well-grounded, and it is explained by the fact that such religious teachers have not compassed the length and breadth of the meaning of the Scriptural declaration that "there is none other name given under heaven and among men whereby we must be saved;" that the Christ—the Divine idea—in consciousness is the one and only physician and Saviour for humanity's every ill. The necessity of reaching and remedying every manifestation of error and dis-ease, through the spiritual apprehension of the Truth of being, is clearly set forth and constantly emphasized in the teaching of Christian Science, and the growing recognition that no question can be settled until it is settled in harmony with divine law, gives promise of an ethical revival which shall establish and maintain a nobler standard of commercial life.

Yet another good may result from the present discussion; viz., an increased thoughtfulness respecting the surprising contradictions of Christian conviction and the reasons therefor. In speaking of the uncertainty attending the decisions of earthly tribunals, Justice Brewer of the Supreme Court has recently said, "Is it possible that in the lower range of things, in the domain of material nature, there is absolute certainty, and that certainty is within the limits of human knowledge, and that in the higher realm of the spirit, the race must go on until the end of time unable to ascertain or to act with certainty?" This

trenchant query is very pertinent in the presence of the relative unanimity of human judgment in many fields of knowledge as compared with the antagonisms of current Christian conviction.

In Christian Science it is clearly seen that religious history should have witnessed to the same progress in certitude—in demonstrated and demonstrable statements of fundamental truth—which has been chronicled in other fields of human thought. But it is manifest that unity of judgment can result only through the perception of truth, and that the repeated and continuous demonstration of truth has directly to do with the growth, definiteness, and authority of this perception. During the centuries when physical science was debarred by theological dictum from verifying itself by demonstration, there was neither advance nor unity, and this condition would have remained until to-day had not its pioneers braved condemnation, ignominy, and even death itself in their struggle for freedom of thought,—opportunity to grow. Turning now to the history of Christianity, we see that the empirical method has for centuries been practically given up. The demonstration of spiritual truth after the manner of Christ Jesus and his disciples has been ignored; it has even been placed under the ban of ecclesiastical condemnation as suited only to the peculiar conditions of the first century and impossible of utilization to-day! And is it any wonder that, having thus discarded the one authoritative means of advancement in that spiritual perception which Jesus constantly evidenced, his followers to-day should be found incapable of expressing oneness of conviction respecting great ethical questions?

Manifestly the attainment of this oneness of perception in us was an object of reasonable and legitimate expectancy to the Master, and there can be no doubt that the possession of the Mind that was in him would unify men in their determinations respecting the right or wrong of human conduct, and remove the painfully obtrusive disagreements and divisions which result from the absence of this unity.

Christian Science has come to free men from the disabling beliefs of material law, to give them their first fair chance, in all these centuries, to declare and demonstrate the possibility of that oneness of moral sense and unity of spiritual effort which alone can solve human problems and establish justice and right among men.

JOHN B. WILLIS.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[Written for the *Journal*.]

A LESSON IN PATIENCE.

GEORGE I. WOOLLEY.

In springtime came a joyous, sunlit day;
I would go out, but too long lingered o'er
The poet's page, till clouds had changed to gray
The glad, bright world. With disappointment sore
My heart was filled, my books gave joy no more,
'Twas gone like flowers before the breath of north;
When lo! another gleam of sunshine drew me forth.

Now, as I wandered on, the sunset filled,
Little by little, all the vault of gray
With richest splendors, and my being thrilled
With ecstasy; I mourned no more the day.
The very clouds that stole my joy away
Took on celestial hues, like foes turned friends,
Restoring gladly fourfold more to make amends.

So, when life's disappointments cast a pall
On human hopes, and earth-born joys decay,
If we look up, some gleam of Truth will fall
Across our sight, and lead from self away
To find that God hath heavenly joy for aye
Prepared for us, more beautiful and bright
Than all wherein we erstwhile hoped to find delight.

SOME ASPECTS OF MATERIALISM.

HON. CLARENCE A. BUSKIRK.

Descensus Averni facile.—VIRGIL.

BETWEEN materialism and all the higher hopes and ideals of our race there is not merely a separation, there is an abyss. By the mud upon its garments materialism always betrays that it belongs to the province of clay; while our higher hopes and ideals carry upon their foreheads a radiance not born of earth, and revealing their immortal origin and destiny.

From one point of view, the Mississippi is only an aggregation of muddied waters hurrying by night and by day only to be swallowed up and lost in the ocean. So also, from one point of view, human life seems an enigma, and humanity a grotesque procession of bedraggled spectres, forever hastening through the purposeless mazes of a chaotic dance into oblivion. From one point of view, the cradle rocks only that its occupant may be tipped into the grave. From one point of view, mortals live only to be tantalized, tortured, and exterminated. But, is this point of view the true one? It is, if materialism be true. For there is no pessimism so destructive, so despairing, as the pessimism of the materialist. There is no hopelessness so unrelieved by a single ray of light. The materialist has a hideous spectre always at his side, threatening and terrifying him. He is unable to look around or above with the eyes of faith and trustfulness; he is doomed to look downward from the barren edge of a frightful precipice upon the consuming darkness of that oblivion into which he expects to be pushed irresistibly at any moment. He inevitably gravitates towards that horrible earth-hell where the sensualized occupants can only cry out, "Let us eat, drink, and be merry, for to-morrow we die!" Venomous serpents leave their trail upon the sacred altars of his purest affections; they poison and destroy all his noblest aspirations.

On the other hand, he who is able to discern that God is, and that man is immortal,—

> With perfect faith in God an' man
> A-shinin' in his eyes,—

is constantly encouraged and strengthened to climb on and

on, to higher and higher plateaus of thought and endeavor. Noble incentives urge him forward. Joy and confidence stimulate his footsteps. Glorious ideals beckon to him as with celestial hands. He realizes that man is the reflection of Divine intelligence,—the image and likeness of God.

Is there anything in the physical universe which does not menace man's hope and trust? Can he rely even upon the beauty of a single day while it is passing? Its roses perish, while its thorns remain. Its rainbows quickly fade into the clouds of which they are born; its ambitions are mocked; its affections robbed; its appetites pall and disgust; its every passion has its penalty. If the physical universe were all, and man a physical being, this existence would be, indeed, a mere torturing vanity, destitute of purpose. All the joys which are merely physical are like boats sailing away into unknown seas, few of them returning, and those few storm-damaged and bereft.

On the other hand, when man understands that the physical universe (so-called) is not real, but only a panorama of passing presentments to his sense-perception, his attitude of thought respecting it becomes transformed. His horizon broadens into radiant possibilities and each passing day has its serene and undisturbed activities. Behind perishing flowers and fading rainbows he has caught an inspiring glimpse of the radiant reality which they have veiled, and its beauty brings gladness. His affections are exalted to a nobler level, where the miseries of earth touch and trouble them more remotely. His whilom appetites and passions are replaced by purified affections. The manacles fall from his consciousness, and he stands disenthralled and regenerated. He feels, more and more, the freedom, joyousness, and power of a child of God, and becomes conscious of his inalienable birthright of dominion over all the discords of earth.

What has sustained humanity through the ages, and enabled it to push forward and upward? Man-made creeds have come and gone; man-made dogmas and doctrines have flourished and perished; while it would be impossible even to enumerate the kaleidoscopic beliefs which have intruded their contradictions upon the troubled consciousness of humanity. Still, men have been uplifted and supported through all the currents by intuitions of God's existence and that the grave does not end all. These intuitions may have been confused, contradictory, irrational, but

this does not disprove that their origin is divine. It proves no more than the opaqueness of the medium through which the spiritual light has persisted in shining. This spiritual light, because of its very nature, could not be earth-born. There is absolutely nothing in the material world which, when carefully analyzed, can suggest or parallel these intuitions. On the contrary, all things physical are constantly presenting to man the suggestions of materiality. The fact that through all the centuries mankind has had glimmerings of the spiritual light, however dim or distorted they may have seemed, proves that we possess spiritual perceptions. These perceptions may as yet be imperfect, but the fact of their possession proves the existence of spiritual sense and that man is a spiritual being.

Materialism accepts the physical universe (for which the generic term is matter) as the reality which it seems to be to our so-called physical senses. The logical outcome is not changed by those short-sighted theologians who seek to explain the universe as a dual reality,—a reality which includes both spirit and matter. Spirit and matter are opposites, and hence could not co-exist as realities, because such co-existence would imply their absolute equality and deny that either owes its origin to the other. The theory of duality imports that God's dignity of being is not superior to that of matter. The theory is urged in order to explain that God is the creator of matter; but such reasoning wholly fails to grasp the necessary meaning of reality as contra-distinguished from appearance. The only thinkable definition of reality is the philosophical definition to be found in our dictionaries; namely, that reality is a fact of being, not a mere appearance of being, —a fact of being which is self-existent, not indebted for its being to any outside cause. Hence, the theologians who assert that the physical universe is a reality co-ordinate with the reality of God, put themselves into the absurd dilemma of affirming the contradiction that the physical universe is a fact of being which created itself independent of God. Such short-sighted theologians overlook the fact that the evidence upon which they rely to prove the existence of matter is wholly lacking to prove God's existence. They rely upon the veracity of the physical senses to prove the reality of matter, forgetting that the physical senses furnish no proof of God; and it is historically true that those who have relied upon the physical

senses for their evidence of being, have been wont to regard God as but a myth. These theologians also overlook the fact that, if the physical universe be real, it is eternal. In short, the dogma of a dual reality—God and matter—is even more flagrantly untenable than the dogma of the materialist that matter is the sole reality.

How long will a rapidly-lessening number of dogmatic theologians, blinded by prejudice to everything which conflicts with their own inherited dogmas, continue to oppose Christian Science because of its teaching that God—Spirit—and His spiritual manifestation is the sole reality, and that matter, however real it may seem to our sense-consciousness, is an unreal and temporal phenomenon? When will they learn that they are unwittingly teaching the most abject and irrational phase of materialism? When will the cataract of prejudice be sufficiently removed from their vision for them to discover that the physical sciences are now maintaining and proving that matter belongs to the category of phenomena and is not reality? When will they learn that materialism, in all of its phases and however disguised, is, to quote Professor Huxley's words concerning it, "philosophical error"?

The dry rot of materialism will continue to assail a certain class of theologians until they have become sufficiently rid of their prejudice to be able to discern between appearance and reality. The descendants of the theological opponents of Galileo may not have the hardihood to assert that the sun revolves about the earth, because it appears to do so; but their reliance upon other physical appearances, in proof of reality, is quite as stubborn and fatuous.

The unconquerable vitality of the religion taught by Jesus is demonstrated in that it has not only been able to survive the accumulated errors of man-made theology which have burdened it, but also has been able to accomplish inestimable good for the race. Two of the more flagrant of these errors would have been fatal to the Christ religion if it had not been of God and therefore imperishable. One of these is the divorcement of the preaching of the Gospel from the healing of the sick. Another is the failure to discriminate between phenomena and reality, thus suffering the insidious serpent of materialism to crawl even to the very top of the pyramid of religious belief.

If the discovery of a new star is sufficient to immortalize the name of the astronomer, how far above all estimate is the meed of reverence and gratitude due to her who, in the discovery of Christian Science, has torn the disguises from these theological errors? She has made a new epoch in the religious thought of the world!

COMMUNION.

WILLARD S. MATTOX.

CHRISTIAN SCIENCE has given me such a sweet and altogether wholesome sense of communion, that I now delight in an ordinance which formerly I neither understood nor enjoyed. Because I did not know the purport of the holy sacrament, I had no affection for it, and the recurring intervals when this solemn event was celebrated, brought only mental confusion and self-condemnation. The fear of eating and drinking unworthily, or of not partaking at all, was the Scylla and Charybdis which flanked my Christian voyage, as a youth. The simplicity of the communion season, as I found it in Christian Science, the elimination of all formality, of material type and symbol, made the sacrament beautiful and attractive. I felt as though I had journeyed from the valley, where the mists still made the landscape chill and gray and uninviting, to the uplands, where I could see the sunshine, drink in the fragrance of the morning air, and feast my gaze on a fair and noble prospect, which waited only my exploration to yield new delights of the freshest and best in the kingdom of Mind.

There can be only one true basis for communion, and that is the spiritual. Matter, material modes, and personal relations have no part in the genuine office of communion. Hence it follows that the less we have of outward ceremony, the more apt we are to draw near to the very heart of communion, sacrificing none of the essentials of the spiritual fact by cumbering it with a theological pageantry. For this reason, the communion as it is observed in the Christian Science church finds a sympathetic response in the heart attuned to hear and understand the grand symphonies of Love's composing. Under the sweet and pervading influence of this holy hour, our thoughts take on the serenity

of a placid lake, reflecting the peace and beauty of the firmament above it. No "sober melancholy" robs this season of its highest meaning. Sadness, regret, remorse, may be the preliminary emotions which usher us over the vestibule, into the communion itself, but here, all thoughts of self are lost in the contemplation of man's unity with God. Pride is humbled, material desires are put off at the door, and we enter the sanctuary of Mind to find the true self, to commune with God and His children.

Because true communion is wholly spiritual, it is understood only by the spiritualized thought. It is essentially an individual relationship, and cannot be properly interpreted by matter. Indeed, there is no communion at all between a material mind, or a consciousness made up of material sensations, and the Mind which is Spirit. To partake of the communion is to dematerialize thought, to become conscious of the presence of good, and consequently to lose a consciousness of everything that is not good. Communion is the daily demonstration of man's unity with his heavenly Father and his superiority to every claim of life apart from Mind.

Identity of personal interests does not worthily represent communion. No human concourse can adequately express the true sense of this sublime function. Community of desires and purposes can only come when mortals have laid off the false sense of mind in material body and have begun to apprehend the government of the one Mind. All rivalry and bitterness and reproach must be laid aside before we can partake of the communion, for in its highest sense this sacrament means loving God supremely and loving our neighbor (not a material man, but idea) as ourselves. When the communion is apprehended, we cannot hate, for nothing unlovely is left to our exalted view. Criticism loses its sting, the fangs of jealousy and malice are drawn, with their poison, and to each waiting heart the Christ pronounces the eternal benediction, "Peace, be still."

Who seeks, at this season, to sit on His right hand or on His left? Listen to the gentle Christ: "Ye know not what ye ask. . . . To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. . . . Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Who, by reason of long years of human service, claims

priority or pre-eminence? The disciple who was hired at the eleventh hour, may prove, by meekness and obedience, that he has earned his reward, and to the discontented human sense which takes account of time, where no time is, the loving Saviour says, "Friend, I do thee no wrong."

As we learn more of the communion, we begin to see that there is really no stated time nor place for the celebration of this rite, since it is appropriate at all times and everywhere. Brothers, wherever you are at this communion season, you and I may partake of the body and blood of our Lord, in silent communion with Him, by loving more, by understanding the Love which is divine, and by reflecting that compassion which heals sin and disease. This is the sign of the sacrament, the ability to heal, which means the ability to love. Do we retain our own, or others' faults? We pray, "Forgive us our debts, as we forgive our debtors," but do we know what we say? What does it mean to forgive our debtors? If we have nourished a false concept of another, for years perhaps; if we have indulged in criticism and prophecy and condemnation, are we forgiving, or are we seeing deformity and judging according to the human perception? And yet we base our hope of release from disease and sin upon our charity, upon our willingness to unsee evil in others! "For this cause," said Paul, "many are weak and sickly among you, and many sleep."

We partake of the communion in proportion as we become conscious of our unity with God, and with His Christ, conscious of our fellowship with His children. We are "lively stones" in the temple of God, each supporting the other. There can be no communion where there are differences, and merely to assert our unity with Spirit and the spiritual church, does not, of itself, constitute such union. When we recognize our own need of healing, and cry out to the passing Saviour, "Have mercy on me, O Lord, thou son of David," when we beg "that our eyes may be opened," then, indeed, does the compassionate Christ hear our appeal; we do receive our sight, and follow him.

THE meaning of song goes deep. Who is there that in logical words can express the effect that music has on us? —a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite and lets us for a moment gaze into that.—*Carlyle.*

"THE KINGDOM OF HEAVEN IS AT HAND."

C. W. CHADWICK.

THE long accepted theory that the kingdom of heaven is a place, and that no one can ever enter this sacred domain until after death, is rapidly yielding to more enlightened views upon this most important subject. In the light of Christian Science it seems passing strange that we should have read our Bibles for years and yet have felt satisfied with such an untenable theory, a theory not supported by even the letter of Scripture.

John the Baptist did not intimate that heaven was a locality, but he did say that it was at hand, and he admonished men to repent of their sinful thoughts and acts in order that they might begin to realize that salvation was to come to them in this present world. He knew that heaven meant a state of purified consciousness to be attained through right thinking, and he labored zealously to bring this to the recognition of others, but he could not and did not give any practical proof of the truth of his ministry. This was a distinguishing feature of the Saviour's mission.

John's strongest point was the absolute need of repentance which he urged upon his followers; and yet, with all that he had to say upon this subject, it was evident that Jesus realized that John had not succeeded in bringing about the necessary reformation, for in the very beginning of his public work we find him repeating John's identical words, "Repent: for the kingdom of heaven is at hand." John's position was one of "faith without works;" he was an earnest preacher and exhorter, he could tell others what they ought to do, but he could not show them how to do it. This illustrates one of the inherent tendencies of the human mind. It can talk eloquently, but it falls short of demonstration, without which there can be no real advance. If preaching without healing in John's time did not bring about the practical reformation that leads men to Christ, can we expect such preaching to avail more in this present hour? No; and it is for this very reason that Christian Science came to us when it did. The science of Christian healing had been lost sight of, and there was a crying need that it be re-established in human consciousness, and this need divine Love has supplied. Christian

Science says now to all mankind, "Repent: for the kingdom of heaven is at hand," and both by precept and example it explains how to repent, and how to emulate the healing works of the great Master.

Jesus the Christ referred to his demonstrations of healing as evidence of God's presence with men. Christian Science does likewise, and we venture the assertion that, until man experiences the healing of sin and of sickness, he has no practical and positive evidence of the kingdom of heaven on earth. No merely intellectual discernment can reveal the presence and potency of God's healing power, else John the Baptist could have healed the sick. Blind faith and belief cannot reveal it. Belief in two antagonistic powers, good and evil, can never fathom it. Faith in matter, drugs, and hygiene cannot grasp it. It can only be discerned spiritually. If we are still relying upon drugs or any other material agency for healing, it is clearly evident that we have not truly repented, and the kingdom of heaven, instead of being a palpable reality, remains only a beautiful theory to be realized in an uncertain future existence.

The Christian Scientist no longer doubts the authenticity of gospel healing. Having gained a practical understanding of the Principle of spiritual healing, he knows that Jesus and his apostles unquestionably did the healing works recorded in the New Testament, else similar works would not now be manifest. As evidence of a more thorough and practical reformation on his part, he is enabled to prove the power and willingness of God to heal the sick to-day as He did in Jesus' time. We cannot lay too great stress upon the fact that the healing of sickness and sin in Jesus' way is the beginning of the reign of harmony,—the kingdom of heaven in individual consciousness. If we fail to see how God heals without the use of drugs or any other material agency, we do not know God aright, nor do we realize that the kingdom of heaven is at hand. If we say we have faith in God, and yet we resort to matter for healing, we deny rather than affirm the presence of the kingdom of God. However humiliating it may seem, we are forced to admit that a divided faith is not faith at all, but simply a human belief, for, as the Scriptures say, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

People as a rule are not ready to repent until they have lost faith in materiality, until they have proven the futility

of material theories and means; then they are glad to be told that God, good, is all power, and are receptive to the truth that heals and saves here and now. Since the kingdom of heaven is here already, there is something demanded of us beyond blind belief and profession. Talking will never get us into it. It "cometh not with observation," as the Master tells us, and for this very reason people are loth to be told that heaven is a present reality. They are educated to believe only what they see, and any teaching that disputes sense-testimony is very liable to evoke skepticism and prejudice, or even ridicule and infidelity. Were we to listen to their various arguments, we would conclude that people in general are very much opposed to the kingdom of heaven on earth. They are so preoccupied with material things that they claim to have no time for the spiritual. The advocates of false theology are largely responsible for such a deplorable condition of thought, teaching, as they do, that man can reach heaven only by dying, and that he consequently need not look for God's kingdom here.

What was the Saviour's mission unless it were to establish the kingdom of heaven on earth? What was the need of his coming to earth if death is to solve the problem of being and usher man into paradise? Why did he urge men to repent "and believe the gospel"? Why did he instruct his disciples to "go, preach, saying, The kingdom of heaven is at hand," unless he meant just what he said? Why did he heal the lame, the halt, the sick, and the blind unless it was to prove to humanity what the kingdom of heaven meant? Why did he spend all his time in bringing salvation to humanity here and now if it was not the will of God that man should find heaven on earth? Why did he pray, "Thy kingdom come. Thy will be done in earth," if heaven is not here?

We must admit that where God is, heaven is, and since God is omnipresence itself, we know that heaven is here and everywhere. This one simple argument should forever dispel the theory of heaven's being a place. An honest recognition of the fact that God's kingdom is on earth offers every possible incentive to right thinking and right doing, while belief in a future-world salvation places a premium upon wrong thinking and discourages the present overcoming of sin. Until humanity learns that death is an enemy to be destroyed through a correct apprehension of

Life, it will continue to argue for the reality of evil in all its forms, and will persecute the advocates of a present-day salvation. It will cling tenaciously to *materia medica* and resort to every known material means for relief, but without avail. Finally, man's extremity becomes God's opportunity, and practical and complete repentance follows, leading men to the understanding that God, good, is all power and all real presence. Then they begin to overcome their belief in a supposed power opposed to God, and to understand that salvation is here and now.

Christian Science offers a complete salvation from disease and sin, and just to the extent that we partake of this salvation do we realize that the kingdom of heaven is on earth. We are told in Scripture that nothing that maketh or worketh a lie can enter this kingdom, and as Christian Scientists we have learned that a diseased body is no more acceptable to God than a sinful mentality, and that neither can enter heaven, here or hereafter, until it is regenerated by Christ, Truth. This brings home to us all a most important lesson; viz., that all evil must be overcome, here or somewhere, before we can fully understand what the kingdom of heaven is. Now is certainly the time in which to begin working out our salvation, and we know that our reward is at hand the moment we get into harmony with the unerring law of God and therein abide.

There is no need of our understanding everything pertaining to the kingdom of heaven, before beginning the great work of regeneration whereby we shall become worthy to partake of its manifold blessings; the law of harmonious growth requires but one step at a time, and if this be faithfully taken we shall better comprehend and appreciate what is still before us. Growth is usually gradual along all lines of human development, but not necessarily slow. It is indeed fortunate for humanity that such is the case. If we could reach the consciousness of heaven at a single bound, Christian Science would not be practically available as an every-day Christianity which is to appeal to the multitudes and not to a favored few.

If the Christian Scientist were asked how it could be ascertained that the kingdom of heaven is already here, he would probably reply, "Take up the study of the Christian Science text-book, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, as a companion to your Bible, and learn how God heals sickness as well as sin

and you will be able to prove that salvation is a present possibility. It is simply your divided faith that has kept you from sooner recognizing this great spiritual fact. You have been educated to look away from God to matter as a healing agency; you have been told by your spiritual advisers that God does not will that the poor sick man should be healed through spiritual means now, as he was in Jesus' time; and that death is a necessary stepping-stone to heaven. You have perhaps been warned against associating with people who advocate the destruction of evil this side of the grave; you have been advised not to read any literature touching upon such a dangerous doctrine as Christian Science Mind-healing; you have met with so much prejudice and misrepresentation, so much incredulity and lack of faith and confidence in God's ability and disposition to heal, especially on the part of those who should be enlightened upon such subjects, that you have been driven almost to infidelity, and have even doubted the existence of God himself. Christian Science will lead you gently back to your Father's house; you will there learn that God is Love, that He is not willing that any should perish, but that all should repent of their wrong thinking and become living examples of what God can do for man to-day, physically and spiritually."

What we know of God we likewise know of the kingdom of heaven. A far-off kingdom means a far-off God, and yet we try to realize that God is omnipresent. When we admit the power and presence of evil we but confess our ignorance of God and of His kingdom. It is this vain attempt on our part to associate good and evil, light and darkness, that keeps us in bondage to false beliefs. So long as we partake of this tree of false knowledge we shall ever be learning but not coming to a knowledge or understanding of the truth, and it does seem as if most people needed a good sound thrashing before being willing to admit that good is all-powerful and ever-present. They profess to love God and their fellow-man, while believing in the necessity and reality of pain, sickness, and sorrow; and in the hour of need their love is not strong enough to appeal to God for help, but, instead, it turns away from the omnipresence of good to seek relief in some form of non-intelligent matter or from some of the counterfeit forces of liberated human thought, in the form of mesmerism or hypnotism. If humanity could onlv realize that any ma-

terial remedy which promises immunity from pain and disease by a smoothing-over or palliating process is but a barrier between them and the kingdom of heaven, in that it tends to prolong the mesmeric dream of supposed life in matter, they would the sooner turn to the living God for help and be awakened from their dream existence. We can truly welcome the failures of all false systems to bring health and harmony to earth, for these very failures can teach but one lesson and that is, that the only real help comes from God.

The innate tendency of the mortal would seem to be to do everything possible to ward off the coming of the heavenly kingdom. And this is not surprising when we stop to consider that the mortal is made up of all the erroneous beliefs and errors that make for discord rather than for harmony. What he is seeking is ease in error, and he may find a temporary, mistaken sense of what he terms heaven, but sooner or later this false sense changes to a sense of suffering, and he then hears the voice of Truth, saying, "It is the spirit that quickeneth; the flesh profiteth nothing." He then begins to prepare himself to become a worthy inmate of the kingdom of heaven on earth. The task before him may not seem at first to be an easy one, but as he learns to love Spirit more and matter less, he begins to work intelligently, and knowing that it is God that worketh in him "both to will and to do of his good pleasure," he presses on, and the way grows brighter. Every possible inducement to reach a higher plane of consciousness is before him, for he has learned that the kingdom of good is at hand, and instead of dreaming of a future reward, he knows that this reward is with him, here and now, just to the extent that he keeps in touch with God, good, by obeying His laws.

The first faint glimpse of the great spiritual fact that heaven is on earth makes better men and women of us all. The standard of health and morality is raised the moment we discern man's true relationship to God and begin to overcome in individual consciousness everything that antagonizes this relationship. Until this point of spiritual discernment is reached we do not understand what health means nor how to find it. We may imagine that we do, but facts dispute it. Reliable information upon the subject of health must come from God, not mortal man, and when we learn to look to divine Mind intelligently for it we are sure

to find it. One thing is certain, if the kingdom of heaven is not at hand, health is not here, for where one is the other is.

One of the most helpful admonitions ever uttered by the Master was that we should seek "first the kingdom of God, and his righteousness," if we would have all things added unto us. This is equivalent to saying that everything that really exists is in the realm of Mind or in the kingdom of harmony, and that if we would partake of it we must look for it where it can be found, in Mind and not in matter. This admonition, if heeded, would solve every problem confronting humanity, whereas, it is far from being obeyed, even by professing Christians. Why is this so? Because we have been educated from a material standpoint, been taught to cherish and obey the five physical senses, not one of which can furnish us with any reliable information concerning the unseen verities of being. Is it any wonder that humanity does not have more faith in Spirit and spiritual means? Christian Science has come to educate human thought from the standpoint of what is real and eternal, and this means that we are to become acquainted with the polar opposite of what has been learned from the standpoint of the transitory and unreal. It means the overthrow of all false concepts; it means a thorough overturning and re-adjusting of everything that has been learned through the material senses; it means the overcoming of all that is called evil, and the acquirement of health, happiness, wisdom, and understanding; in other words, the conscious recognition of the kingdom of heaven at hand, the realm of reality.

Erroneous thinking, which is only a counterfeit of the real, is all that stands between us and heaven. On every plane of consciousness a right thought always corrects a wrong one. Then why should we not strive to bring "into captivity every thought to the obedience of Christ," here and now, instead of blindly waiting for the uncertain future? If we examine ourselves closely, will we not find that it is because we believe that death is going to solve the problem for us? Too frequently do we hear the expression, "I have no time for spiritual things." The individual who admits this, little realizes that he has all the time there is, and that "now is the day of salvation." Sooner or later he must awaken from his mistaken belief, to learn that God demands, not a part only, but all of his time. This awakening will not rob him of his usefulness

in any sphere of legitimate activity. It will simply teach him that most important of all lessons,—the lesson of obedience. It will abolish forever the old-time custom of worshiping God only on Sunday, and forgetting all about Him during business hours. It will not only reveal to him the absolute necessity of obeying divine Principle in all the affairs of every-day life, but, best of all, will show him how to perform this much-needed service. Sober-headed business men in all parts of the world, occupying prominent positions, testify that success and happiness have come to them only as they have learned to reduce to daily practice the precept of the great Master, to seek first "the kingdom of God, and his righteousness."

Many people imagine that Christian Science will require them to give up all other vocations and to devote their entire time to healing the sick, but not so. The mission of Christian Science is to leaven human thought in its entirety, not simply a portion of it, and this could not be accomplished if every one who became interested in its teachings were to abandon his present occupation and unceremoniously announce his intention of becoming a public practitioner. There are those, of course, who are so situated when Christian Science comes to them that they can soon withdraw from other vocations and engage in public work in Science, but this is by no means required of all. No one, in fact, can successfully enter upon such work without a thorough and painstaking preparation for so holy a mission, and this is not consummated in a day. The man of affairs who has accepted Christian Science will find plenty of opportunities to prove his faith by his works. He will find certain conditions of business that are just as much in need of mental adjustment as is the sick man who goes to a practitioner; and were these conditions to be ignored, Christian Science would fall short of being a practical, every-day religion, and strife, greed, avarice, dishonesty, and general demoralization would continue to be in evidence.

The teaching of Christian Science demonstrated is the kingdom of heaven at hand, whether in the home or in the business world, and for this reason, that it demands the forsaking and overcoming of all evil. It does not make the mistake of promising us immunity from pain and disease when perchance we are dealing dishonestly in the world of business. We must think right and do right in every walk of life if we would learn the meaning of heaven or

harmony and enjoy its healing blessings. Mortals are sometimes more than willing to part with some of their errors, while they stubbornly refuse to give up others, especially those which promise them a certain amount of false pleasure, though at the same time they admit them to be wrong. Even among Christian Scientists the tempter will argue for the indulgence of certain harmless (?) errors, and the too frequent yielding to such false arguments may readily account for some of the needless mental struggles of which we hear. If we would ever know God aright, and thereby partake of His kingdom on earth, we must learn to be honest with ourselves, and seek and strive to forsake the whole of evil instead of a part.

The kingdom of heaven is already complete. Nothing can be taken from it nor added to it. Everything pertaining to godliness that we can wish for or ever hope to receive is already within it; as the apostle so beautifully expresses it, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The consciousness of good, therefore, will reveal this completeness of the heavenly kingdom. At this point we must not overlook the fact that evil, in its attempt to counterfeit that which is holy and complete, must necessarily be seductive and dangerous. As proof of this statement, note what evil claims: "All that man knows or that he can hope to know in this present world is what he cognizes through the five physical senses." If we allow ourselves to be deceived by such sophistry we shall certainly be without God and without hope so long as we believe its lie, for it is an admitted fact that these senses can tell us nothing about Spirit or spiritual things.

The Master's declaration, "The kingdom of God is within you," clearly indicates its spiritual nature as well as the ability to realize and experience it in this present world. St. John's vision of a new heaven and new earth was his mental recognition of heaven within, and this vision is ours the moment we can prove, through signs following, that evil has neither intelligence, power, nor authority. This proof can come only as we take a firm stand against all belief in evil and resolve to think and to declare the allness of good, God; not by believing that there are two powers, both good and evil, warring eternally with each other, but by knowing that good is the only power, influence, and

activity there is. The science of mathematics does not include both truth and error, neither does the Science of being include both good and evil. In mathematics it is the science of right that discloses and eliminates all mistakes; it is the Science or truth about God, good, that uncovers and destroys all evil. God's thought, reflected by man, will and does solve every life-problem. The thought of evil, under whatever guise it may pose, appears only as a mistake, and this mistake must needs be corrected before perfect harmony can be realized. Each mistake thus corrected is one step into the consciousness of reality, the kingdom of heaven here.

Is it not possible now to stop thinking thoughts which do not originate in God? Is it not the will of our heavenly Father that we should to-day purge out the old "leaven of malice and wickedness," and learn to reflect toward friend and foe alike that love which thinketh no evil? What a different world this would be if we would all begin to-day to think, study, and discuss only such subjects as make for health, peace, and happiness! Would this not be the kingdom of heaven at hand? "'Tis a consummation devoutly to be wished."

PEOPLE break down, not so much from hard work as from their mental attitude toward their occupation, or from some other unwholesome state. . . . If you love your work, and understand the higher law of being so as to draw a constant supply of strength, you can labor untiringly. If you are engaged in work distasteful to you, either change your business or change your attitude toward it. "If you cannot realize your ideal, you can idealize your real," says a preacher who is also a philosopher.—*H. L. Manning.*

WHY, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

Trench.

THE THEOLOGY OF CHRISTIAN SCIENCE.

JUDGE SEPTIMUS J. HANNA.

REV. MARY BAKER G. EDDY in the text-book of Christian Science, "Science and Health with Key to the Scriptures," declares that it was the theology of Jesus that healed the sick. This concept of Jesus' theology had been lost sight of, and is only now being found through Christian Science. The healing of sickness had been separated entirely from theology and relegated to the domain of medical practice, and, according to this edict, it had no distinct place in religion or in Christianity. This is yet largely true.

It becomes, therefore, an exceedingly interesting question whether this declaration of the Christian Science text-book is true or false. This book is shaking creedal foundations which have been believed to be solid for time and for eternity. In a few years it has drawn to its support many thousands of thoughtful and earnest people in almost all countries. In view of this, is it not well worth the while of other thoughtful and earnest people seriously to consider whether or not the contention of the Christian Science text-book is correct?

It is generally admitted by Christians that the theology of Jesus saves from sin. It is not, however, generally admitted that his theology saves from, or heals sickness.

The correctness or incorrectness of these positions must be proved by the Bible and by practical demonstrations. Jesus, the apostles, and his other disciples, devoted much of their time to the healing of the sick. So also did the students of his disciples. When Jesus was about his Father's business he was healing the sick as well as saving sinners. The Gospel narratives plainly show that he treated the sick and the sinning alike. What was good theology for one was good theology for the other. For this we have specific Scriptural authority. Jesus said of the man sick of the palsy, in reply to an accusation of a certain scribe that he blasphemed, "Whether is easier, to say, Thy sins be forgiven thee; or to say, . . . Arise, take up thy bed, and go unto thine house." He cast a devil out of a dumb man, and the dumb spake. Jesus here treated dumbness as evil, or what we term human error. These instances are recorded in the ninth chapter of Matthew. In the

tenth chapter we are told that "when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Here, surely, sin—unclean spirits—and sickness are classed together. Many similar instances might be cited, but this teaching is summed up in his Great Commission to the twelve apostles, wherein Jesus said, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." Here he distinctly couples sickness and sin together, and it will be observed that sickness comes first on the list.

Although many other passages could be quoted in support of this point, these are sufficient to throw the burden of proof upon those who deny that the theology of Jesus healed sickness. Only misapprehension of the plain language of Scripture will lead to an opposite conclusion. We may declare, then, that if the Christian Science text-book contained nothing else than the proposition that it was the theology of Jesus which healed the sick, its author would thereby have put upon our opposing friends the burden of proof. But, if it was good theology and practice in the time of Jesus to heal sickness, why is it not so now? Has what was once a good thing become by lapse of time a useless thing? Certainly not, unless something better has taken its place.

Those who oppose healing by other than material remedies, should remember that healing by drugs and various other material methods had been in vogue long ages before Jesus' time, long ages, even, before Moses' time, yet Jesus eschewed them all. Luke is sometimes referred to as a physician, and the claim is made that he practised medicine after he became a disciple. It has been asserted by some that Luke was an apostle of Jesus, and at the same time, a medical practitioner. Both claims are unauthorized. He was not an apostle, and we have no direct evidence that he was a personal disciple of Jesus; the Gospel records, however, do unmistakably show that Jesus' followers all turned from medicine to prayer as a healing means. As to Moses, although "learned in all the wisdom of the Egyptians," which learning included no small amount of knowledge of vegetable, mineral, and animal substances as curative means, he also turned from them all, as it would seem from

the story of the healing of Miriam (Numbers, 12), and relied on the direct agency of God as the healing power. Jesus and his disciples did immeasurably better healing in their day than did the physicians. They healed all manner of sickness and raised the dead. It is no discredit to modern physicians to say that they fall far short of doing the healing work that Jesus and the early Christians did, for they themselves make no such claim, even though some of their theological friends have been zealous enough, in their advocacy of the present advanced stage of medical science, to make it for them.

This glance at the Bible record of healing shows that Mrs. Eddy's claim, that Jesus' theology healed both sickness and sin, is certainly founded on Scripture, and we can but infer that this theology, understood and practised, must produce like results to-day.

Therefore, may not those who believe in the Bible and who follow Jesus consistently, attempt the work of healing both sickness and sin, so far as they are able? May we not, indeed, go farther, and say that there can be no other true and worthy following of Jesus, and that a complete Christianity makes this imperative demand? This is the teaching of Christian Science, and Christendom is called upon either to accept it, or prove that it is untenable, because un-Scriptural.

It is sometimes objected that the theology of Christian Science is erroneous, because it maintains that the physical, or material, senses do not convey reliable testimony respecting things as they really are. We admit that this is a leading premise of the Christian Science text-book, and we maintain that it is one of its soundest, even if one of its most startling, claims. It has been repeatedly said in sermons against Christian Science that the physical senses are the only avenues through which facts can be ascertained, or the only means by which mankind can learn anything. This raises a deep and an all-important theological as well as philosophical question.

The physical senses are those of sight, hearing, feeling (or touch), smell, and taste. In Christian Science these senses are called deceptive, because their evidence is not reliable. Are these physical senses the avenues of the true, the real, the eternal? Of what do they inform us? Take the sense of sight. Unaided by the telescope it informs us that the great planets are little twinkling specks of golden

light. It informs us that space is limited to the horizon of our earth. It informs us that the infinite varieties of color are in the objects reflecting them; that grass is inherently green, the rose inherently red. Similar illustrations might be given almost *ad infinitum*, showing that the sense of sight is an incorrect reporter of facts, even within the so-called physical world. What is true of the sense of sight is relatively true of the other physical senses. They are limited to a small area of knowledge at best, and are not reliable even within their small spheres. We must look above them to the metaphysical for the true evidence of things.

If we rest upon the evidence presented by the physical senses we must believe that the only life man has is that which is between the cradle and the grave. They do not inform us of a resurrection, or of any future whatever, beyond this mortal existence. If their evidence be true, physical birth is the only birth, and death is not a change to another sphere, but extinction, annihilation. If their evidence be true, the whole fabric of the orthodox Christian religion is false. They give us no evidence of God, of a future heaven or a future hell. According to their evidence Jesus' immaculate conception was impossible, for they testify only of physical conception. According to their evidence the Gospel account of the metaphysical occurrences at the time of Jesus' birth—the appearance of the angelic host, the voice announcing the birth of a Saviour, and all the so-called supernatural phenomena of that event—are false, for the physical senses declare such things to be impossible.

If the material laws which are supported by the testimony of the physical senses, are true, Jesus could not have restored Jairus' daughter to health after she was dead, he could not have raised Lazarus from the tomb, he could not have fed the multitude with the few loaves and fishes, he could not have risen from the sepulchre wherein he was buried, he could not have reappeared to his disciples after his crucifixion, he could not have conversed with them, he could never have ascended from their sight into heaven.

According to the evidence of the physical senses Genesis is false, and Revelation is false, for they relate to things which are impossible, if the testimony of the physical senses is true.

We have thus briefly endeavored to show the fallacy of the contention that the physical senses are the only

avenues for acquiring knowledge, and the utter inconsistency of those who believe in the Bible and the Christian religion, and yet who attempt to discredit Christian Science because it declares for the correctness and reality of spiritual sense rather than physical.

[Written for the *Journal.*]

"EARTH'S AWAKENING."

BEN. HAWORTH-BOOTH.

A SPLENDOR wakes upon the world once more—
  Hark to those elfin violet bells!
  For Spring has come, and cast her spells,
And every bank becomes a palace floor.

From meadows fair, illumed by rising sun,
  A song of melody divine—
  Of larks unnumbered—mounts with mine:
The daylight dawns, behold the night is done!

O white May-morning of this hour of grace!
  O life, awakening from the sod!
  To know ourselves, and know our God,
Know and reflect the glories of His face:

To know there is no sin, no selfishness
  In earth or heaven, His wide domain;
  There is no consciousness of pain,
No parting pangs, no tidings of distress.

This is the Spring of our new-born content,
  When Christ awakes us from the womb
  Of night and storm and noisome tomb,
To learn the lore of love's enfranchisement.

To this, the goal of every heart's desire,
  The guerdon of the dawning day,
  One gentle shepherd shows the way
And, ever leading heavenward, points us higher.

"CHRISTIAN WARFARE."

MARY BROOKINS.

AT the time of the Saviour's birth, the shepherds, watching their flocks on the Judæan hillsides, heard the angelic message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people"—and the heavenly host, uniting in the strain, sang, "On earth peace, good will toward men."

Thus is the advent of the spiritual idea ever heralded, as it comes afresh to human thought. Its salutation is ever, "Peace," for it is the angel message, the spiritual intuition, directly from the fount of infinite Love. It is the rising of the Sun of Righteousness that comes with healing in its wings, and its benign and holy influence rests like a benediction upon every waiting and receptive thought. It is the true idea of being, the only begotten son, that testifies always to the reign of omnipotent Spirit, the good, in which matter and evil have no place nor part. Such is the divine birthright of man as the child of the Eternal, and it includes freedom and dominion, strength and peace unalloyed.

Christian Science, in these latter days, is bringing out the true significance of the covenant that was established with the patriarchs of old, but which was so mistakenly interpreted by them. The promised inheritance, to outward sense, was only a tract of land which was to be their permanent home, but this was typical of man's eternal heritage of spirituality, abounding in the peace and plenty of the heavenly kingdom that is always at hand, because it is the domain of omnipresent Spirit. According to that ancient covenant, the fathers were to inherit the land of promise, —they and their children after them, forever. But it was stipulated that they were to possess and enjoy their inheritance, "after they had driven out the inhabitants thereof." The five nations then in possession of the land were to be dislodged and dispersed, before the children of Israel could enter into full ownership and dominion in their promised country. To carry the analogy into the realm of Mind, these five nations represent the five physical senses, with all their attendant conditions, which, according to mor-

tal belief, have entered a claim upon man's rightful inheritance, and are disputing his title thereto.

Under their false rule, the real basis of divine government, the one God of Israel, the one Mind, all-powerful and altogether good, is lost sight of, and the true tone, which is the blending of all expressions of good into one harmonious whole, is to all appearance lost. Then follows the whole train of beliefs in evil, sin, sickness, and death. It is a very noticeable fact that every one of these fleshly ills that man dreads and ever seeks to escape, will be found in the realm of material sense, and there only.

Outside of the belief in the reality of matter and in its power to help or harm, all is perfect peace and order and harmony. Nobody ever thought of Spirit as being sick, or weak, or sinful, or perishable. It is only when the supposition of another substance, another intelligence, is admitted, that there is even a seeming basis for these inharmonious elements to rest upon.

But to admit more than one substance or intelligence, is to admit more than one Principle and power, and it brings one immediately to the un-Christian, untruthful platform of admitting more than one God. This belief in life, substance, and intelligence apart from God, is the serpent that bites at the heel of harmony, the adversary that opposeth and exalteth himself above all that is called God, the dragon that wars with Michael and his angels, and that can be overcome only by the blood of the Lamb, the spiritual idea of Love. In the prophetic vision of the Revelator, it was seen that this false belief and its hosts were cast out, "neither was their place found any more in heaven."

When, through the sacrifice of self-immolation, typified by blood, the spiritual idea of Love fills the consciousness of each and every one, there is such harmony and security as leaves no room for an opposite. This is the salvation that each one must strive for, until he can say with the Master, "I have overcome the world." This is the way it should be, and would be, if mortal belief could but hear and respond to the divine message of peace and goodwill that always announces the advent of a higher sense of Truth,—a purer and more unreserved acknowledgment of the one God, one Mind, one Life, Truth, and Love. Then error would at once willingly surrender its false and feeble claims to supremacy, and there would be no sense

of strife or conflict. This is the way it should be, always. Our Master, Jesus, should have been allowed to fulfil his mission of mercy to humankind, undisturbed by the opposing claims of mortal sense. His every object and desire lay in the direction of that which would heal and save and bless the sons of men. To this end, he laid down his life in matter daily and conditionally, and in return, he should have received the utmost confidence and love.

But not so. Then as now, and now as then, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It yields up its claim to power and control, only after a desperate struggle. Even on the mortal plane, it may be easily noted that every advancing thought, either in science or religion, that tends to uplift and benefit, or that in any way approaches a better interpretation of the divine, must meet first the scorn and suspicion of a too conservative attitude of thought. Afterwards, as its claims to recognition become more apparent, it must breast the tide of human envy and wounded pride, which later ripen into hatred, malice, and revenge. If the idea have its foundation in eternal Truth and Love, we may not doubt that it will outlast and outlive all seeming obstacles. It has been said that the way of the cross is the way to Life, and Jesus' demonstration has proven the truth of that saying. Then surely none should shun the path, but rather, taking a clear and fearless view of the situation, each should determine what is required of him, and then, in the strength and majesty of power divinely bestowed, go forward. This is what the great preacher, Spurgeon, was doing when he said, "Come, my heart, canst thou go against the stream? It is the way of Life. The opposing waters will but wash and cleanse thee, and thou shalt ascend to the eternal river-head and be near and like thy God."

This apparent contest between Truth and error, between good and evil, has from the earliest times been likened to and denoted as warfare. In the opening chapters of the Bible, the guardian at the gate of Paradise is metaphorically spoken of as a flaming sword,—and the figure is borrowed from a warlike custom of early times, of hurling into the enemy's camp discs of metal so brilliantly polished as to leave in their wake a train or flame of light. Truth is just such a flaming sword to all false pretensions of evil, de-

stroying even the supposition of their presence and reality. Jesus said plainly, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The spiritual idea that, at its advent, is heralded by songs of peace, becomes a sword to all persistent claims of error. "There is no peace, saith the Lord, unto the wicked." "The way of peace they know not. . . . they have made them crooked paths: whosoever goeth therein shall not know peace."

To the mortal elements that claim life and intelligence and power in matter as opposed to Spirit, there is no peace. Truth shares not its benign reign with such unlawful intruders.

We may not say, "Peace, peace," when there is no peace. We have no right to be at peace in error nor with error. It is one thing to say there is no evil; it is quite another thing to demonstrate the fact by showing forth the nothingness of evil. This must be done at any seeming cost, before we can claim the victory. It is sometimes said that because Christian Science teaches the infinity of good, of Love, we need not speak nor think of conflict, of warfare, but rather enjoy the peace and freedom of the sons of God. Science makes no laws to bind or hinder any one, but it does demand that he who claims to have escaped all the shoals, or to have outridden all the blasts of mortal sense, shall attest the truth of his statement by wonderful demonstrations of power over the ills of the flesh. "By their fruits ye shall know them." An advanced degree of understanding will be made manifest in such abundant peace and power as the world has seldom seen.

The spiritual idea of Life and Love has, from the foundation of the world, been carrying on its silent, but effectual warfare against the dragon of material sense. During the last three decades, this true idea of being has been made more plain and more aggressive than ever, through the teachings of Christian Science,—and now along the lines of medicine, of theology, of civil government, we see the flag of truce frequently displayed.

In an address delivered before a state medical society, one of their prominent members said: "Material medicine must find its proper level, for it is limited to matter by its own law. All nature proclaims the truth that Mind,—God,—not senseless matter, governs all creation,—that all living,

intelligent beings are subject to the benignant and generous laws of Mind."

Count Tolstoi, seeing the need of a diviner ruling in the affairs of State, wrote a book which won for him the title of the "Christian Anarchist," because in it he foretells the not-far-distant abolishing of all the present modes and machinery of civil government; that, as all are children of God, and brothers of each other, this artificial mechanism is to be superseded by a general recognition and demonstration of love as the only true law of life. So we read in these signs of the times the assurance of a triumphant outcome not many leagues ahead. We must be humble and unselfish enough to know that the foes we combat are the false beliefs in evil in our own consciousness; that the principal point of attack is right at home, wherever we find evidences of any weak or wicked yielding to error. A man's foes that are "of his own household," are the dark, unrighteous, unspiritual thoughts that mortal man cherishes and claims relation to. These must all be routed by the sword of Truth.

We must be prompt and obedient enough to enlist at once, at the call of Truth, to "fight the good fight,"—to "lay hold on eternal life,"—not waiting to be drafted or dragged unwillingly into the service of Christ,—not waiting till the hardest of the fight is over. The true soldier, whose bosom thrills with patriotism and love of the right, does not remain long outside the ranks, to see whether the cause is really popular or not, nor does he wait for a time when the army will be in more favorable condition. As soon as he is convinced of the rightness of the cause, he enrolls his name and throws his whole heart and soul and interest and purpose into the work, and so, by his presence and resources, helps to achieve the desired end. We must be fearless and faithful, never showing the white feather at the appearance of error,—never being overwhelmed by the uncovering of how-many-soever of Satan's minions.

Our Leader has taught us to recognize in the aggravation of error, a prophecy of its approaching end. So, in the midst of the battle, we shall find perfect safety, and shall say with the Psalmist, "I will fear no evil," knowing that its boasted pretensions need not and cannot be feared.

Lastly and always, we must be watchful. More than ever, it is true in Science that "Eternal vigilance is the price

of liberty." After each day's march, the army encamps for rest and refreshment. But there is never a moment when the whole army is asleep. The picket-line extends every step of the way around the camp, and all along its course the faithful sentinels keep untiring watch. So at the end of a day's march in this journey from sense to Soul, if there comes a sense of well-earned victory over some of the claims of the flesh, and we feel that we may lie down in green pastures and rest beside the still waters, yet the sentinel thought, that Mind "slumbers not nor sleeps," still keeps guard to prevent the mesmeric sleep of error from taking possession. True rest comes in the living, acting, inexhaustible energy of divine Life and Love. There is no sense of mortal weariness nor weakness in that divine consciousness of strength, and the final conquest over all the seeming powers of darkness is celebrated in the "peace of God, which passeth all understanding."

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

EVERY mortal is troubled with many and various anxieties, and yet all desire, through various paths, to arrive at one goal; that is, they strive by different means to attain one happiness: in a word, God. He is the beginning and the end of every good, and He is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should neither need, nor moreover be solicitous, about any other good besides it; since he possesses that which is the root of all other good, inasmuch as it includes all other good, and has all other kinds within it. What is it then but the best happiness, which gathers the other felicities all within it; and to it there is a deficiency of none, neither has it need of any, but they come all from it and again all to it, as all waters come from the sea, and again all come to the sea?—*Boetius* (A.D. 475–525).

"KEY TO THE SCRIPTURES."

HERBERT W. EUSTACE.

THE Apostle Paul, in his epistle to the Romans, states, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Throughout the centuries of Christian history, as through the greater part of the history of the early Jews, the Scriptures have ever been of wonderful import and of vital significance to every devout truth seeker. To him they contain the Word of God to man, and his earnest effort has always been to gain a clearer, better, and more comprehensive understanding of their real, practical teachings. During all these ages, prayers unnumbered have been offered to God, by multitudes of men and women, for the unfoldment of the Scriptures to their understanding, and in a measure these prayers have always been answered.

The great Teacher of mankind, Christ Jesus, said to his followers, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," and on another occasion, in speaking of this "me," he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." It is evident, then, that the Scriptures teach what all are seeking, "the way, the truth, and the life," and we are bidden to search and find, with the promise, "Ask, and it shall be given you; seek, and ye shall find; . . . For every one that asketh receiveth; and he that seeketh findeth."

Our own revered Leader of this day, in her work "Science and Health with Key to the Scriptures," on page 109 refers to her discovery of the Science of Mind-healing and its application to human affairs, and in this statement she bears unequivocal testimony to the supreme value of the Bible. To-day the song of gratitude which springs from the lips of the joyful thousands healed of every manner of disease, through the loving ministration of Christian Science, is sincere, selfless, and triumphant, and in ever-repeated strains it tells of the new revelation of the spiritual teachings of the Scriptures as gained through the careful and systematic study of its text-book. Of old, Christ Jesus "opened . . . the scriptures" to those, "slow of heart to believe all that the prophets have spoken," and in this

day the impersonal Comforter—Christian Science—is revealing again to the receptive, though still "slow," heart the marvelous glory and power of the Word of God.

It sometimes happens that people who are healed through Christian Science, forget in a few months or years that they were ever ill. Like the nine lepers who were healed over eighteen centuries ago, some go on their way rejoicing, and neglect to give thanks to the divine Principle which healed them, but not so with the one to whom a new spiritual apprehension of the Scriptures has come, for this experience lives and unfolds daily, ever urging the seeker on to clearer and brighter views. It is the unanimous verdict of Christian Scientists that the more constantly and carefully Science and Health is studied with the Bible, the more beautiful and practical become the Scriptural teachings. This study must be of the heart, as well as the head, and when it is, new blossoms of divine loveliness and goodness are ever appearing, and who that beholds one of these blossoms has not rejoiced with a joy that angels alone can comprehend. He who drinks of this new wine, does indeed drink with Christ in the Father's kingdom. It is not the wine of intoxication, for self has become silent; it is the inspiration of divinely enkindled zeal and gratitude, expressed in a holier and purer life.

History records that along all lines of human progress, with every effort to get nearer to Truth, the human mind has at first rebelled at the advancing step demanded, and its attitude is not different in any degree toward the higher interpretation of the Scriptures. The fact that this interpretation is to help mankind to a better sense of harmony does not at once change its attitude, for the light that is in it is darkness, a darkness which is incomprehensible, and until this darkness is felt as such, little change is possible. The human mind has strayed so far from the truth through false education, false premises, and illogical deductions that when a new statement of truth is presented it ignorantly declares it not true, only later to finally accept it, and rise to a higher level.

One simple illustration of this opposition to truth is the familiar story of Galileo, who, in accordance with the Copernican doctrine, advanced the theory of the earth's revolution rather than that of the sun, and was compelled to recant his statements or forfeit his life. Such a theory was antagonistic to the authority of the Scriptures, which at

that period, we are told, were supposed to teach the sun's revolution around the earth. The simple truth voiced by him and virtually rejected three hundred years ago, is to-day an accepted fact, and the human mind is, to that extent, leavened by a clearer sense of the truth. Thus through the ages truth has always been at work in every avenue of thought, bringing out better conditions, and that individual or nation which welcomes the truth, and has the most of it active in thought, is the one nearest to God, and is therefore the one most harmonious and prosperous. From this it follows that when divine Truth is recognized by the human mind, as the one power, universal salvation will be an established fact.

When we accept the Word of Truth, results prove that the Scriptures are true. It is not, however, to be supposed that this Word is at peace with the world's sense of it, for Isaiah says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christian Science teaches that an impassable gulf always exists between truth and falsity, and that it can never be bridged over, but is to be done away by the overcoming of mortality (falsity) with immortality (truth), by the substitution of the true, or Christ-like concept for the erroneous concept. The *modus operandi* of this immense undertaking is clearly defined in Science and Health, wherein the human mind is taught that God cannot be like mortal man, because God is divine Principle, "the same yesterday, and to-day, and forever," therefore unchanging, infinite, and altogether perfect, but that the human mind must learn to think only as Truth thinks,—to think truly, and thereby become God-like.

As right thinking begins to replace wrong thinking, many Biblical passages which hitherto seemed inexplicable, become as beacon-lights to the wayfarer, and this accounts for the fact that large numbers, who, prior to gaining an understanding of Christian Science, had laid aside the Bible as contradictory, unintelligible, and hence useless, have now wiped the dust from its covers, and made it a daily companion which instructs them in the "way of life."

When we remember the impossible endeavor to reconcile the two Scriptural statements,—that God is "of purer eyes than to behold evil," and, "Whom the Lord loveth he

chasteneth,"—the simple explanation that Christian Science brings to this theological difficulty causes the weary thought to cease its sighing, and with refreshed energy to seek further unfoldings. It is natural to question: Since God is too pure to behold iniquity, how can He punish man for doing that which He is too perfect to behold? When a child first begins the study of music, his mind is usually a complete blank regarding the rules of harmony, and discord seems as natural as concord, if not as pleasing. The teacher begins by instructing him in the various notes, their sound, and their relationship to one another, until little by little his lack of appreciation of harmony is displaced by a more correct sense, and there follows, as a consequence of this change, a dislike of discord and a greater and keener desire for concord. Gradually the law governing notes becomes the law governing his thought, and this process continues until harmony is the one governing thought, and in proportion recognized discord becomes repellant.

The average individual, when he first learns of Christian Science, understands God as little as the child, beginning the study of music, understands the laws of harmony. "The light shineth in darkness; and the darkness comprehended it not." It is plain, then, that an educational work must needs be undertaken, for God's kingdom cannot come on "earth, as it is in heaven," until God is understood and obeyed as the one infinite, intelligent Principle, governing and guiding His entire universe. God's law must be known as earth's law, and God's will must be earth's will.

The leavening of this earthly thought differs from other educational processes only in being wholly spiritual. As truth dawns in human consciousness, the mortal recognizes, in a degree, his distance from it. At first his sense of truth is limited, but however limited, however infinitesimally small this sense may be, it is still the only sense of Truth he has, and therefore it is to this sense of God that he rightfully looks for guidance, and God does guide him, uncovering and rebuking the sins of human belief, until they are utterly destroyed. Just as the law governing the formation and sequence of chords must be learned and assimilated by the pupil in music in order to become a proficient performer, so the law of God, divine Principle, must become the basis of thought in order that harmony may be ever present. As this law becomes operative in the human mind, the individual sense of God, good, grows consciously,

and unrighteousness, wrong thinking and acting, gives place to righteousness, right thinking and acting. Day by day unrighteousness becomes more odious, and unless replaced with righteousness, the chastening increases, for we are assured that, since God is omnipresent, no one can escape the demands of His law.

We thus perceive that it is the individual sense of good which chastens every thought not in accord with good, even as the pupil's sense of harmony chastens the discordant tone till it is corrected; hence the impossibility of escaping the consequences of error, and the utter uselessness of appealing for forgiveness until true reformation is an established fact. When true reformation displaces error there is nothing further to forgive, for mortality is then swallowed up in immortality, and our God is too pure to behold iniquity.

This knowledge brings to the Christian Science student the broadest charity. Who would judge or condemn another when that one cannot escape the "uttermost farthing"? Rather should pity, and an intelligent desire to help, supplant any condemnation, for does not each individual know from actual experience that there is no escape from wrong but in right? This also teaches the wisdom of allowing each one to seek God in his own way, since the awakening will finally come to all, and the Bible and Science and Health will bring about that awakening in God's own way, with the least possible disturbance, and consistent individual growth will be the result.

In the journey to be taken, the traveler may find the road at times long and wearisome, and if not careful he is liable to listen to an insidious suggestion lurking by the pathway, which would have him believe that, before it is possible to advance, a perfect understanding of the spiritual sense of the Scriptures must be gained. This is apt to produce an abnormal sense of discouragement and depression, and that fear and inactivity which is inimical to steady progress. The absurdity of such an error is at once apparent, for the Scriptures themselves affirm through the prophet Isaiah that, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little;" and is it not axiomatic, that every branch of learning requires constant, earnest effort on the part of the student? It cannot be different along the lines of spiritual learning. It is well for us to remember the old saying,

that "Rome was not built in a day." It is equally true that a musician is not made in an hour, and neither can the complete spiritual understanding of the Scriptures be obtained in a year, or even in many years. When we accept the guidance of the Bible on our way to "eternal life," we should exercise the utmost patience and application in searching for and gaining the desired inspiration, which is "eternal life." Men are patient in seeking for knowledge along material lines, and how much greater patience should be expressed in striving for even a degree of the understanding of the Science of being which the Scriptures clearly contain.

To reach perfection, we are told that every thought must be brought "to the obedience of Christ," of Truth; but because we recognize this as the goal, and are earnestly striving therefor, surely it is no excuse for condemning either ourselves or others, because of present lack of attainment. Christ Jesus did attain perfection; it is therefore attainable, as he emphatically announced, by all who follow in his footsteps. This problem is individual, and cannot be accomplished by one for another, any more than can music or mathematics be learned by a substitute. Its attainment requires the same consecration and indefatigability that must obtain to insure success in any undertaking of value, never can it be accomplished through discouragement or indolence. The effort, then, of the individual must be to bury the past, with all its failures, sicknesses, sorrows, and mistakes, and, beginning anew, with the Bible and its Key, the Christian Science text-book, for his guides, to govern his life accordingly, for thus, and thus only, can the spiritual understanding of the Scriptures be gained and their power be practically demonstrated.

Thus shall we see that our spiritual understanding of the Scriptures is certainly in proportion to the battle fought and the victory won,—the carnal mind displaced with the Christ-mind.

LEAVE God to order all thy ways,
And trust in Him whate'er betide;
Thou'lt find Him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

George Newmark.

DWELLING TOGETHER IN UNITY.

ARTHUR E. JENNINGS.

THE Psalmist sang, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Our Saviour, the "Prince of peace," knowing what must be accomplished before this realization was possible, said, "I came not to send peace, but a sword." The truth he taught has stirred the human mind to its depths. The aim of some of our best thinkers has been to establish the basic idea of the brotherhood of man. Men and women who were broad and generous in their thought may not have seen all their hopes realized, but the world is better because of their efforts to practise the Golden Rule, and is it not sufficient encouragement for us to know that they have gained a more exalted sense of love through their own experience?

With the discovery of Christian Science the permanent establishment of the brotherhood of man really began in this age. What Christian Science is doing toward this consummation is perhaps not fully realized by Christian Scientists themselves,—how much has already been gained by following the Manual of The Mother Church. One rule, Article XXI., Section 1, has done wonders for many. How well our beloved Leader, Mrs. Eddy, has guided our movement, when we remember the enormity of the human beliefs that have already been overcome by the thousands who have entered our ranks!

After accepting Christian Science, the example of two Christian Scientists, a man and his wife, proved to me that the brotherhood of man was a present possibility. I learned that if two could live and work in harmony through Christian Science, it was possible for any number to do so. The example of these two dear friends pointed me to something higher than what I had at that time. I learned from them that their happiness was in Spirit, not in matter. These two people, working together correctly in Mind, brought about a harmonious condition. By putting out the carnal or fleshly mind, both were at once manifesting love, no matter whether they were at home or some distance apart. It was then I saw that people need not be at a distance

from each other in order to be separated. Some people while in each other's presence are separated as much as they ever can be; and others may appear to be separated but yet in reality are together.

One of our lecturers said recently, "As a man looketh at the world, so is it." My first lesson in Christian Science taught me that if I set myself right, I would see others in a proper light, and I began to practise this with encouraging results. Since then it has been my privilege to see relatives and friends united through Christian Science. People who had fallen out over trivial matters were shown how to love their enemies. I believe that the ability to love one's enemies is attained by every sincere seeker after Truth. It is proverbial that those who accept the spirit of Christian Science at once lose their enmity toward any individual.

I remember once visiting a home where, in rather a peculiar way, I had the opportunity of planting a seed of truth. A clergyman was invited to the house at the same time. It was whispered around that I was a believer in Christian Science, but not a word was said openly about it. During the evening, however, the gentlemen retired to smoke, and the clergyman asked me if I would not have a pipe of tobacco with them. I thanked him kindly, and told him that I had been healed of the smoking habit through Christian Science. I said this without the slightest thought of criticism. The result was that several present investigated Christian Science, and have since become active workers for our Cause. Afterwards, I realized as never before, that every passion or false appetite overcome was a step toward the final glorious perception of the brotherhood of man. Every man's experience in life is valuable and a help to him. Having struggles of our own, we learn love and patience. Living in Christian Science is like being in a new world. It gives one such an exalted thought of church and home. One feels that he must express love; have it with him all the time, and be at-one with that Mind "which was also in Christ Jesus." In order to worship rightly he must know that there is but one Mind for all men to reflect. Praying that all men may have but one Mind, he is able to realize that any brother, wherever he may be, who declares the same truth, is dwelling in unity with every child of God.

TESTIMONIES FROM THE FIELD.

IT has been something over a year since God, with "His great love wherewith he loved us," answered my cry from out the depths of physical suffering and mental despair by guiding me to a Christian Science service. There, for the first time, I heard the sweet assurance that God does not will that man should suffer. Oh, how cooling was the draught given me that night in Christ's name. I knew the words were true, because they answered the deep longing and craving so long felt within. Some Christian Science literature was given me, and rising early next morning, I began to read it. Among the testimonies I read was one with this Scripture, "Be still, and know that I am God," with the explanation that it meant to bid the material senses to be still, and to know that God is all. I grasped this scientific thought and declared truth mentally for a few moments, when the peace that passeth understanding filled me, and I was instantly healed of incipient tuberculosis, asthma, and congestion of the lungs, also of hereditary constipation, pronounced by physicians to be paralysis of the bowels and incurable. The strongest medicines and every material remedy had failed for a long time to give me the slightest relief. I frequently suffered greatly from attacks of nervous prostration. Added to my physical sufferings were great financial distresses from which there seemed no avenue of escape. My mental despair was such that I earnestly prayed for death, if there was not soon to come relief.

Since that sacred hour, when the living, healing Christ, Truth, came to me with such unutterable love, casting out my diseases and sins of false belief with which Satan had bound me, my one desire has been to be emptied of self that divine Love may fill the vessel, and to know the unselfed love which demonstrates truth quickly. When facing the problem of trying to express a little of my gratitude for what Christian Science has done for me, I stand helpless,—words cannot portray immortal Love or express gratitude.

For several years before I was healed through Christian Science, I had been compelled to spend much time in bed without getting needed sleep or rest and could not do my light housework, now I can do without discomfort all I find time to do; where a few hours' steady sewing caused

intense suffering in chest and lungs, now I can sew all day without a suggestion of pain or nervousness; where I had not strength to walk a few blocks, now a two or three mile walk is a pleasure. Had Christian Science done nothing more for me than destroy the demon of fear, I would have great cause for rejoicing. My former life was haunted with fear. I feared the cold; I feared the heat; I feared poverty; I feared and was very sensitive to human injustice; now I rejoice in freedom from many fears. I can now be exposed to heat, cold, or draughts without fear, consequently without evil results. A temptation to sickness does not often occur, but when it does it is soon destroyed with Science, or a thought of weariness is quickly silenced.

Could my words tell to a suffering world the transformation of my existence,—from the troubled sea of distress whose waves threatened to engulf me, to the quiet, deep, satisfying peace and love that now fill my life,—all that read them would come into touch with the Love which heals, and be blessed as I have been. It brings me freedom and joy to be one of the least and humblest followers of our blessed Master and of our much-loved Leader, that I may lift my voice in thanksgiving, praise, and adoration to the "Infinite unseen" and give my tribute of love and gratitude for His priceless gift of our dear Leader, who, while we have slept in materiality, has toiled through the long night-watch to the day-dawn,—so kept by the power of Love that through her God's will is still being revealed to a waiting, hungering world.—*Mrs. Lettie M. St. Clair, Boulder, Col.*

I DESIRE to tell what Christian Science has done for me through the study of Mrs. Eddy's writings. I have been enabled, as I have read these, to gain the peace that passes all understanding. They are to Christian Scientists what the star in the east was to the Wise Men,—a guide and a joy forever. Before coming into this glorious truth, I had belonged to an orthodox church for ten years, and I was always reaching out for something more. I was not satisfied, and began to go from one church to another, to see if I could find something better. When I told the minister I was reading Science and Health, had just begun to look into it, he said, "It is all right, it won't do you any harm; it is only an *ism*, which won't stay long." I continued to read, and in two years asked him for a letter,

so that I could join The Mother Church. He said he thought I would probably come back after a time. I have been studying Christian Science since 1895. At first I didn't see much in it, and a great many things looked unreasonable. However, I read on; I took the Bible and a dictionary and proved to my own satisfaction that Christian Science was all true. The more I read the more I got out of it, and the brighter and more illumined it became. How thankful I am to our dear Leader for this revelation, this Key to the Scriptures. I can truly say that where once I was blind, I now see. The Bible used to be a sealed book, I could not understand it; now it is a pleasure to read it.

I will tell of my first treatment. I had been troubled for twenty-five years or more with headache. My husband was a physician, and had not been able to cure it. I was in Omaha and was taken with a sick headache. I thought, Now will be the time to prove what Christian Science can do. I had a treatment, and in twenty minutes I was better. I said to the practitioner, "If I go for lunch the headache will come again." She said to go and eat what I pleased, that it would not come back. I did so, and there was no return of it. I went back in the afternoon and told her how I was and asked her to give me absent treatment, as I lived nearly thirty miles from there. I had only four absent treatments when a cough with which I had been troubled also disappeared. I wrote and told the practitioner. My husband said I had better be quiet about it and see how long it would last. I was also healed of chronic constipation of more than twenty years' standing, in five treatments, and pneumonia in its worst form, when they were passing on from it all around us, under *materia medica*. My son-in-law would say when he came in, "If you were my mother you would have the doctor. Such an one died last night, and you will be the next."

Nearly two years ago, a doctor in the family said I had a cancer, and added that if I didn't go to the hospital and have an operation I would not live a year. I immediately began to take treatment, and in two months I was healed. Thank God for the truth that frees us from all sin, and heals all our diseases! The doctor looks at me in wonder, and says, "How are you?" I answer that I am all right, that Christian Science has done the work.

Five years ago I had a great sorrow. I sat thinking, "Oh, there is nothing more for me." I opened my Bible

to the first chapter of Luke and the seventy-ninth verse, and read, "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." It seemed to me as if God had spoken to me. I said, "Yes, I see my work, I will do as much as I can." I am striving to work, watch, and pray for that Mind to be with me that was in Christ Jesus. I have had many demonstrations, for which I wish to express my love and gratitude.—*Mrs. Sarah D. Black, San Francisco, Cal.*

EVER since I was a small child I wanted to be a trained nurse and bent every effort in that direction. When I had finished my college studies, where I made a specialty of physical science, I was yet too young to enter the hospital, so I went into a physician's dispensary to gain practice in pharmacy, and to find out if I were really fitted for the desired work. Deeply interested, I remained there three years and a half, two years of which passed before I heard of Christian Science except as a matter of ridicule. Ambitious to know the practice of medicine thoroughly, reading daily from a large medical library, studying pharmacal chemistry and botany with the most intense interest, it would be difficult to find one more thoroughly dominated by medical theories than I was when Christian Science found me. I wanted to know the food value of every article of diet, and its adaptability to every kind of person. If I looked at a plant, its pharmacal name and value were uppermost in my thought; I theorized on the idiosyncrasies of every one I met, and never heard an ailment mentioned without running over in my mind the possible value of a dozen different remedies to effect a cure. In short, my whole thought was centered on *materia medica* and its laws.

When I had been in the office a year I was suddenly taken sick, and the surgeon who had charge of my case told my mother I had scrofula, and that it had its root in the consumption which had proven fatal in my father's family. Then followed a year of alternate better and worse, until finally I had an illness severe enough to keep me in bed, and I gave up, utterly discouraged. The disease was manifested in the glands of my shoulders, and I knew I would never be accepted for training in any hospital. I could not lift my arms from the shoulders. As soon as I was able to be out my physician urged a trip north, and obtained for me a chaperone through a friend. I was somewhat

dismayed when I found her to be a Christian Scientist, as I felt too weak to argue, and too discouraged to listen to any sanctimonious sermonizing, but I soon found that I had to do neither. My physician wrote me, jokingly, to go ahead and learn all I could, and tell him about it when I came home. Most of the people I met were Christian Scientists, and I accepted conditions that seemed to me Utopian without knowing that the restfulness, the gentle helpfulness I felt, and the absence of such topics as disease, death, poverty, the failings of others, were the results of a knowledge of the true Science of Life, and a desire on the part of each to manifest it daily. I did not antagonize, neither was I particularly interested. I would not read any of the literature which was at hand all over the house, although I was rather curious to see what there could be in a book the reading of which would heal disease.

When I left Buffalo, September 5, 1902, my friend asked me to get a copy of Science and Health and read it. I laughingly told her I would get one the fifth of the next September (1903), and in the mean time I would read the Bible through, as I usually did in the course of a year, and if there was anything in Christian Science I should be sure to get it, because I had always wanted the truth at any price. I said if it came from the Bible, it was there for any honest seeker. I have learned that it is all there, but I did not find it until my last medical prop had been knocked away, and the Christian Science text-book had turned a searchlight on my innermost thoughts, cleared out the "old wives' fables," the philosophies and vain deceits, and taught me "honestly" to seek for truth.

When I came home my medical friends joked me unmercifully about what they termed my adventures, and I facetiously detailed my ignorant misconception of the subject for many amused crowds; yet when they gave me adverse articles from their medical journals to send my new acquaintances, I would read them over and invariably remark that they did not touch the point. I could see that every one argued against a misapprehension of Christian Science.

This state of affairs lasted until about Christmas, 1902, when I had an experience which proved to me that drugs have no invariable or intrinsic power, and which has since shown me the difference between a blind faith in a corporeal God and the scientific knowledge of the divine Principle

of the universe, which, when rightly applied, can be absolutely relied upon to remove all discordant conditions, no matter what the circumstances. My freedom from ill effects from a dose of poison, taken by mistake when fainting from the intense pain in my shoulders, could at best be but the result of a blind faith in the Master's promise, "If they drink any deadly thing, it shall not hurt them." It was but one belief casting out another, for I did not then know *why* the poison could not hurt. I was ignorant of the real nature of the universe and its Ruler. Another day I might not have been able to summon sufficient faith, and I then knew no positive rule, changeless like its Maker, but the accident opened up to me a new line of thought. I could see that having faith in God meant having none in the poison, therefore the only power drugs had was one of faith,—my faith and that of all the ages. All my theories were upset, and all my previous training. The more I thought of it the more bewildered I became. The Bible injunction to heal the sick had always appealed to me, but I had never doubted that physicians were following it in the divinely appointed way. The study of the subject convinced me that the practice of medicine was built on man-made laws, and the more I read the Bible the more thoroughly convinced I became that we must eventually get back to the system that Jesus practised and taught his disciples, a system which discriminates between God's law and the mortal belief concerning law.

While I never felt the least sickness from the poison, there were some things in connection with the accident which prevented me from calling my freedom from ill effects a demonstration. At that time I had no real knowledge of what was meant by "demonstration," and while my reasoning had been perfectly clear to me, I could not explain my thought to others. The great significance of the thing to me, the only thing which gave it value, was the lesson that was indelibly impressed on my thought. Thenceforward drugs that had alleviated my disease lost their effect, nor did an entirely new series of medicine produce any, proving the correctness of my reasoning, that drugs have no inherent power,—my knowledge of wherein their apparent power lay had destroyed their effect. My Bible reading more and more unsettled my thought, I was restless, could sleep but little, and my arms grew worse, the pain was intense, the swellings like coals

of fire, every movement of my shoulders increased the discharge, and medicine would not relieve them, so I gave up all medicine. Just at this point a treatise on "suggestive therapeutics" was put into my hands as a possible solution of what was puzzling me. I read it, and many other volumes on "mental science," but there was no help for me in them. I was looking for the system based on the knowledge of God and His laws, and I had already seen the unreliability of the human mind. I went into the writings of older philosophers, but soon found that their ideas were foreign to what I was seeking. All the time I spent studying these things was worse than wasted; finally, on what seemed the impulse of a moment, I went down and bought a copy of Science and Health from a practitioner. I had no idea that I would find anything in it, and thought I could tell if there was by skimming through it, as I had already read so much that was useless.

I finished the book in four days, reading between prescriptions, on the cars, at home, almost all night. On the day that I finished it I met the practitioner. "How are you getting along with the book?" said he. "I have read it all, and there is nothing in it new to me," said I. Then he told me I had read it too fast, to try it again, and read slowly. I did not know what else to do, and I was very discouraged, so I began to read it again, and to mark everything I doubted, or did not understand, with a question mark. Every few pages I would go back and rub out a mark, until finally I had rubbed out all but two, then after a talk with the practitioner I rubbed them out. I had found what I was seeking. When I was about through with my second reading of the book, my mother threatened to have hypnotism tried if my arms were not immediately better; so, without saying anything to any one about it, I put my case in the practitioner's hands. One place in my shoulder had been discharging intermittently for a year and a half, ever since the surgeon opened it. In four treatments, three present, one absent, the shoulder was well, with only a slight scar, and the practitioner discontinued the treatment. By the end of the week all signs of the disease were gone, even the scar.

Medicine could not have cured me. Even had it seemed to relieve me for a time of the troublesome manifestations of disease, it could not have removed them permanently, for it did not remove the aggravating cause. To give an

inanimate drug to one in my condition was a case of giving a stone to one asking for bread. I was facing problems that older and wiser ones than I had failed to solve. While my medical work had filled me with a greater desire to heal the sick, it had also shattered many of my most cherished ideals, and I had become very cynical. I was not able to grasp the first part of the verse, "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever," but I had already begun to think the last clause contained a statement of the foundation of all disease. During my first treatment, the impersonal nature of evil, the difference between God's spiritual man and the material counterfeit, came to me in a flood of light,—my cynicism necessarily vanished.

My conversion did not change my ambition, merely the method of achieving it, so of course I wanted to get out of the drug work. For several reasons it did not seem best to do so immediately, and I agreed with my employers for a certain term. When that expired I had no definite idea of what I should do, although I had been considering several different lines of work, and it was necessary to obtain employment at once. I left the office when the time came, and had not been at home an hour when I received a telegram calling me to a position as teacher in another state.

I could relate many more instances of help received. Light has been thrown on every question I have been called upon to solve, and my experience has covered many phases of the subject. Frequently I have been asked if I did not hate to make the sacrifice of a few things I had to part with. I have not made any sacrifice; it seems to me that I never had anything before I came into Christian Science. To one who has gained from Christian Science what I have, there can be not even a sense of sacrifice. Daily, as proof after proof strengthens the foundation on which I stand, I, too, can use those words of Martin Luther's which are to be found in Science and Health, at the head of the chapter on "Science of Being,"—"Here I stand. I can do no otherwise."—*Jenny Chandler Jones, Nashville, Tenn.*

WITH a heart full of gratitude do I testify to the healing and spiritual uplifting received through Christian Science. In 1894 I was living in Houston, Texas, and conducting a dressmaking establishment. I took malarial fever, and was treated by a good physician for six months, getting some-

what better, so that I could do some cutting and fitting, but soon there was added to my troubles, varicose and painful veins. The physician said they were caused by my standing so much when I was very weak. They pained me so dreadfully that it was necessary for me to wear silk rubber hose. For over two years I was treated for these painful veins and received no relief. I decided to go to Chicago, thinking that the change of climate would help me, but I was disappointed again, so in the fall of 1897 I entered a hospital. I underwent a very painful operation for the diseased veins, which necessitated over five hundred stitches. After I left the hospital I had to wear bandages from my ankles above my knees. I was doomed to another disappointment, for I found that I was no better; my limbs were very stiff, so that I could hardly walk.

I then had another trouble added to my list, that already seemed more than I could bear. I was sewing, and all at once everything grew dark before me. I could hardly tell one person from another in the room. I went to an oculist, who examined my eyes and said that my right eye was blind and the other in a bad condition, and that this was caused from the effects of the malaria in my system and the painful veins. My eyes were treated unsuccessfully for six months. In 1898 I entered another hospital to be treated by a good oculist. I got so that I could see a little better, but had dreadful pain in my eyes all the time, which could not be relieved by glasses. I grew so discouraged that I decided to take no more medicines and thought I would try change of climate once more. I went to Denver, Colorado. I grew somewhat better, but only for a short time. My eyes and limbs were so painful that I went back to medicine again. I stayed in Denver one year; then I concluded that the altitude was too high, so traveled from place to place until May, 1901, when I came to North Yakima, Washington. There I met a lady who had been healed of some eye trouble by Christian Science, and she advised me to try it. She said Scientists believe that all things are possible with God.

After some persuasion I went to see the Christian Scientist who was so lovingly recommended to me, and she said that God would heal me. This made me very happy, even if I did not quite understand how. After the first treatment I took off my glasses, and in two weeks I was per-

fectly healed. My limbs, that had been so long like sticks, were entirely restored.

I am most grateful to our heavenly Father-Mother God, for revealing to our dear Leader this ever-present truth which makes it possible for all who will, to be benefited thereby.—*Christina Neilsen, Los Angeles, Cal.*

WERE it not for the blessings that Christian Science has brought to me, I feel that I should still be the sufferer that I was for years instead of the healthy, happy man I am. For four years I doctored with the best physicians in different cities for a stomach trouble, getting no relief, only growing worse. On taking a trip to Texas I was advised by a friend there to try another form of treatment, which I did on my return to Chicago, continuing it for two months. As with the medical treatment, however, though I felt slightly better for a while, I was soon worse again, and I longed for a "something" that would heal me permanently. I tried systematically, physical exercises, both the hot and cold water "cures," but all to no avail, finally returning once more to medicine. The last physician put me on a very limited diet, in fact, it seemed that there was scarcely anything I could eat that I really desired. I was almost starved, and at one time weighed but one hundred and twenty-eight pounds, although I am nearly six feet tall.

I had always thought of Christian Science as the "merest nonsense," but in my travels had heard of so many remarkable cures by it, that I finally decided, since there was nothing else left, I might try it, anyway. On arriving in Boston, a short time after this resolve, I attended Sunday services at The Mother Church, and was at once impressed with Christian Science, for it seemed a practical, common-sense religion, just what I had always longed for. That afternoon I consulted a practitioner, and took my first treatment. Returning to my supper, I ate the first hearty meal I had taken for months, and to my great relief I could eat with perfect impunity the things that before caused me great distress. When I arose the next morning, after a refreshing rest, I knew I was healed, for it had been years since I felt such peace and happiness. That was two and a half years ago, and I have found the permanent healing in Christian Science for which I searched so long. After reading Science and Health a few weeks I felt no

longer the need of glasses. Although my eyes had been operated upon, and I had worn glasses for years, I laid them aside and have had no trouble since. Later on I was healed of smoking, and now see that it was a false pleasure, for I am happier without indulging in the habit than I was before with it. Many other demonstrations of the healing power of Truth have come to my experience. My mother has been healed of neuralgia of thirty years' standing, while many friends have been helped by the same divine Principle that healed me. For all these blessings and many others I feel profoundly thankful. It is only as I reflect infinite Love that I can ever pay the debt that I owe to Him, "Who forgiveth all thine iniquities; who healeth all thy diseases."

Walter A. Green, Chicago, Ill.

To me, the most beautiful words in the English language are Christian Science. Ten years ago I did not know their significance and had seldom heard them. To-day, they are replete with meaning, and in connection with the treasures of spiritual truth which they have unlocked, they express to me the whole of life. A friend, not especially interested in Christian Science, sent me an early edition of Science and Health, which, after a superficial and partial reading, was laid aside. The author's style seemed diffuse, and her meaning difficult to grasp. Many who have had a similar experience will look back with me, and marvel at the density and obliquity of mortal vision, which rendered Mrs. Eddy's clear and luminous thought unappreciable to their human sense.

Several months having elapsed, the writer was led to call socially upon some Christian Scientists, and talk with them upon this subject, finally to ask treatment for a chronic ailment. The spiritual insight gained thereby, and the uplifting of thought, were a revelation never to be forgotten. At this time I did not know the meaning of "Oil" and "Wine" as given in the glossary of our text-book, but would go from the presence of the Scientist with a song in my heart and the words ringing in my ears: "God . . . hath anointed thee with the oil of gladness above thy fellows."

A new edition of Science and Health was purchased, the *Journal, Sentinel,* and *Quarterly* subscribed for, and an earnest, systematic study of this engrossing subject was begun. The healing has been slow, mortal thought yielding

each step only after a struggle; but for this I am thankful, as it has kept me at work until the "point of discovery," which each must make for himself, has been won. The mental work involved has given a sound foundation upon which to build. The conviction abides that this teaching is logical, consistent, thoroughly in accord with reason and common sense, and has Scriptural authority.

Two years ago my connection with the orthodox church of which I had been a member was severed, and I joined The Mother Church, and Third Church of this city. While the physical healing has not been fully manifested, the work is going on. I have been greatly helped in overcoming a critical, exacting, and selfish disposition; also discontent, disappointments, sadness, loneliness, and other discordant conditions. I can truly say, I am now never sad, lonely, or unhappy; discouragement is seen as a subtle temptation of the adversary, and is giving place to hope and trust,—in fact, spiritual understanding. Life has a grander outlook, a nobler aim. I have been perfectly healed of prejudice towards our Leader, who through spiritual insight and unselfish work has made practical this exalted teaching.

Eleanor Moore Scott, Chicago, Ill.

IT is with a heart full of happiness and peace, and of love to God and to our Leader, Mrs. Eddy, that I gratefully add my testimony to the thousands of others which have already been given by those who have been raised up from a life of suffering and sorrow and sin into the glorious light of the understanding of the omnipotence, omnipresence, and omniscience of our Father-Mother God.

I did not take up Christian Science for my own personal healing, but rather because its teachings appealed to me as absolutely reasonable, logical, and beautiful; and I can honestly say that during the two years and a half that I have been studying, and doing my best to live up to the rules so wonderfully and lovingly given to us by Mrs. Eddy in "Science and Health with Key to the Scriptures," I have been better in health than I had been for several years before. Whereas before I had suffered from dyspepsia, which caused a great sense of weakness and frequent attacks of great pain, during the last two years and a half I have not had a single recurrence of the pain, and can eat anything without any fear of bad consequences, besides feeling stronger and better in every way.

During this time neither my husband, myself, nor our little girl have used any material remedy of any kind; in fact, we got rid of all the drugs we had when we made up our minds to depend upon Truth to make us free, and upon Truth alone, and we have never had cause to regret it. We have had cases of measles, chicken-pox, what seemed to be a very sharp attack of lumbago, and colds, all of which have yielded quickly and surely to the power of Truth.

I most humbly thank God for all His blessings to me and my dear ones, and for His great love to mankind in giving us our dear Leader, Mrs. Eddy, whose wonderful little book has proved and is proving a source of blessing, of practical help to thousands of suffering and sinning men and women.—*Grace M. Frederiksen, London, Eng.*

IN the spring of 1898 I first heard of Christian Science, and the following August I began the study of its text-book, Science and Health. So eagerly did I imbibe its saving truths, that, without thinking of physical help for myself, I was healed of severe stomach, liver, and kidney trouble, after having read for about three months. I had for twenty-five years tried all manner of remedies with only temporary relief, and had employed many physicians, who, although exceedingly kind and anxious to help me, were unable to do so, and some of them said that it was God's will that I should thus suffer. While trying to be resigned to this well-intended but unjust decision, Christian Science came, with healing in its wings, and freed me. The first time that I attended a testimony meeting, I experienced such a feeling of peace and rest as I had never before known; and in that atmosphere of Truth and Love I was healed of a burning, aching sensation in my feet and limbs that had troubled me much for twenty-five years.

I became a member of First Church of Christ, Scientist, of this city in 1899, and was also privileged last June to become a member of The Mother Church at Boston.

I have had many proofs of the power of truth over error. Three years ago, while engaged in cooking, I received a burst of hot fat on the back of my hand, and in trying to realize the truth which frees, there came such a vivid sense of the spiritual meaning of the injunction in the Sermon on the Mount as to prayer in secret

(see Science and Health, pp. 14, 15), that I forgot my hand, although in the old thought the injury would have been quite serious.

In the old thought certain foods were strictly forbidden, as being very injurious. After accepting Christian Science I was tempted to obey my former taskmaster, and was forced to send for a practitioner in the middle of the night. She found me very sick, and lapsing into a state of unconsciousness; but with one present and one absent treatment I was perfectly healed, and in the four years since have eaten anything I pleased, with no inconvenience whatever.

With a grateful heart I acknowledge God's goodness in fitting and preparing our dear Leader to give to this age "Science and Health with Key to the Scriptures." The *Journal* and *Sentinel* are priceless boons, and the benefit derived from the study of the Lesson-Sermons cannot be overestimated.—*Mrs. M. J. Pollard, Parsons, Kan.*

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of The Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

AN AMENDED BY-LAW.

ARTICLE XXVIII. THE MOTHER CHURCH AND BRANCH CHURCHES.

LOCAL SELF-GOVERNMENT.—SECTION 1. The First Church of Christ, Scientist, in Boston, Mass., shall assume no general official control of other churches of this denomination; and it shall be officially controlled by no other church. This is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the annual conference at The Mother Church in Boston; unless it be when our churches located in the same State convene in unity and love, to confer on a statute of said State abrogating individual rights, or attempting class legislation.

DEDICATION AT PITTSBURG.

THE following correspondence between our Leader and the church at Pittsburg, upon the occasion of the dedication of the new church edifice in that city, will be read with interest.

Pittsburg, Pa., April 3, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—From the farther end of the Keystone State your followers ask that you give them a few words of felicitation on the occasion of the dedication on April 9

of their church edifice in Pittsburg, the first to be erected in the State of Pennsylvania by Christian Scientists.

FIRST CHURCH OF CHRIST, SCIENTIST,
A. E. PIERPONT, *Clerk.*

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., April 5, 1905.

First Church of Christ, Scientist, Pittsburg, Pa.

My Beloved Brethren:—I congratulate you upon erecting the first edifice of our denomination that has gone up in the Keystone State, a State whose metropolis is the "city of brotherly love," so-called. May this dear church militant accept my tender counsel in these words of the Scripture, to be engrafted in Church and State:—

"Let every man be swift to hear, slow to speak, slow to wrath." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "If a man offend not in word, the same is a perfect man, and able also to bridle the whole body." "By thy words thou shalt be condemned." "Love thy neighbor as thyself."

"Christ also suffered for us, leaving us an example, that ye [we] should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Yours in Christ,
MARY BAKER EDDY.

Pittsburg, Pa., April 9, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Your loving words of greeting and wise counsel have served to lift our thoughts above the contemplation of the material edifice. You bid us look within, to strive for the dedication and consecration of that which belongs wholly to God, to upbuild that "temple not made with hands," whose corner-stone is Christ.

We rejoice in thanking you and earnestly pray that the deep significance of this occasion may leave its impress upon all who have been privileged to participate in the demonstration of love and unity.

Gratefully your followers,
FIRST CHURCH OF CHRIST, SCIENTIST, OF PITTSBURG, PA.

DEDICATION AT ST. LOUIS.

THE following loving words of greeting, counsel, and encouragement were sent by our Leader to First Church of Christ, Scientist, St. Louis, upon the dedication of its recently completed church edifice. Her words will be read with profit and appreciation by all.

First Church of Christ, Scientist, St. Louis, Mo.

My Beloved Brethren:—The good in being, even the spiritually indispensable, is your daily bread—work and pray for it. The poor toil for our bread, and we should work for their health and holiness. Over the glaciers of winter the summer glows. The beauty of holiness comes from the departure of sin. Enjoying good things is not evil, but becoming slaves to pleasure is. That error is most forcible which is least distinct to conscience. Attempt nothing without God's help.

May the beauty of holiness be upon this dear people; and this beloved church be glorious, without spot or blemish.

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 21, 1905.

The church evidenced its appreciation of Mrs. Eddy's despatch by the following telegram:—

St. Louis, Mo., April 23 1905.

Reverend Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We acknowledge with deep appreciation your loving despatch, read to-day to three large audiences at the dedicatory services of our church edifice. Your tender words of counsel and admonition have given to this people enlightenment, inspiration, and renewed confidence in the power of divine Love to heal sickness and sin and to abundantly bless a needy race. Your matchless writings and spiritual leadership, extending over a period of nearly forty years, have brought to mankind the full import and present availability of Scriptural truth. This new light thrown upon the sacred page has increased our love for the Bible and made plain the way of salvation through Christ.

With overflowing love and gratitude,

FIRST CHURCH OF CHRIST, SCIENTIST.

CORRESPONDENCE BETWEEN OUR LEADER AND THIRD CHURCH OF CHRIST, SCIENTIST, LONDON, ENGLAND.

London, April 10, 1905.

Beloved Leader:—On behalf of Third Church of Christ, Scientist, London, I am privileged to advise you of its establishment, and to express to you, in the name of its members, their dutiful and cheerful loyalty and loving obedience to the Bible and "Science and Health with Key to the Scriptures," and to you not only as the Revelator of Christian Science but as their dear friend and Leader.

I am glad to say that the interest in Christian Science is so increasing that already this hall where we meet, and which holds three hundred, is so filled as to compel us to seek larger quarters.

The large sale in our book room of Science and Health and the other Christian Science literature fills us with gratitude. Knowing how you rejoice over every good work, we feel that your blessing is with us.

Faithfully in truth and love, yours,

ARTHUR FIRTH, Chairman.

To the Rev. Mary Baker G. Eddy.

MRS. EDDY'S REPLY.

Third Church of Christ, Scientist, London, England.

Beloved Brethren:—Love and unity are hieroglyphs of goodness, and their philosophical impetus, spiritual Esculapius and Hygiea, saith, "as the thought is, so is the deed; as the thing made is good or bad, so is its maker." This idealism connects itself with spiritual understanding, and so makes God more supreme in consciousness, man more His likeness, friends more faithful, and enemies harmless.

Scholastic theology, at its best, touches but the hem of Christian Science shorn of all personality, wholly apart from human hypotheses, matter, creed and dogma, the lusts of the flesh and pride of power. Christian Science is the full idea of its divine Principle, God, forever based on Love and demonstrated by perfect rules; it is unerring; hence, health, holiness, immortality are its natural effects. The practitioner may fail. but the Science never.

Philosophical links that unite dead matter with animate,

Spirit with matter and material means, prayer with power and pride of position—hinder the divine influx, lose Science, the Principle of divine Metaphysics, and the tender grace of spiritual understanding, that love-linked holiness which heals and saves. Schisms, imagination, and human beliefs are not parts of Christian Science; they even darken the discernment of it; they divide Truth's garment and cast lots for it.

Seeing a man in the moon; or seeing a person in the picture of Jesus; or believing that you see an individual who has passed through the shadow called death,—is not seeing the spiritual idea of God; but it is seeing a human belief which is far from the fact that portrays Life, Truth, Love.

May these words of the Scriptures comfort you:—

"The Lord shall be unto thee an everlasting light, and thy God thy glory." "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., April 28, 1905.

THE MAY CLASS IN THE COLLEGE.

Boston, Mass., May 5, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—The May, 1905, primary class of the Massachusetts Metaphysical College—that institution which your wisdom has founded and fostered for our spiritual advancement, and now in session within the hallowed precincts of The Mother Church—sends you loving greet-

ings. If, dear Leader, one word alone were to go to you from us to-day, it would be the word Gratitude,—gratitude to God, and to you, the messenger of Christian Science to humanity, for the sacred privilege of the instruction we are receiving at this time.

To us, as students of the Bible and "Science and Health with Key to the Scriptures," your God-given mission is being unfolded, and we understand better your great gift to humanity. Our love and tenderness for you are augmented by a knowledge of the burdens you have borne and your Herculean accomplishments. We comprehend better than ever before the selfless love, sublime patience, and fortitude, that have enabled you to do so great a work. There is imparted to us the deeper meaning of the Church, and why you love it in its work of Christian healing, and we are also awakening to a greater sense of consecration. We have a clearer perception of the religion of Jesus the Christ, and a greater desire to be purified, that we may be worthy of the name Christian Scientists.

We love you, and recognize in you our Leader and spiritual Guide. Our united prayer is that God's blessing may bring to your human striving for the establishment of His kingdom on earth, inflowing grace sufficient for your life-work, and may we ever be actively loyal to you, to our Cause, and to the Christ-principle in our service to mankind.

Gratefully,
MARY L. HOOPER, Connecticut,
JESSIE B. COOPER, Missouri,
LOUISE D. RADZINSKI, Delaware,
PRIESTLY HALL, California,
WILLIAM L. POST, D. C.,
JOHN H. WILLIAMS, Florida,
CHARLES VAREY, Vancouver, B. C.
Committee.

MRS. EDDY'S REPLY.

Concord, N. H., May 6, 1905.

Students of the Massachusetts Metaphysical College.

Beloved:—I am glad you enjoy the dawn of Christian Science; you must reach its meridian. Watch, pray, demonstrate. Released from materialism, you shall run and not be weary, walk and not faint. MARY BAKER EDDY.

E. NOYES WHITCOMB.

WE are called upon to record, with tenderest love and sympathy, the sudden passing from our sight of our beloved brother, E. Noyes Whitcomb of Boston. Our Leader has spoken of him as "one of the noblest, most lovely, and best of men," and those who have been brought into daily association with our friend have reason to know that this expression of esteem was well bestowed; that it was earned by that unfailing ability, justness, gentleness, and practical Christian character which stamped him as a man of highest integrity.

Mr. Whitcomb's long, successful, and honorable business career established him as one of Boston's most respected and best-known business men, and this estimate of him is held not only by those with whom he was brought into personal contact, but by the very great number who knew him by reason of his connection with public and charitable enterprises.

He first became known to Christian Scientists in 1894, through his work as one of the contractors for The Mother Church edifice, then in course of erection, but he has become most widely known to them as builder of the church in Concord, Mrs. Eddy's gift to the Christian Scientists of her home city, and as builder of the new edifice now in course of construction for The Mother Church in Boston.

Mr. Whitcomb became a member of The First Church of Christ, Scientist, in Boston, January 4, 1896; was elected an Executive Member, December 28, 1901, and has filled every position assigned to him in his connection with the Christian Science movement as an exemplary Christian. The good he has done lives after him, and his memory is cherished as that of a just, generous, lovable, and loving man, who accomplished much for his fellows.

ARCHIBALD MCLELLAN.

IT is often asserted by representative physicians that the insistent efforts of medical societies to secure legislation in restraint of Christian Science practice, have been prompted by consideration for the public health, and the stock argument advanced is that the Christian Scientist's ignorance of anatomy, therapeutics, and symptomatology wholly unfits him to minister to the needs of the sick.

While the unprejudiced have abundant reason to doubt the sincerity of this show of unselfish solicitude, one is continually surprised to find how responsive Christian believers, both clerical and lay, are to this argument, despite the fact that their concession must inevitably lead them to a position which involves either a denial of the spiritual healing of Christ Jesus and his disciples, or of the continuity and availability of divine law.

A prominent M.D. has recently made an interesting contribution to this discussion as to fitness, by declaring in cold type that a large proportion of our medical graduates also, are altogether incompetent to render this service, and for the reason, as he states, that their knowledge is so purely theoretical. Having had no adequate opportunity, through clinics and hospital work, to obtain technical freedom and practical intelligence, they are but experimenters in their art, and must gain wisdom through the patient woe of their patrons.

However well or ill-fitted the young physician may be, it is apparent that there must be something of experimentation in his early practice, at least; but those who insist upon the necessity of medical treatment may realize some satisfaction in the thought that in having a part in their physician's education, they are contributing the important element of added experience to what they regard as a divinely-appointed order.

In considering this question of fitness for the work of healing the sick, it would be generally conceded that the advantage must lie with those who know most surely the cause of the malady, and who are in command of an undoubted specific for the removal of this cause, and on this basis a very illuminating contrast may be made between matter-physicians and Christian metaphysicians.

In his inquiry into the cause of disease the materialist is brought face to face with a perfect medley of possibilities. The difficulty may be hereditary, and result from a time-honored predisposition that presents a very distinct problem. It may grow out of some long-dominating habit, indulged without a thought by the patient and quite unknown to his doctor. It may be a phenomenon of the sympathetic relations of the physical organs, the actual trouble being far removed from the apparent. It may spring from hidden mental conditions, from secret sin, or from the savage maliciousness of little devils who are said to swarm

in the milk-can and hold high carnival in the water-mains! These are but a few of the unnumbered causes of disease which are recognized by *materia medica,* and is it surprising if, under such circumstances, the novice should make a fatal guess every now and then as to the facts?

But if doubt and difficulties surround the physician's determination of the cause of disease, what shall we say of the hesitation and hazard attending his selection of a cure. Here confusion is worse confounded, for not only are unnumbered nostrums offered him, all of which have been both commended and condemned by medical authorities, but he well knows that the great majority of all these asserted remedies will be discarded as wholly worthless within a generation. Under such circumstances, what more than a lucky chance can he hope for?

Turning now to the Christian Scientist, we find that his exemplar and guide, Christ Jesus, in all his healing work gave his attention to but one cause of disease; viz., sin—unlikeness to God—in thought. There came to him those who represented every phase and condition of mortal ill,—those whose maladies would have been accounted for in all the various ways now enumerated by material sense, but his attitude and diagnosis was quite unvarying in its recognition of the one evil—ignorance of God, and His law—as the root and explanation of all disharmony. Further, he had but one remedy; viz., faith—the attainment of right thought toward God and man. In this understanding, it is written again and again that "he healed them all;" and this testimony has been accepted as true by Christian believers in all times. But if Jesus thus healed, it is manifest that his command that we should heal may be fulfilled, and by his method, in so far as we have attained to the Mind that was in him. The question of the Christian's "fitness" to heal the sick, is resolved, therefore (for all Christian believers), into the question of the possibility of our having his understanding of being. This possibility was definitely recognized by the Master himself, when he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" and in his injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is recognized by all the apostolic writers, as by St. Paul when he said, "Let this mind be in you, which was also in Christ Jesus," and by the Church throughout the world

in its constant prayer for the indwelling of the Holy Ghost —the holy Mind—which Jesus promised to all the faithful. It is recognized in a new-old practical way in the teaching of Christian Science, which inculcates entire reliance upon the Christ-thought respecting the explanation and the cure of disease; and by thousands and tens of thousands of instances, the students of this teaching have proved that the promises of God are true, and that in His name, through faith in His name, the humble disciple may "heal the sick, cleanse the lepers, raise the dead, cast out devils," even as our Lord unequivocally and unconditionally commanded. Christian Scientists maintain that the "fitness" which meets the demands of present human need is the fitness which supplied the same human need in the first century. It is spiritual, not material. It is not amenable to mortal standards of requirement, and it demonstrates its worth by its works. JOHN B. WILLIS.

WITH the coming of the rare June days the most beautiful things in nature throng us with their tender appeal; recalling the Master's words, "If God so clothe the grass of the field, . . . shall he not much more clothe you?" The fields and flowers tell only of Love and of peace, never of hatred or strife; and yet, in the midst of these blossomings, there are mortal and sanguinary conflicts for right and, alas! too often, for wrong; though the Master said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin [much less, contend for their rights]: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

How far both men and nations have strayed from the realization of the harmony and peace expressed by the flowers of the field, let the earth—stained with blood and deluged with tears—bear record. Saddest of all is the fact that war is waged in the name of "The Prince of Peace,"—Divine authority claimed for fratricidal slaughter! Even the words of Christ Jesus, spoken at the last supper, "He that hath no sword, let him sell his garment and buy one;" in which he clearly taught that his disciples should use only spiritual weapons, as he had always done; even these are shorn of their true meaning and taken as an endorsement of war and its horrors. It would seem that Peter, then wavering between truth and error, evidently

misunderstood his Teacher, and he was rebuked when he attempted to defend Jesus by cutting off the ear of the high priest's servant. The Master, ever consistent with his own teaching, said, "All they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He then showed them that the weapons of his warfare were not material, but spiritual. He touched the man's ear, and healed him; and this records the last case of healing in Jesus' earthly ministry. The "sword of the Spirit, which is the word of God," was Jesus' only weapon, and even in that awful hour, after the agony in Gethsemane and the bloody sweat, he did not neglect this one opportunity to prove the healing power of the divine Truth he had revealed in all his mighty works, and at the same time to impress indelibly on human consciousness his oft-repeated lesson of forgiveness.

Down the long years come the living words of the Master, and we may rejoice with a joy unspeakable that their meaning grows clearer to us each day in the light of Christian Science. In this light we see that, in spite of all error, the spirit of the Christ is being more and more recognized; the demands of divine Principle more and more obeyed. We may confidently look for the abolition of war when it is regarded as not only un-Christian but unmanly. A hundred years ago it was considered proper for a man in good society to strike another who offended him, sometimes in the presence of women. Now, this would be regarded as not only brutal but disgraceful,—indicative of an utter lack of the self-control which differentiates the man from the brute.

A well-known writer of fiction illustrates this finely when she makes one of her characters stand calm and self-possessed after a coarse insult and a blow. Some one said, "He won't fight. He is a Quaker." "No!" he answered, "I am a Christian." The world must surely come to see and acknowledge ere long that to be Christians we must be Christlike, and that men are not manly unless, as Paul has said, they are "conformed to the image of his Son,"—the type of perfect manhood.

It ought to be clear that all the safety and security which we enjoy, we owe to the measure of truth and love which is expressed in the world's thought. It is daily proved that human sense, even at its best, is insufficient to supply

the wisdom, strength, and patience required to solve the individual, social, political, and economic problems of the present hour. It is, however, encouraging to note that the appeal of humanity is now often directed to Christ rather than to Cæsar, away from the belief in physical force and a personal sense of right, to Divine power and justice, which are eternally right. On page 340 of Science and Health our Leader assures us that obedience to the First Commandment will bring to mankind the true sense of brotherhood which will end all warfare.

When all thought is turned spiritward, when the Divine Science of being is known and established in human hearts, all contention and strife will have ceased, men and nature will rejoice together, according to the prophecy: "Ye shall go out with joy, and be led forth with peace;" no more shall earth echo the sounds of war, but "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

ANNIE M. KNOTT.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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BELIEF AND UNDERSTANDING.

PROF. JOEL RUFUS MOSLEY.

BELIEF, in ordinary usage, means mental assent on grounds other than direct personal knowledge, insight, or complete demonstration. It admits of every degree of conviction from the feeblest to the very strongest (Century Dictionary). In a religious sense, belief is often used as a synonym of faith, and is sometimes used to include the absolute conviction or certainty which accompanies knowledge.

The quality of belief is clearly and directly related to the object of belief. In an age of deep religious insight, feeling, and experience, when the object of belief is God and the things of God, belief means much, even that faith which removes mountains. In an age of dogmatism, when the object of belief is an opinion or even conviction about God rather than God Himself, belief usually means much less. In an age of scholasticism, when the object of belief is a theory or philosophy of religion rather than the primal facts of religion, belief necessarily means very little. In an age of criticism, when the human mind is unable longer to believe its own theories about "divine realities," and has not yet re-discovered God as the object of belief, belief means only a formal assent to things no longer really be-

lieved. Unbelief has usurped the place of belief; but the insufficiency of unbelief speedily necessitates a new era of faith when God, divine reality, again becomes the object of belief.

The religious experience of the individual, as well as the history of religious sects and movements, may, and often does, correspond in a general way to these ages and cycles of primitive religious faith, dogmatism, scholasticism, and criticism. This does not mean that the individual and the race are doomed to such an endless circle, for as belief becomes knowledge, understanding, or science, there is no longer a necessity or possibility for the struggle of belief against unbelief; but, until all true belief is swallowed up in understanding and all false belief is destroyed, belief and understanding will appear side by side, and those who have most understanding will also have most faith, while those who have least acquaintance with God will have the least faith.

Knowledge and understanding are not only higher than belief and faith, but they are not capable of such misinterpretations and misusage as are these. When qualified by the adjectives divine and spiritual, there is no mistaking their meaning. Next to love, and together with love, they are used to express our highest conscious attitude towards God and the facts of real being, as well as the power to see, to judge, and to separate between the true and the false, the real and the unreal.

Strictly speaking, there is and can be no false knowledge or understanding, for whatever is false is mere opinion and never real knowledge; and whatever is misunderstood is the object of false belief instead of understanding. The understanding of false belief, or error of any kind, destroys it; for when anything is seen to be false, it is no longer believed. It is likewise true, that whatever is seen and proved to be true, is no longer believed, but known. Hence to know the truth about anything, or to rightly understand it, is the highest intellectual relationship that we can sustain towards it.

The relationship that false belief, true belief, and understanding sustain to each other, as well as to any fact of being, is clearly illustrated by the different attitudes one may assume towards such a simple truth as two plus two are four. It may be known to be four, believed to be four, or believed to be more or less than four. The false belief

that it is other than four is destroyed with the coming of the understanding or the demonstrable knowledge that it is four; and the true belief that it is four is transformed into actual knowledge.

It will thus be seen that there may be any number of false, warring beliefs about any truth, but only one true belief and only one true understanding. Moreover, true belief may be doubted, and even true believers may fall from true belief and become false believers or disbelievers. That which is understood is never doubted, and he who understands has passed from the realm of the uncertainty of opinion to the certainty, permanence, and peace of truth.

Belief, however, may be of such a high and true character that it liberates from false belief and leads to the very threshold of divine knowledge, understanding, or science. Such illustrations of true belief, as well as examples of true believers, are found in the Old and New Testaments; and the word belief as it is most generally employed in the Bible means much more than in ordinary usage.

"The root" of the Hebrew verb "believe," as it appears in the authorized version of the Old Testament, "seems everywhere to convey the fundamental ideas of fixedness, stability, steadfastness, reliability" (Hastings' Bible Dictionary). While it occasionally may not mean anything more than mere belief, in its most general use "it means to be firm, to be secure, to be faithful;" "not so much passive dependence as vigorous, active commitment" (*ibid*).

The object of belief, in Old Testament usage, is most frequently God Himself; and less frequently, His specific word or work, his words or commandments in general, His prophets, and Himself as a faithful witness are enjoined as the objects of belief. In Genesis, 15 : 6, we have the primary example of faith, alike for all Jewish and Christian believers. Abraham "believed in the Lord; and he counted it to him for righteousness." Paul found in Abraham's belief in God the typical example of salvation and justification by faith (Romans, 4); and James saw how by works, resulting from his belief in God, Abraham's "faith" was "made perfect." The author of the Epistle to the Hebrews says it was by faith (using faith instead of belief) that Abraham obeyed the call of God and followed Him, "not having received the promises," but having seen them afar off they "were persuaded of them, and embraced them."

This would indicate that belief in Old Testament usage may mean spiritual perception as well as faith.

In Isaiah, 43 : 10, belief is associated with knowledge and understanding: "that ye may know and believe me, and understand that I am he." It is also a significant fact that knowledge and understanding, as applied to God and divine things, are employed in the Old Testament much more frequently than faith and belief. Indeed the deepest longing and highest hope of the Hebrew race, as revealed in the Old Testament, were for a vision, an understanding, and a knowledge of God.

In the days of Jesus and his apostles, we have an age of such belief, faith, understanding, and love that the blind saw, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, and to the poor the Gospel was preached. And the signs of faith and love that shall and must "follow them that believe," extended in a marked way for a considerable time after the days of the apostles. As belief in doctrines and theories about God, Christ, and the Church tended to take the place of belief in God, Christ, and the Gospel, the understanding became darkened and the mightier works of primitive faith began to disappear; but the signs and proof of true belief have always reappeared with the reappearing of spiritual understanding and that "faith which worketh by love."

Belief and faith with Jesus seem to mean nothing less than radical self-commitment to God, to know and to do His will at all times and under all circumstances, however trying. They also mean an effective trust, an expectancy which amounts to absolute conviction. There is a depth and height of meaning and a richness of content in Jesus' faith towards God which the Greek word, *pistis*, translated belief or faith, is too poor to convey. Understanding with Jesus seemed to mean immediate, direct, spiritual insight; the capacity to see the real, spiritual meaning of the Scriptures and all things with which we have to do; and the true knowledge of God and of himself as God's image and likeness. Jesus' faith in God appeared along with, and seems to have been largely based upon, his knowledge and understanding of God. Prior to his resurrection and ascension, he believed even beyond what he had actually demonstrated; then he knew all he had believed.

Those who came to Jesus for healing, cleansing, and enlightenment were often drawn to him upon the testimony of

others and on account of his own words and works. But those who came to Jesus in blind belief, if they remained with and followed after him, came to true faith, knowledge, and understanding. Many Samaritans are reported to have believed in Jesus upon the authority of the woman of Samaria. "And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Here belief became knowledge or understanding. It is interesting to note in this connection that in the Gospel of John, belief is most often employed; in 1 John, knowledge; and in Revelation, sight.

When the two blind men came to Jesus, he said unto them, "Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened;" they saw, they knew, they understood. Here blind belief became faith and faith became sight. In the parable of the sower, Jesus taught that those who hear the Word of the kingdom and fail to understand it never bring forth to perfection any of the fruits of the kingdom, while they who understand as well as hear the Word, bear much fruit and bring forth, "some an hundredfold, some sixty, some thirty." Does this not suggest that the belief which comes from hearing may be lost, while the faith which comes of understanding can never be lost? Does it not also explain the solicitude Jesus manifested in the welfare of the little ones who believed on him? "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." So long as one merely believes and does not really understand, there is much danger of being offended, turning back, and losing "the way." Hence the necessity for such Christly wisdom, patience, and love in dealing with "these little ones" who are beginning to believe, the ones who are coming to the light and into the fold. Then, too, may not these little ones also refer to the infantile promptings of good in ourselves as well as in others? How sweet and sacred are such promptings and prophecies of good! How honest and sincere! How unselfish and innocent! What freedom from pride, ostentation, and guile! Surely it would be better to pluck out an eye or stop an ear, to

suffer any human loss, to abstain from the most cherished practices, rather than give offence to any promptings of good.

Jesus reproached the lawyers for having taken away "the key of knowledge," and did not this key refer to the true interpretation of the Scriptures, which testify of him? After the resurrection, Jesus is reported to have reproached the disciples for having been so slow of heart to believe all the prophets had spoken concerning himself. "And their eyes were opened, and they knew him." "Then opened he their understanding, that they might understand the scriptures." And according to Luke's Gospel, Jesus' last instruction to the disciples was, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Was not this "power from on high" the coming of the Holy Ghost, the Spirit of truth, which Jesus said would guide in the way of all truth?

In the epistles of Paul, faith usually means much more than acknowledgment and assent. It means even more than trust and unshakable conviction. It means the receptivity and the response to God's love; "the being seized by God," and "suffering oneself to receive the gift" of His free grace. The Pauline doctrine of "justification by faith" means that we are saved as we believe in, as we trust, as we yield to, as we respond to God, to Christ, and to the things of the Spirit. It is based upon a kindred conception of God and man to that contained in the parable of the Prodigal Son; that God is always reconciled and longs for the return of His wandering children; that He is, in Christ, going out after, welcoming back, and reconciling His own unto Himself.

Paul sometimes refers to faith as a synonym of Christianity and he not infrequently makes the object of Christian faith to be some incident in connection with the passion of Jesus. However, Paul more frequently makes God and Christ Jesus the specific objects of faith; he never divorces faith in the cross of Christ Jesus,—his death and resurrection,—from their deep, spiritual healing and saving import. They were never employed as mere formulas of salvation, but as objective facts to which the sinner seeking forgiveness can cling; and with Paul they became subjective, spiritual experiences.

But with all the significance that he attaches to a living faith, as contrasted with dead works of the ceremonial law,

Paul puts divine knowledge or revealed understanding above faith. He says, "I had rather speak five words with my understanding [the revealed understanding of divine revelation], . . . than ten thousand words in an unknown tongue." He closely connects the unity of the faith of Christianity with the knowledge of Christ. "Till we all come in the unity of the faith, and of the knowledge of the Son of God," and he counted "all things but loss for the excellency of the knowledge of Christ Jesus," his "Lord." And Paul desired and prayed that the followers of Christ "might be filled with the knowledge of his will in all wisdom and spiritual understanding," and that they might increase in "the knowledge of God."

Faith, as it is usually employed in the Epistle to the Hebrews, is defined as "The substance of things hoped for, the evidence of things not seen." According to Dr. Fisher's rendering, it is "the firm assurance of things hoped for, the being convinced of things not seen." It is the firm assurance that the things which are unseen are real and eternal. It is being convinced of the supreme significance of the invisible; the certainty of the world of Divine ideas. "It is a trust so profound that no trial can shake it."

We can readily see that the faith, understanding, and love of Jesus and his apostles made everything possible that is attributed to them in the New Testament. But understanding the tendency of the human mind to misinterpret the letter and to lose the spirit of Divine truth, we are not surprised that Jesus questioned, "When the Son of man cometh, shall he find faith on the earth?" Had he reappeared any time between the middle of the third and the middle of the nineteenth centuries, he would have found comparatively little of that faith in and understanding and love of God that he himself had, though he would have found many who had part of the letter and some of the spirit of His Gospel. He would have found many others who believed more in the symbols and doctrines of the Church than in "Immanuel" or "God with us." Even so early as the date of authorship of the Epistle by James there is unmistakable evidence that the content of faith was becoming weaker; that some of the early Christian converts had the letter without the works of faith.

"The Christian writings" of the sub-apostolic age "are filled from one end to the other with statements as to the value of the death of Jesus, and of baptism, of the new

birth, and the reception of the Spirit. But they are partly apologetic, and partly devotional watchwords and formulas handed from one man to another, a part of the language of Christianity, without any objective reality necessarily corresponding to them" (Beginnings of Christianity, by Prof. Paul Wernle, Vol. II., p. 345).

The earlier and more spiritual conception of Christ as "God with us" was beginning to disappear. The Church militant was replacing the idea of the kingdom of God, and human theories were being substituted for "divine realities." While the Church outwardly succeeded in conquering its non-Christian rivals, Judaism, Hellenism, and Gnosticism, it admitted many alien elements into its life and creed. It also lost much of its primitive faith, spirituality, and power. In conquering the world, in gaining the world's approval and acceptance, it was losing its own soul. The Church, however, contained many individual members who were the salt of the earth and the light of the world. With all her departures from the ideals of Jesus and his apostles, the Church was still a mighty healing and saving force in a corrupt and decaying world-empire.

An age of dogmatism was succeeded by an age of scholasticism. Mere belief in a system of beliefs took the place of real belief in vital doctrine. "The doctrine which flowed molten from hearts fired with divine love has now run down into a mould and settled into a cast-iron shape. During this period scholars give themselves to the application of the doctrine in directions which were never intended by its author, and to the battle of details, most of which are of quite minor importance. The doctrine ceases to be a living reality, and becomes a mere intellectual proposition, which, if a man hold, he shall be saved, even though he be an open sinner; which, if he deny, he shall be damned, even though he be a radiant saint" (The Cure of Souls: Lyman Beecher Lectures on Preaching, at Yale University, by Dr. John Watson [Ian Maclaren], p. 135).

Scholasticism began in faith and ended in doubt. Its original purpose was a more rational exposition of the dogmas of the Church. Its final negative outcome was an age of criticism, which tended greatly to weaken the authority of the Church. Its positive outcome was an age of enlightenment and reformation. The human mind, tired in its quest for truth in the wrong direction, and hungry and almost starved from feeding on the husks of human

theories and doctrines, "goes back again to the elementary facts of revelation and experience."

The Reformation, in its original spirit and conception, was this going back to the primal facts of revelation and religious experience. It was a return to "the inward witness of the Holy Spirit." But the return was not complete and permanent.

The reformers but partially succeeded in freeing themselves from the dogmas and beliefs which had so largely obscured the divine truth which Jesus taught and demonstrated. They did not wholly succeed in making God and the things of God the only legitimate object of Christian faith. The same is true of the reformers that have since arisen within the sects of Protestantism. The Bible, which was at first "the servant" of Protestant Christianity, step by step became "its master." Faith in the letter of the Bible and in doctrines of faith gradually took the place of faith in God, divine Truth. Indeed, the Reformation was not long in giving birth to an age of Protestant dogmatism. As the dogmatism of the sub-apostolic age was primarily concerned with doctrines about Christ, the new dogmatism was largely concerned with doctrinal interpretations of the Bible. As these various interpretations tended to become mere intellectual beliefs instead of vital convictions, we have the new scholasticism of the sects of Protestantism. With the new scholasticism of Protestantism, as well as the old scholasticism of Catholicism, belief and faith came to mean less and less, until they often meant almost nothing. As we have previously seen, it could not have been otherwise, since it is impossible for the human mind long to believe its own beliefs with the same conviction that it believes in divine realities. It cannot even believe them with the same conviction that it does vital dogmas about these realities. But while there is nothing more pitiable than the critical spirit which disbelieves in the things that are true, spiritual, and good, there is nothing more hopeful than the attitude of the mind which disbelieves in human error that it may all the more consistently believe in divine Truth. Indeed, it is only the negative aspect of an age of criticism and unbelief that is to be condemned.

It is especially true of the modern spirit of scientific criticism that it has a wholesome, positive aspect as well as a regrettable negative outcome. While the loss of faith in the dogmas of faith is being followed by an age of

doubt, pessimism, and so-called scientific materialism, it is also being followed by an age of greater faith in the things that cannot be shaken; namely, God, Christ, Truth, and the real facts of Christian life and experience. Its positive religious aspect is being followed by a return to the ideals of the Reformation and primitive Christianity, and by the reconciliation, the beneficent union of religion and science. Indeed, one marvels that the Spirit of truth, and true Science, have not always been regarded by all true Christians as the basis and test of all true faith.

There is a considerable and growing party in the orthodox churches which gives many evidences of a tendency to ignore the fundamental dogmas of scholastic theology and to return to the religion of the Spirit. While this party has not wholly escaped either the letter or the spirit of scholasticism, and while its return to the ideals of the earlier reformers is only partial, it represents a general longing and, in some instances, a distinct striving for "the higher life," for "the surrendered life," for "sanctification," for "holiness," and for the immediate "guidance of the Holy Spirit." Indeed, the most conservative party of the orthodox churches is unconsciously, even more than consciously, attaching less and less significance to the creeds and dogmas of the old theology and putting more and more emphasis upon Christian character.

It is also a significant fact that Mr. Evan Roberts, the central figure of what is popularly regarded as the greatest orthodox revival of our time, claims to have realized "the very presence of the Almighty God," and also maintains that "He who appeared to him was not Jesus Christ, but the personal God and the Holy Spirit" (*The Outlook*, April 1, 1905, pp. 78–9). It is reported that he says to his fellow-workers, "Do not say anything about hell and future punishment to the people" (quoted from *The Christian Register, Christian Science Sentinel*, April 8, 1905, p. 514). This is all the more significant when we remember how different this theology is from that of the leading evangelists of the latter part of the eighteenth and the greater part of the nineteenth centuries.

The new theology of scientific liberalism is waging a persistent though, for the most part, a quiet warfare against the dogmas and creeds of scholastic theology. This warfare is being waged from within as well as from without the camps of nominal orthodoxy. While the negative as-

pect of the new theology is "a doubtful liberalism" which is disposed to question much that is dear and sacred, and that Christian Science is proving to be scientifically true, in its positive aspect it is a prophecy of the union of the methods of science with the spirit of religion. It is also entitled to grateful recognition in that it stands for the liberation of the Christian consciousness from all exterior servitude, and in that it looks to Truth as the ultimate object and basis of religious faith.

In the Christian Science movement we have a complete return in theory, and a decidedly larger return in actual practice, to the life and religion of the Spirit than in any other religious movement of our time, and of all time since the founding of Christianity by Jesus and his apostles. In this movement there is a complete return to God and the manifestations of God as the only objects of true belief, faith, love, and understanding. The relationship that true belief sustains to false belief, on the one hand, and to spiritual understanding, on the other, is also made so clear in Christian Science that it seems wholly axiomatic. We also find in Christian Science a union of the spirit and power of true Christianity with the spirit and methods of true science.

Christian Science is such a complete return to the life and religion of the Spirit that it disbelieves and turns away from everything unspiritual that it may only believe in God, Spirit, and the things which are spiritual and good. It reveals and revives a purely spiritual system of healing as well as a purely spiritual religion; and it demands a highly ideal and spiritual mode of thought and life. It believes so absolutely in God and all the synonyms and attributes of God that it teaches its adherents never to resort to one error to overcome another. In fact, Christian Science gives such a clear and practical understanding of God's allness and goodness that, as one comes to understand and believe the teachings of this Science, he naturally loses, and from necessity must lose, all faith in evil ways and means as well as all desire for evil and fear of it.

Highest of all, Christian Science does not stop with a belief in God, good, and a disbelief in evil. It teaches that God, Christ, and the Bible must not only be believed in, but that they must be spiritually understood. While Christian Science, to those who believe it more than they understand it, may be and is the most vital, healing, and redemptive

of all the beliefs or faiths of the modern world, it is in itself spiritual understanding or divine knowledge rather than a belief in God. But, in Christian Science practice, belief and understanding will appear side by side until all false belief is destroyed and all true belief gives place to understanding. For, as we have already seen, as understanding is attained, false belief is seen to be false, and is no longer believed; and being no longer believed, it is destroyed even as a belief. In like manner, with the growth of understanding, true belief is seen to be true, and is, therefore, no longer believed, but known; it has become knowledge or science. But before all belief wholly yields, and while it is yielding to Science, we will have an age of truer and more vital belief and of higher and more practical faith.

This insight which Christian Science unfolds with reference to false belief, true belief, and understanding, is capable of almost endless illustration and unfoldment. It also makes everything with which we have to do clearer, simpler, more vital and more practical.

It makes clear how and why it is that Christian Science rather than Christian belief is the goal of Christianity and of all true religion. True belief in Christ Jesus, in divine Truth made manifest, may bring the dead to life and prevent the living from dying. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." He that hath true belief in Christ may even have life everlasting. It is divine knowledge or Science, knowledge of God and the the Christ-truth, that gives complete freedom from all false belief and that "is life everlasting." "Ye shall know the truth, and the truth shall make you free." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Does it not also make more intelligible the fact that Jesus left the completion of his message to the Spirit of truth? "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come. He shall glorify me." And this is what spiritual understanding, or Christian Science, does. It leads in the way of all truth,—the truth that fulfils all true belief and destroys all false belief. It makes clear the doom of all error and the full and final triumph

of Christ, Truth. It glorifies Jesus by making his teachings and life-work rightly understood.

In the light of the idealism of Christian Science, which makes all cause and effect mental, and which reveals that the divine Mind and His universe of Divine ideas are real, perfect, and eternal, and that the carnal mind with its beliefs of matter, sin, disease, and death is unreal and temporal, Christ Jesus is seen to be "the way," and the only way, from erroneous human belief to true belief and divine understanding. In the divine Christ, we see the unchangeable and perfect Son of God, the perfect ideal of God; in the human Jesus, the son of man who yielded wholly and perfectly to God and his own true selfhood, that is, the Christ. In the personal ministry of Christ Jesus we have the appearing together of the most perfect understanding and love and the most perfect belief and faith.

Do we not also have in the idealism of Christian Science the best possible and the only possible explanation of the mighty works of Jesus, including his own resurrection and ascension? Indeed, can there be any explanation of these works except upon the basis of the understanding that all is Mind and mental, and that divine Mind and its universe of Divine ideas, as they are believed, understood, and loved, destroy the false, material, sinful, suffering, and dying beliefs about God, man, and the universe? Certainly truth and love were the only weapons of Jesus' warfare against error; and these destroy only that which is false. In other words, if the errors which Jesus destroyed—such as sin, sickness, and death—were not mental, how could purely mental and spiritual action on his part have reached and destroyed them? And Christ, Truth, does not destroy, but fulfils all that is good and true, even true beliefs. Hence, there seems to be, from logical necessity, no other conclusion than that the errors he destroyed were nothing more nor less than illusions, deceptions, lies, or false beliefs.

In the light of the Divine idealism of Christian Science, even the resurrection and ascension of Jesus are not only credible, but the natural and scientific outcome of his nature, life-work, and mission. For if death, hell, and the grave are false mental states caused by false mental conditions, the resurrection of Jesus was only the natural victory of good over evil, right over wrong, truth over error, love over hate, and understanding and true belief over false belief. And if the ascension is such an advanced stage of

spiritual understanding, love, and being, that those who attain to it become invisible to the physical knowledge of those about them, the ascension of Jesus was not only according to divine purpose and divine law, but a scientific necessity.

The very faith, understanding, goodness, compassion, and love which made Jesus willing to go through the experience of death, yea, the cruel death of the cross, that he might destroy the power and fear of death, hell, and the grave, and liberate the victims thereof, would soon give him the personal victory over these evils. It would lead to his resurrection and ascension above the whole sense of sin, suffering, woe, and death. It would even lift him above the sight of those about him.

Furthermore, do we not also have in the idealism of Christian Science the most satisfactory and scientific explanation of the resurrection of the body of Jesus and its disappearance, rather than physical dissolution, at the ascension? Since Jesus believed only in God and yielded wholly to God and to His own Divine selfhood, the Christ; as he thought, loved, and did only that which was right and good, he represented a true belief, an expression of God to human sense, as well as a true believer and knower. Hence there was nothing about him to see corruption or to go into extinction. He had no false beliefs to be exposed, disbelieved, or destroyed; and as he grew and ascended in understanding, all the good he had believed was transformed into divine knowledge. In other words, he did his work in the flesh, in the realm of human belief, so well, that in the day of perfect understanding he ascended above the flesh, leaving nothing behind him but the memory and inspiration of a good example, and the way of life-everlasting revealed and demonstrated.

In the light of Christian Science, do we not also have in the perfect demonstration of the Master the way and the only way by which the whole human, material sense of existence is to be, and is being, redeemed of all false belief, materiality, sin, sickness, and death? As the individual appearing of Christ Jesus led to an individual victory over death, hell, and the grave, and an ascension above the sense of all human error, will not the universal appearing of the knowledge of Christ destroy all false belief and transform all true beliefs into understanding, and thus bring to light the kingdom of God, or the new heavens and the new earth?

Will not the new heavens and the new earth be a redeemed, spiritual sense of the only heavens and earth that really and eternally exist? Will not such an earth and such heavens appear as all sense of evil, as all belief in evil, is destroyed, and as God and His already perfect creation are seen and known to be "all-in-all"?

Now the purpose of Christian Science practice is to preach and reveal this kingdom of God, the kingdom of heaven; to bring to light the new heavens, the redeemed earth, and man in the Divine image and likeness. And, when translated in the terms most frequently employed in this article, I understand that Christian Science, as it is taught by Mrs. Eddy, its Discoverer and Founder, means the same thing as spiritual understanding, or the knowledge of God.

[Written for the *Journal.*]

MY LIFE.

MARY M. D. JAMES.

O LIFE of love, of peace, of prayer!
That soothes all pain, removes all care,
Gives strength and gladness, makes men free,
Guards, guides, and leads the way to Thee.

O Life of love, my joy complete!
My fount of bliss! O draught so sweet!
I live in Thee, for Thou art mine,
Thou art the body, bread, and wine.

O Life of love, my garment fair!
Thy beauty will with none compare—
The texture pure, the broideries run
To hues that glisten as the sun.

O Life of love, my life, my crown!
Gladly all other I lay down
To serve Thee, whom to know aright
Brings heaven and everlasting light.

THE ATTRACTION OF TRUTH.

CYRENE EMERY.

ONCE upon a time, there lived in a country village a man with the untroubled eyes and placid smile of a little child. The villagers called him in their quaint parlance "a natural." For over forty years he lived there among them, his body tall and strong, but his intelligence never seemed to advance beyond that of the children who loved to ride upon his broad shoulders. He was a very happy man because everybody loved him, and, again, because he loved everybody and because he loved everything, too! No smallest creature that ran or crept or flew ever suffered a moment's pang because of him, and the birds of the forest would perch on his outstretched hand and pick grains from its palm. It chanced one day that he was shown a small gold coin, and the meaning of money dawned upon him in a measure. If he should take that coin to the village store, the storekeeper would give him, in return for it, anything he wanted. The coin was just about the size and color of a buttercup's petal, and always after that, to this child-man, the buttercups that gilded the roadside in summer were all coin of the realm. In their season he carefully stored up a supply of the little burnished disks, and because his wants were few and simple, and because they loved him, the villagers never failed, so long as he lived, to take the yellow petals in payment for whatever he asked.

This little story seems suggestive of the bewilderment that has settled down upon the human consciousness, making it to stumble in terror through the centuries, believing the false to be true, the needless to be inevitable, looking for help to that which is helpless, and blinded all the while to the might that is sustaining and governing the universe. Men and women would not have chosen to wear out their years in sickness, sin, and discouragement if they had known that quite other conditions were theirs, to be had for the seeking. It is the hopeless thought that all these untoward circumstances are imposed or allowed by a mighty God, who, for inscrutable purposes of His own, has bound us, helpless Ixions, to a wheel that never ceases to crush us. Before such a false belief, hope, courage, endeavor, seem

palsied, and long-time sufferers often await the touch of death to transmute this poor existence into a Nirvana of coveted unconsciousness. Nevertheless, throughout the history of the race an heroic instinct has always struggled, more or less consciously, against such thraldom. Men and women have tried to settle into the apathy of resignation, but for every one who has succeeded in deceiving his own heart, hundreds have fought against the fiat which would doom the innocent and destroy the guilty in the same cataclysm. The rebellion, the revolt against such an order of things, the conviction that such things should not be possible in a world created and governed by a just and loving God, has been the propelling force which has produced in all ages men and women who have caught glimpses of a far different underlying reality, as the traveler saw the stars through the misty ghosts in Ossian's tale. In varying dimness, the seers of the world have perceived that in place of the whirling vortex in which humanity has felt itself caught and tossed in wildest confusion, lies all around the serene calmness of law, "unhasting, unresting." Naturalists have named the law, life. They have watched it sustaining, producing, perpetuating, always maintaining order in the unvarying procession of genera and species. Then, like little children who fear to climb, they have fallen back, thrown away the gold coin just within their reach, and contented themselves with its withered counterfeit, a life that ends in death, a law that culminates in anarchy. Poets have named the law, love, and have wept to see it change, grow cold, and come to an end. Thinkers have named it truth, and translated it, each in his own terms, until the world is full of warring sects, quarreling over the vestments of the Lord they crucify. Sincere men and women doubtless they were and are,—as I write, the honest face of Huxley comes before me,—but because no fame nor happiness nor success that is built upon an untruth can ever stand, nations have perished with their gods, and human theories are sinking one after another into silence. Meanwhile, God, who is the source of law, who is undying Life—changeless Love—the one Truth, reigns forever, unconscious alike of misinterpretation and misbelief.

Perhaps in no respect has mankind erred more widely than in thinking that the government of Truth may be evaded. It sometimes happens that the tenderness of a

father or mother is mistaken by a foolish little child for weakness, and we "children of a larger growth" have not always caught the note of authority which underlies the loving appeal of our Father-Mother God. Listen! "Return, ye backsliding children, and I will heal your backslidings;" "Give ear, O my people, to my law;" "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat;" "Incline your ear, and come unto me: hear, and your soul shall live;" "I will . . . teach thee: . . . I will guide thee;" "Hear, ye that are far off, . . . and, ye that are near, acknowledge my might;" "Hear, ye deaf; and look, ye blind, that ye may see:" Not the words, these, of fruitless entreaty, that may go unheeded, like the solicitations of a beggar. The invitation, the loving bidding of Truth, is, like the invitation of royalty, a command, not to be gainsaid nor disobeyed. It is not a matter of choice whether or not obedience shall be rendered. True, the day of obedience may be deferred. Men and women may please and deceive themselves for a time in the thought that it is theirs to obey or not, as they choose, but so surely as Truth forever speaks, so surely is approaching for every individual the hour when he will obey, and gladly acknowledge what Cardinal Newman calls "the everlasting face-to-face with God." The decree that creates man in God's own image and likeness is no more operative than is that other decree, spoken through the prophet Isaiah, "I have sworn by myself, the word is gone out of my mouth, . . . and shall not return, That unto me every knee shall bow, every tongue shall swear."

Matthew Arnold, in the preface to his "St. Paul and Protestantism," says, "Mankind must needs draw, however slowly, towards its perfection." The law of gravitation knows no exceptions, and its prototype, the law of spiritual gravitation whereby man is attracted to God,—the Sustainer of his being,—is no less invariable.

I once watched a little boy playing with a magnet. For a while he amused himself by seeing the bits of iron spring to the steel, then he began experimenting. He held a piece of thin paper between the magnet and the iron, and the iron leaped to its attraction just the same. Little by little he increased the thickness of the paper, till at last the iron was no longer affected. If his magnet had been stronger, more resistance would have been overcome, and one can imagine a lodestone so large and powerful that

perhaps no obstacle would be able to defeat its action. The parallel is obvious. There are no degrees of power in Truth. It never falls short of omnipotence. One may deny its attraction, may even defy it, may build up between it and one's self a barrier of prejudice, self-love, self-will, that may seem all but impenetrable, but steadily, calmly, irresistibly, through all phases and vicissitudes, Truth is day by day drawing humanity up and out of its dream-world; and thus God, Truth, touches the human consciousness through Jesus of Nazareth, the great Teacher, and through the work of our Leader, Mrs. Eddy, who walks among us to-day in her gracious womanhood.

This spring, when I planted my nasturtiums, I put the first of them very deep, so that my mother, standing by, said, "Those seeds will never come up, you are planting them much too deep." I put the rest nearer the surface, and covered them all up, and waited through the pleasant days. When the right time came, the little green bent fingers began to push the soil away, and one by one the tiny plants appeared, those planted last coming first, but after a little the others coming too, till every seed had lifted itself "in newness of life" into the light. Not one failed to obey the call of the springtime. It took longer for some of them, for they had more to overcome, deeper darkness, a heavier weight of the earth; but always above was the sun and the rain and the dew, calling, "Come up hither," and they every one obeyed. So shall each individual consciousness hear Truth say, "Come up hither." The roads may differ that each must take. Some seem to walk along "primrose paths," though always there are thorns and briars to beware of and to uproot; others have to hew their way through solid granite blocks of educated beliefs, fears, hopes, and hates. But if the roads differ, the goal is the same for all, and sooner or later, through storm and stress, joy and triumph, all things working for good, the child of God will find himself in the image and likeness of his Father-Mother, and God's will shall "be done in earth, as it is in heaven."

A SUBJECT FOR EXPERIMENT.

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE has been widely discussed and criticised, more or less kindly and unkindly, but those who have undertaken to antagonize it have overlooked the paramount fact concerning the subject; namely, that it is a matter of experiment rather than of controversy. No one is properly equipped for the discussion of any scientific subject unless he has himself demonstrated its statements. This is preëminently true regarding Christian Science, which is an exact scientific statement of Christianity, adapted to universal demonstration. This science, which has been aptly termed the "Science of sciences," lifts its students to higher planes of thought, gives them a broader outlook on the possibilities of man, and takes them farther toward the Truth of being than all systems of human knowledge combined have ever done or attempted to do.

The question as to whether Christian Science is true is not decided by discussion nor influenced by argument. That it differs in many things from the common opinions of men may arouse protest and excite adverse criticism in some quarters, but this does not affect the issue involved. It would be well for opponents of Christian Science to remember that while words may sound loud and heavy in the ears of mortals, they have neither weight nor worth at the bar of Truth. One cluster of the sweet, ripe fruit of this tree of healing has more value there than all the books, lectures, articles, and sermons that have gone forth against it since it began its divine mission.

Christian Science is not a mystery. There is no occultism nor secrecy about its teachings, and none, consequently, in its practice. There is no hidden or private interpretation of its meaning, which is simplicity itself. Its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, declares plainly, in clear, forceful language, what Christian Science is, and what is required of its students in order to demonstrate it successfully. There is therefore no reasonable excuse why critics should not suspend judgment for an honest, impartial test of its scientific feasibility and utility, especially as the world is in such sore need of what Christian Science promises, but which nothing else has been able to give. If it will not

stand the test, not many words will be needed to dispose of it.

There is more inducement to make such an investigation into the value and practicability of Christian Science than a cursory and perhaps hostile examination of its text. First, because no scientific work can be adequately understood except through experiment. Second, because so many splendid people, whose standing is unquestioned in their respective communities, have borne testimony to the great good they have derived from it. Why, if one thousandth part of this number had gone to a new country prospecting for gold, and had returned with equally good reports, there would be a stampede to that place within a year. And yet all the gold that was ever mined has not enough purchasing power to obtain for its possessor the benefits these people have received from Christian Science.

It is surely a vain attitude assumed by the Church and *materia medica* in combating the healing work of Christian Science, when it is so capable of proof. Although the metaphysics of Christian Science healing may not be susceptible of medical analysis in its ordinary modes, yet the fact that all men think, and are amenable to spiritual conditions, provides adequate means whereby this system can be weighed and tested, if dealt with fairly on its own ground. Even the medical specialist cannot conduct his experiments successfully without a correct mental concept of the conditions involved, although he may deny the power of thought in therapeutics. One cannot blacken his boots even, without thinking about it. Neither can one steal, or get angry, or derange his digestion, or commit any other breach of good living, without thinking. True, the stomach does not think about digestion or indigestion, neither do the hands think of stealing nor the lips of smiling; but the owner of these thinks, and his thought-mandates are obeyed for good or ill. Then why should not this thinker realize and express the government of Principle, and thus have peace instead of turmoil? A change of thought toward better things, as indicated in Christian Science, is possible to all, and is the open door to its understanding and demonstration.

The only vital question concerning this thinking process is whether it is right or wrong; that is, whether the general rules of human conduct are based upon true or false concepts. Here is the point of disagreement between Christian Science

and material systems. What Christian Science designates as right thinking on the one hand, and what *materia medica* and popular theology designate as right thinking on the other hand, are directly at variance. The ultimate decision between these conflicting theories and methods must be reached in the same way as with other things, that which proves best in results must be the nearest right.

Critics who have not demonstrated the correctness of their own theories are hardly in a position to challenge Christian Scientists for believing in that which they have proven. Those who are not willing to defer their judgment of Christian Science until they have verified it through demonstration, must be mentally too near-sighted to discern the truth beyond the horizon of their own prejudices. Such an attitude proves in itself the existence of something better than that which is contended for. If such critics will open their heart and conscience to the sunshine of brotherly love, and a kindly tolerance and respect for others' convictions, they will find it a splendid cure for their mental myopia. They will then see that there are "more things in heaven and earth" than their philosophy had been broad enough to hold.

Christian Science presents a code of life which thousands are trying to obey, and which any one may examine for himself. Objections may have been made that it is too good, but not that it is not good enough. It is significant that all who come under the influence of this teaching, no matter how good or how bad they may have been before, realize an improvement over their former conditions, and obtain a peace of mind which nothing else confers. Their experiments have proven Christian Science to be good, and they therefore hold fast to it. Thirty years' history of this movement has established the fact that Christian Science reduced to practice never makes bad, selfish, gossipy, idle, contentious, discontented, sickly, or sorrowful people out of its believers, but the exact reverse. To them the supreme law of being is good, under whose government man may exercise his dominion over evil. Among the most unrelenting opponents of Christian Science, who claim to believe in Christ, will any say that this law is not true nor practicable? Yet admitting this, the inexorable rules of logic will leave them bereft of every shaft against Christian Science, and bereft of all excuse if they do not themselves practise it.

The consideration that no material system has ever given to men a permanent and successful rule for the overcoming of the myriad troubles that assail them, should move the opponents of Christian Science to see first what it has done and can do towards bettering human conditions. The theories of materialism have been in practice from time immemorial, and have ever resulted in sorrow and suffering and discontent. The conditions of the race plead for something better. Men who love their kind should be moved by too high motives to let professional pride or educational prejudice prevent their broad disinterested investigation into the workings of Christian Science. For all that their own theories have proved to the contrary, Christian Science may be what humanity needs to rescue it from misery and sin, and to lift it into the recognition of man's unity with all that is good and pure and harmonious in being. That man is never kindred to evil in any form may shock the creeds of the ages, but it is found in Christianity to be demonstrable truth. Let those who disagree with this conception of Christian Science pause ere they lightly condemn that which means so much to human welfare, and seek rather to learn for themselves if this knowledge of the Christ may not be the one way whereby man may know God, and overcome evil.

[Written for the *Journal.*]

A THOUGHT.

MARY J. ELMENDORF.

TRUTH looks into my eyes,
And all the inner shadows flee.
Truth looks into my eyes
And deepest longing satisfies;
With strength of the unfathomed sea
And peace of morning purity,
Truth looks into my eyes.

ARE CHRISTIAN SCIENTISTS NARROW?

LEWIS C. STRANG.

CRITICS of Christian Science, who think too deeply to dispute the Christian Scientist's views of matter, but who do not think deeply enough to accept his affirmations regarding Mind, occasionally try to obscure their logically indefensible opposition to Christian Science by declaring that Christian Scientists are narrow.

The reasons advanced to support this allegation are two: First, that Christian Scientists as a class do not participate in sociological, philosophical, or reformatory experiments; second, that they do not study or even habitually read promiscuous literature, but seek the rather to follow the injunction, "Prove all things; hold fast that which is good."

This claim of narrowness is refuted in a negative way by comparing the Christian Science method with that of any successful doer of the world's work, and it is refuted on the positive side by examination into the actual results attained by Christian Scientists. It is plain that a narrow man must produce a narrow method, and *vice versa*, that a narrow method must produce a narrow man. The following questions, then, cover the points raised: Is the Christian Science method of original research essentially unique? Are Christian Scientists, the products of this method, a narrow-minded people void of culture and offering no evidence of consistently unfolding intelligence?

Comparing the Christian Scientist's plan of progress with those of his most successful co-laborers in the world, the surprising incongruity is revealed that critics who condemn Christian Scientists for being narrow, condemn them for manifesting the qualities that are most admired in material scientists and craftsmen,—soundness, conservatism, and exactness.

It is not the sensationalist in material science—the man who utilizes the popular periodicals to expand untested theories with a high pressure of adjectives—who is a reliable authority on fresh discoveries or a trustworthy herald of sound progress. Such an one may have his place among the entertainers, but the glory of modern material science and the world's genuine benefactor is the patient, silent investigator, sticking to his laboratory, proving every stage of development, following the footsteps of others as long as

there are footsteps to follow, and advancing beyond these only as he piles one fact upon another, never theorizing except in a direct line with demonstration.

Is such a material scientist narrow? Is the mathematician narrow, who labors with painstaking zeal to eliminate every error from his calculations? Is the mechanic narrow, who refuses to tolerate the slightest inaccuracy in the machine which he is building? How, then, does it come to pass that the Christian Scientist is narrow? He heralds his facts by demonstration. He does not tread untrodden ways until he has first explored for himself the paths already mapped by others. He eliminates errors and avoids inaccuracies, knowing that he must constantly meet the requirements of the spiritual law of perfection, which is both his guide and his ideal. Judged by the world's own standard the Christian Scientist's method is sound and progressive—the only method, in fact, that guarantees sure results.

Turning to the positive side of the argument, the clenching refutal of the charge that Christian Scientists are narrow, is found in the fact, readily verifiable by the honest inquirer, that the policy called narrow by those who either ignore or are ignorant of its fruits, brings out in its adherents a constantly expanding comprehension of every possible world condition. Not only do Christian Scientists learn of Christian Science through their authorized literature, but they also gain therefrom a clearer understanding of the sociological, philosophical, and reformatory problems which they are accused of neglecting. In every field of endeavor, from farming to philosophizing, an increased understanding of the right always gives a better comprehension of the wrong. For this reason, the teacher who trains a pupil in right methods is not accused of narrowness because he does not at the same time train the pupil in wrong methods.

But there is another and even more outspoken witness against this criticism of narrowness. Words are the waymarks of thought, and an accurate gauge of the quality of a person's thought may be found in his use of words and in the meanings which he attaches to them. Students of Christian Science first show their growth by a broadening conception of the meaning of the word God. God ceases to represent a man-like being. The word instead stands for divine Principle. It loses all sense of limited person-

ality and becomes unlimited individuality. Adequately to express this expansive idea, Mrs. Eddy has employed certain unqualified words in a somewhat unusual way and with a more discriminating meaning, such as Mind, Spirit, Life, Truth, Love, Soul. There is thus brought within the radius of human thought a richer, more adequate, more glorified conception of truth, and used in this way these words radiate in the awakened understanding with a wealth of inspiring possibilities and a glow of invigorating suggestion.

An electric light penetrates much farther into the darkness than does a tallow dip. So this luminous conception of God pierces deeper the dark shadows of mistaken beliefs and erroneous ideals than has ever any man-made ethical system or man-interpreted theological creed. The truth of this statement is evidenced by the broader meanings given to words which indicate the false concepts that have brought about mortal man's enslavement, such words, for example, as sin, idol, and fear.

Ordinary usage limits the meaning of the word sin to the wilful breaking of a more or less flexible moral code, or to the disregarding of certain more or less artificial religious ceremonies. In Christian Science the term is made to include within its classification not only every act of man, which declares its evil quality by trailing in its wake an aftermath of suffering, but every erroneous thought as well—thoughts which would rob God of His omnipotence and to which Christian Science rightly reverts as the forerunners of evil acts.

The common definition of idol is a material image or symbol which is worshiped by the ignorant or superstitious as a god. This definition is sometimes expanded—inferentially, at least—to include some particular article for which men in general have a passion. One often hears money referred to as a god, but even at that it is unusual, outside of Christian Science, to hear money or anything else except the "graven image" of theologically interpreted Holy Writ spoken of as an idol. The thought, developed by the study of Christian Science, learns to regard as idols everything which interferes with man's complete reliance upon God under all circumstances, whether the need referred to be spiritual salvation, physical healing, or material supply. Not only are such things as medicine and tobacco, as well as material pursuits and pleasures which stagnate spiritual development, found to be idols, but traits of char-

acter also—egotism, selfishness, laziness, and kindred weaknesses—have their place in the same category. In the analytical light of Christian Science they are all "other gods before me."

More striking is the expansive effect of Christian Science upon the meaning of the word fear. Mrs. Eddy names fear as one of the chief factors in the world's troubles. Absolutely destroy fear in any case of sickness, she says, and the patient is healed. What does the Christian Scientist mean by fear? Before answering, it will be helpful to note what the world means by fearless.

A *materia medica* physician is called to treat a case of what he regards as an extremely contagious disease. He enters the sick-room and devotedly administers to the patient. The world says that he is a fearless man. Later, however, the physician himself is stricken with the same disease. The Christian Scientist will agree with the world that the physician was a brave man and will accord him the honor due one who willingly risked his life in the service of humanity. But the Christian Scientist will not agree that the physician was a fearless man, and the Christian Scientist will point to the fact that the physician caught the disease as indisputable evidence that he was afraid of the contagion. Suppose the physician had escaped the contagion. Would that have proved his fearlessness? No, for the method of treatment prescribed would show that he considered the disease real and consequently dangerous. The Christian Scientist knows that it is impossible for man not to be afraid of that which he believes to be dangerous. Fear, then, as Christian Science uses the word, means lack of understanding of the supreme fact that God, good, is all, and that there is nothing dangerous.

It is reasonable to conclude that the criticism which deems Christian Scientists narrow is not sound. In truth this criticism is based upon the false assumption that to be broad-minded one must regard evil as a reality and study and investigate it as a reality. This assumption is a total reversal of the Science of being, which teaches by demonstration that good is the only reality. That person alone actually knows about evil, who knows the truth about it; and the truth about evil is that it is nothing, and hence non-investigable.

"THE WAY OF PEACE."

REV. CHARLES D. REYNOLDS.

EVIL will not cast out evil. A lie will not correct a lie. To return evil for evil is not the method of Christian warfare. Paul understood this when in that one immortal sentence he voiced the whole of the teachings of Christ Jesus, "Be not overcome of evil, but overcome evil with good." This brief rule indicates the method in which the Christian warfare is to be conducted, and one reason why the world is not better to-day is because professing Christians have not grasped and applied this doctrine in their campaign against evil. The generally prevailing argument has been that to overcome evil you must resist and oppose it by every available means, even to the extent of personal enmity, forceful separation, and violence. What has been the result? Evil has been introduced and relied upon to help work out good; the rule, "Be not overcome of evil, but overcome evil with good," has not been kept, hence harmony and peace have not been established. Christian Science has come to point out the complete meaning of this divine rule, hence it also makes greater demands upon us to keep it. How to obtain peace has been the dream and problem of the ages, yet how simple the rule for its attainment; even a child can comprehend and apply it.

Who does not recall the strange feeling of loneliness and oppression which seized upon our hearts when, as children, we wilfully disobeyed or neglected our mother's teachings and commands. Who does not remember the childish struggles with self, the burden, the distress, the cold isolation away from the sunshine of love and peace, until in our childish simplicity we could stand it no longer, and like the prodigal son we hastened to confess our faults. I am sure most of us can recall the emotions of pity and sympathy we felt at the thought of having not only brought sorrow to our mother's heart, but of having alienated ourselves from God; and alone at night, with burning tears, we promised ourselves that we would remove the enmity at once by an honest confession and thereafter strive to be more obedient. And when the reconciliation came and the burden was lifted, how great our joy!

Jesus said, "Except ye be converted, and become as

little children, ye shall not enter into the kingdom of heaven." Does not this spiritual sensitiveness, so true and clear in the child, become obscured and suppressed by the selfish interests of material sense as we pass into manhood and womanhood? The Master's words imply this, and they also imply that this ought not to be, and need not be.

Christian Scientists see everywhere abundant evidences that men and women are being awakened, being brought into the simplicity of the child-mind. Christian Science has come to restore that which seemed lost and it is guiding our feet in the way of peace. The following incident is related to show how stealthily evil suggestions enter the human consciousness and how quickly the consequent discord may be destroyed and peace established if the rule of harmony, "Be not overcome of evil, but overcome evil with good," is promptly and implicitly obeyed.

A friend, after tasting of its "life-giving waters," identified herself with the Christian Science movement, and soon thereafter, one Sunday morning while listening to the reading of the service, she became aware that she was not entering into the spirit of it, but was giving her attention to the Readers and the audience. She did not especially care for the people she saw there,—they were not her particular friends,—and as for the Readers, she felt dissatisfied with their reading; she thought she could read quite as well as they, and could she not read the lesson by herself at home just as profitably?

Like the little foxes that spoil the vines, these insinuating thoughts kept crowding themselves into the next day, and the next, and the next, each more real than the day before, until she saw that the happiness and peace promised to her in Science were seriously threatened. Fortunately the line of reading presented to her the following week from our text-book and the Bible, dealt with the hidden nature and methods of evil, and like a flash it dawned upon her awakened thought that this had been the working of human error and not of the Spirit, that it was what in Christian Science is called animal magnetism. Then came the honest inquiry, What must I do to destroy it? A voice from within said, "Go at once and confess what your thoughts have been." When she returned from the frank talk with the First Reader she found that peace had been multiplied, and heaven seemed nearer to both because each knew that

the other was trying honestly to let the peace of God rule in the heart, and that this was helping to establish peace on earth.

How many times has this same voice sounded in our ears, "Be at peace among yourselves"! How many times have we listened to a kindred call, and then delayed,—disobeyed its mandate, meanwhile seeking some justification for conveying our personal discontent and inharmony to others!

The difficulty with mortals is that they are given to taking offence, they are overcome of evil, they become judges of motives, they offer hasty criticisms, and too often put an evil construction upon matters which should be seen in the light of good. The confession of our faults one to another ought to be the means of overcoming the evil, and should aid in the establishment of peace. To be at peace in error or with it is not legitimate, and is not the peace of which we are here speaking. True peace is won only by abiding steadfastly in the good, and this is what enables us to resist the temptation to employ evil in the battle against evil. This is not always easy; even the prophets confessed that for peace they "had great bitterness," and they scathingly rebuked the sin of condoning evil and "saying, Peace, peace; when there is no peace."

If we crave the privilege of living at peace with all men, we must stand ready to prove the genuineness of our profession, we must be willing to make every necessary sacrifice, and to take the first step if need be. Briefly, then, the rule means this: One cannot truthfully say that he is enjoying peace while either secretly or openly living at enmity with his fellow-man. That would be saying that peace is co-existent with personal antagonism and unkindness. So long as estrangement exists in thought and practice, the personal will of one is measured against the personal will of another. Error is employed to destroy error and the result can only sum up greater evil. How could peace be won by that method?

We cannot make peace with anger. We cannot destroy an offence by retaliation. As well might we expect to cure sickness by adding to it more sickness, or expect that a mistake will be corrected by another mistake. In metaphysics we can no more produce love and harmony by opposing malice with malice than we can obtain a correct answer in mathematics by adding in the same column

integers of different denomination. How explicit is the command, "Be ye all of one mind . . . not rendering evil for evil, or railing for railing; but contrariwise blessing."

It may be that many of our experiences have not justified our earlier expectation that we should be henceforth able to so demonstrate this rule as to live always in the sunshine of peace and mutual good-will, that divine Love would immediately prevail over every manifestation of discord and leave no room for misunderstandings. In this many of us have suffered keen disappointment. But this is not a serious barrier, it only proves how imperfect was our conception of the work we started out to do. The nature of the task we had undertaken is not changed. Confident that the overcoming of evil with good is scientifically correct, the only legitimate method in Christian warfare, we may rest firm in its application, and leave whatever consequences may seem to follow to the providence of God, confident that they which love this law of God have great peace, and so confide in this divine presence that nothing can offend them.

WHEN you suffer from hunger you take bread or other food, and your body in belief is built up according as you assimilate the food. Now do you say or think that the bread caused your suffering? When you suffer from thirst you go to the fountain to drink. Do you say the water caused or sent you the suffering? No; it relieves you, and it is really the want of food or water which caused the suffering of the mortal sense. So do our sufferings in this material world send us to God, the Fountain of Life, the Living Bread, for He only can satisfy us and heal us. We suffer from the want of Him, but He does not make us suffer, any more than the food and water send us the pangs of hunger and thirst. Every pain and sorrow comes from a belief in the absence of God (good), and did we but realize His ever-presence, these would all flee away and we would be "filled with all the fulness of God."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Mrs. Isabella Tennant.

TESTIMONIES FROM THE FIELD.

IT has for some time been a growing conviction that I should add my mite to the already vast accumulation of evidence of the efficacy of Christian Science. In the autumn of 1898 it was first brought to my notice, and although I had the advantage of attending a Christian Science church and carefully noting the services, yet through prejudice and a desire to contest every proposition set forth in Mrs. Eddy's writings, I did not accept the truth until a much later period. This, too, was in the face of the fact that I had been told by those who now seem very near and dear to me, not only of their own healing but of the spiritual and physical healing that was daily and hourly being accomplished.

At last, through the healing of hereditary tuberculosis, I was brought to the full knowledge of the truth as set forth in "Science and Health with Key to the Scriptures,"—a truth once taught, but so hopelessly lost to the world that its re-appearance could not be termed other than a discovery.

Since my acceptance of Christian Science I have experienced its healing efficacy in so many ways that I can only properly express it by saying I owe every breath I draw to Christian Science. From a haggard, drawn, and emaciated creature, I have become one who is healthy and happy. Among those things that have left me through a proper understanding of this blessed truth are the following: the liquor habit, excessive use of tobacco for twenty years, chronic stomach trouble, and last, but not least, the habit of constant fear and worry over the future. For all the inestimable benefits that have come to me and mine, through the teaching and understanding of Christian Science, I want to express my love, thanks, and devotion to God, and to our great Leader, the Discoverer and Founder of Christian Science.

J. Parker Naugle, Washington, D. C.

I THINK it is three or four years since I first heard Christian Science mentioned. It was being discussed in a drawing-room, and some one turned to me and said, laughing, "Did you ever hear such nonsense in your life?" I am always glad now when I remember my reply, which was, "It may be nonsense, but think what it means to the people

who believe it. I would give all I possess to be able to believe a thing like that, but I never could, as I am a very unbelieving person." About two years ago I heard it mentioned occasionally, but never thought much about it until I was asked to look into it by a friend, who believed that her people would let her try it if I recommended it, as they considered me a very sensible woman. I was very reluctant to do this, and it was not until I was asked a second time that I tried to find out what I could about it.

The first person I asked was my doctor, whom I honored and respected as both doctor and friend. His reply astonished me, as he said, laughingly, "Oh, don't take up with Christian Science or you will never want me any more." I began reading anything I could find about it, and was much struck by the admission that had to be made as to its practical value, even by articles meant to be antagonistic to it. I also began to see that the point which seemed to be looked on as so impossible of belief, *viz.*, the unreality of matter, was one the truth of which was already conceded by the leaders of thought in the scientific world. Then I found that Christian Science was a religion, and before I got Science and Health, I was longing to believe its teachings, for I felt it was the truth.

I was able to prove this for myself within a week or two after getting this book, and I shall never forget my feelings when I found that at last I could believe the Bible, and that both my reason and my heart could be satisfied. While I was still looking into Christian Science, I heard many untrue things said about its Discoverer, but although I then knew no Christian Scientists, I felt that these things could not be true, for "by their fruits ye shall know them," and even its enemies acknowledged that Christian Science healed the sick, and gave peace, happiness, and trust in God. Now I find it difficult, or rather, impossible, to express my gratitude to Mrs. Eddy, my love and reverence for her, because of all she has done and suffered for the world.

Almost as soon as I got a copy of Science and Health, and saw for myself how true and beautiful its teaching was, some one advised me only to read the book, and on no account to attend the services. I found that the person who told me this had never been to a service, so I thought I would go and see for myself, but I remember I had a great fear that perhaps what I was told might be true. I went to church, and found the service so beautiful that I

forgot about my fears, and did not remember till the end that I had had them. I told my friend that Mrs. Eddy's name had only been mentioned as the author of the text-book. She replied, "Well, I don't see why they need mention it at all." I, however, saw very clearly why her name is given in full. If I go to buy a special article, I like to know that I am getting the real thing, and I look at the trade-mark, which is the maker's safeguard and guarantee. In the same way, when I go to church for Christian Science I like to know that I have gone where I shall get pure Christian Science and not a mixture of human opinions. It therefore seems to me that the name of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is our guarantee.

Soon after I came into Christian Science I was told things about so-called Christian Scientists which seemed puzzling, even to me, but on inquiry I found, and was able to prove to others, that the persons mentioned had no connection with Christian Science in any way, although they called themselves Christian Scientists. I also seemed to see very clearly from the first that, as I remember reading in one of our publications, "there are no failures in Christian Science," any more than there are failures in the basic law of arithmetic when one fails to work out problems which are too difficult for a beginner. Christian Science is the rock upon which, if a man build, no floods can overwhelm him. I can for the first time in my life say with truth, "I know that my redeemer liveth," and I can also for the first time give a reason for the faith that is in me.

For twenty years I had never been strong, although I refused to be called an invalid. My heart was weak, and I didn't get up to breakfast for twenty years, save on very special occasions. I had to have two hours' rest every afternoon, and I took a certain amount of stimulants by the doctor's order; I was also troubled with insomnia, but from the day that I saw the truth in Christian Science, and proved it for myself (I had no treatment), I have been perfectly strong and well. I have been down to breakfast every day, have needed no more afternoon rests, beef-tea, or stimulants. I can run up a long flight of stairs without any inconvenience, and sleep like a child. I used to suffer very much from intense nervous headaches, and some years ago went through a celebrated rest-cure for this and general weakness. I remember being very

much disappointed to find that, although my general health was certainly improved, the headaches still remained. I supposed I should always have the headaches, but they left me within the first two or three months after accepting Christian Science. My youngest boy, who was very delicate, has been perfectly well and strong since within a week after our knowing of Christian Science, and can help himself in any little troubles that arise. He finds our new understanding of our heavenly Father a great help to him in his daily life at home and at school; indeed, the understanding of the truth which children seem to have, often reminds of the text, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Besides my physical healing I have been helped most wonderfully through a time of trouble, which in the old thought would have prostrated me, and I find more and more how true it is that our God is "a very present help in trouble."—*Alice L. Hamilton, Edinburgh, Scotland.*

THIRTEEN years ago I was healed by Christian Science. I had been an invalid for three years previous to this time. The year before, I lay in bed all winter with a tumor in my side, and although I was under the care of the best physicians, and had a regular trained nurse who cared for me day and night for twelve weeks, I received no lasting benefit. The next spring I was able to be up and around, but suffered all the time with pain in my side, backache and constipation, besides which my kidneys were in a very bad condition and I had catarrh and very weak eyes. There was a thick coating on my tongue all the time, and I do not think a cloud ever came up in the sky that I did not have neuralgia in some part of my body. I was in this condition all summer, and my weight was between eighty-five and ninety-five pounds. In the fall I commenced to cough; then the doctor told my husband that he had better take me to a warmer climate, else I would go into quick consumption, and that I could not possibly live through another winter in Kansas. We decided to go to California. My husband sent me with my two small children and my nurse from our home in Hiawatha down to Topeka to visit my mother while he arranged his business. I was there three weeks before he came. I grew worse all the time, and could feel another tumor coming in my side. I could not sit up more than an hour at a time.

When my husband came he consulted a physician in Topeka, who said that I had consumption, and that nothing could be done. He also advised change of climate, but by that time I was not able to travel. Then my husband heard that New Mexico was a good climate for consumptives; he went down to see what it was like, and thought perhaps I would get better, and that my mother could take me to him. About this time everything became very dark to me. I began to realize my condition. I fully expected to die, and felt that I was going very fast. My mother thought, too, that I had come home to die. My minister came and talked to me about preparing to die, but I did not want to leave my little ones, and I could not read the Bible, for every time I took it up I felt I was preparing for death. Then I would feel condemned because I could not be reconciled to what I had been taught was the will of God, and it seemed that a great black cloud settled down around me. Everything was dark. I did not want my mother to talk to me, nor the children to come near me. I did not know that the sun ever shone. My mother had written to my husband that if he wanted to see me alive he should come home immediately.

Such was my condition when an aunt came through Topeka and stopped for a day to see me and ask me to try Christian Science, as she had been wonderfully healed by it. The day she was there I was suffering terribly with my kidneys, and knowing that she had been such a good nurse before she knew anything of Christian Science, I begged her to tell me of something to relieve me. She would tell me of nothing but Christian Science, and asked me to try it for just one week, but I would not promise. I was afraid to give up my medicine for so long. That night my aunt went on, and my mother was up with me all night, making poultices and working to relieve my sufferings. The next morning I decided that something must be done. I must either get a doctor or try "those Scientists." I reasoned that they would expect me to give up all material remedies; but they would give me nothing that would hurt me, and perhaps I could get along without my medicine three days. My mother was very willing to take me, as she felt there was no other help for me any way. I felt like a drowning man grasping for a straw. I was without hope and without God in the world.

I knew that no human being could heal me. I realized that only God could heal me, and that I would have to be perfectly honest and live up to my highest sense of right. I told the practitioner at first that if it required any faith on my part, I had none; also that I believed Jesus and the apostles healed, but I thought that the days of miracles were past. He said, "God is the same yesterday, to-day, and forever. He loves His children just the same to-day as He did in those times. We have the same God now as they had then. If you get better you will have faith, will you not?" I said, "Yes, just as fast as I get better I will have faith." He said, "That is all I ask." I then said that I had been told to prepare to die. He said, "Prepare to live, for God is Life." No one knows what those few words meant to me. I did not realize it myself at the time, but it simply meant the lifting of that black cloud which had hung over me so long. He then gave me a treatment and I started home, and by the time I got home the cold from which I had been suffering had disappeared. My mother noticed it, but she did not say a word. She was afraid to say anything for fear she would break the spell, and I went to bed without my feet getting cold that night. The next day I went for my treatment alone, and I went every day for ten weeks. After the first treatment the neuralgia disappeared; since the second treatment my kidneys have not troubled me. The first two weeks the cough seemed worse, then it became better, and I never knew just when it left. After the third week I discarded a support which I had been unable to leave off for over a year, and I took off a couple of porous plasters as fast as I could get them off my back. At the end of ten weeks I was indeed a new woman. The tumor which was starting in my side disappeared, and the constipation was entirely cured, I now have perfect health and weigh one hundred and fifty-two pounds.

I have unbounded faith in Christian Science, and while I received the physical help I needed, which is by no means a small part of the work of Christian Science, yet this seems small compared with the spiritual benefits I have received through the teachings of Christian Science. It has given me a true understanding of what God is, and my relation to Him. It has given me an assurance that my prayers will be answered, if I but live the truth. I feel deeply grateful to God, and to Mrs. Eddy for her won-

derful book, "Science and Health with Key to the Scriptures," which opens our eyes to the great truths of the Bible and helps us to live the true Christian life.

Mrs. Belle Shirk, Galena, Kan.

WE have not the privilege of attending a Christian Science church, as we live about twenty-five miles from the nearest one, but every Sunday my husband and I go through with the service, besides reading a portion of the Lesson-Sermon every morning. I was led to investigate Christian Science, about four years ago, by being loaned some copies of the *Journal* and *Sentinel,* and so far as my limited sphere will permit, I now try to circulate my copies, hoping some one may be led by them to the truth, as I was.

I had suffered for years with what has been called creeping paralysis, which was supposed to be hereditary, my mother having suffered with it for fifteen years before she passed away. Medicine seemed to do me some good for a time, but the trouble always returned and with increased severity. I got so that I could scarcely sew; at times I could not feel the needle in my fingers, and have looked to see if it was there. I also had that indescribable numbness in my hands and arms. From this I suffered so much, especially at night, that I could not sleep. Many a night have I walked the floor and cried because of it. But thanks be to God who "sent his word and healed them," and to our dear Leader who was found worthy to bear to us that word, this suffering is a thing of the past. I can sew as well as ever I could; only occasionally do I feel a slight touch of numbness; but I immediately declare the truth and it is gone. I know that if I am faithful to truth as revealed in Christian Science, I shall overcome, and be "every whit whole."

Perhaps I ought to tell of a beautiful (and to me a very sacred) experience which I had when I first began the study of Science and Health. The healing part appealed to me at once; it seemed so beautiful, but almost too good to be true. I had been brought up in an orthodox church, and been taught to believe that the days of miracles had passed; but the more I read Science and Health, the more anxious I became to know if it were true. One night, which I shall never forget, I went to bed and lay awake a long time, praying with intense earnestness that I might know; and there came into my consciousness, as distinctly as

though spoken at my bedside, these words: "This is the way, walk ye in it." At that time, though quite familiar with the Bible, I did not know these words were in it. Almost immediately I experienced a spiritual uplifting—I wish I could describe it—and my hands became perfectly natural,—the numbness was all gone. I was very happy, and thought it would never trouble me again, but error did not unclasp its hold all at once. From that time, however, the only medicine I have used has been the truth.

Is it any wonder that I am grateful to God, or that I love and revere that noble woman whose godly life and sacrifice of self has made possible this freedom from a long life of helplessness and suffering? I am not alone grateful for the physical benefits, but also for the peace and contentment which Truth gives me. As we live on a mountain slope, and neighbors are few and far between, I could scarcely endure my isolated life were it not for Christian Science. We have most of Mrs. Eddy's books, and take the *Journal* and *Sentinel*, so I am never lonely.

Lucy D. Windsor, Siloam, Col.

FOR eight long, weary years I was a great sufferer from female weakness with all its accompanying train of ills. Part of the time I was bedfast; for six months I never sat up at all, and could not do any work when at my best. I tried several doctors before they diagnosed my case right; then I tried several specialists in our own, and in other cities. Sometimes I would become able to be about the house and walk a little, and then would get worse again. I tried every remedy I could hear of, including electricity, with no permanent benefit. I was so discouraged, and tired of dragging out such a miserable existence, that at times I feared I was losing my mind; but thanks be to God, He sent His word and healed me and delivered me out of all my distresses. The half of my sufferings can never be told, but Christian Science came to me through a neighbor who had been very much as I was. I heard she was being treated by Christian Science, and I thought she was chasing a phantom till I saw her doing work which would have been impossible in her former condition. I was then taking treatment of a specialist who had been treating me for two years with very little benefit. This neighbor told me she was well, and I asked her if I could be lifted out of the slough of despond that I was in. When she said that I

could, hope sprang up within me, though I thought it too good to be true.

I began taking treatment at once, and in less than three weeks I was perfectly healed. It was such a strange thing, and as I had never heard of Christian Science before I did not say much about my healing, for fear it would not last; but it is now nearly seventeen years, and I have never had a pain in my back since, where it was constant before; nor any symptom of the old disease. Words can never express half the gratitude I owe to dear Mrs. Eddy for what Christian Science has done for me, for since then I have been healed of cancer of the breast and asthma of two years' standing. The latter was healed by reading an article in the *Journal*, and the healing must have been instantaneous, for when I laid down the book to my great joy I found that I was perfectly healed. This was about five years ago, and there has not been the slightest return of the trouble since. When I read the testimonies in our periodicals I never doubt them for a moment, because I know from experience that the half can never be told. I hope this may catch the eye of some sufferer who may be led to this beautiful truth that makes free indeed.

Mrs. E. A. Johnson, Wichita, Kan.

WHEN Christian Science first came to my notice I was an atheist in all the word implies, believing this mortal existence to be all and death the end of all things for me, but Truth came, and in its light the dark shadow of atheism in all its hideousness disappeared never again to return, for I am being led upward and onward on my journey, out of darkness into Truth's eternal dawn, from sense to Soul. Since coming into the light of Christian Science there have been many beautiful demonstrations of the power of Truth over error. The greatest of all, the one I am most thankful for, is the spiritual light that has come to me through this beautiful Christ-teaching, destroying all doubts in regard to there being a God,—a God of Love,—one to be loved and not feared.

For many years I had been a sufferer from valvular heart trouble, and so severe were the attacks at times, it would seem as though I must give up my mortal sense of life, and later on another serious difficulty was added,—lung trouble. In the fall of 1887 we left our home in Illinois, and came to Southern California, and located at Colton.

Here our first child was born; this child was what the world would call an unfortunate one. I do not wish to go back and open up a wound that Science has since healed; or speak of suffering both mentally and physically because of the terrible belief of inheritance laid down as far back as the Mosaic law; also the untold suffering at the time of his birth. I had never heard of Christian Science at that time. Had I known, how different it would have been for the child and myself! The coming of this child was, however, the means of leading me to Truth. A friend who had been healed of nervous prostration prevailed on me to go and see a practitioner in Riverside. My great objection to going was because the practice was called "Christian," for, as I said in the beginning, I had become a confirmed atheist, and did not think it possible that I ever could change my belief regarding God and the Bible.

Through the patience and the reflection of divine Love on the part of the Christian Scientist, I was led gradually out of my darkened sense into the light of spiritual understanding, and the dark shadows—the fear of heart and lung trouble—disappeared; my pride of wisdom in the false foundation on which I had been trying to build crumbled away, and I was ready to fall at the feet of divine Love and cry, "My Lord and my God." The beautiful teaching of Christian Science opened to me a new and true sense of life. The Bible was no longer a sealed book, but a guide to eternal life. God seemed near; and indeed "a present help," and Christ dear,—the representation of divine Principle, to be loved and demonstrated.

Soon after this we moved to Riverside, where I had the privilege of attending Christian Science services. I will here speak of a beautiful demonstration over great mental suffering in the beginning, and the final demonstration over physical conditions at the time of the birth of my second child.

One year after I had taken up the study of Christian Science, I found that another child was to be born to us. I cannot tell of the mental anguish this discovery brought me; words cannot describe the suffering that took possession of my mentality. In my darkened sense I could see nothing but the picture of the first child, and the dreadful experience at the time of his birth. A great fear seemed to rule me night and day. In this state of mind I sought help, and I shall never forget the loving words and tender

patience with which my fears were met. I went to work in the most profound earnestness, and through the verbal and silent treatments fear was destroyed and my eyes opened to see the truth.

From this time on I suffered neither mentally nor physically, and at the time of birth there was no discord to mar the perfect demonstration. In just twenty minutes from the time of the first symptom everything was over. Harmony reigned, and the birth was painless. I quietly went to sleep, and was first awakened by the light that came into my room in the morning. I arose, dressed myself, and had my breakfast. I dismissed the nurse and took entire charge of the little one. I was not confined to my bed or room one hour on account of the birth, and had it not been for the presence of the little stranger it would have been hard for me to realize that such an occurrence had taken place. The child was a perfect model of physical beauty and intelligence. He is now a bright happy boy of twelve years,—a true Christian Scientist, and when quite a little fellow he would make such scientific remarks that I would often ask him where he heard them. He would say, "I don't know, mamma; I guess I always knew it."

But the demonstration over the physical was nothing in comparison to the demonstration over the mental despair and unhappiness that I was under in the beginning. How thankful I am to our dear Leader for giving us the key that unlocks to our understanding the teaching of Christ and sets us free from the false claims of sense. The truth revealed through her has enabled us to claim our rights as the children of God and demonstrate our understanding of divine Principle which makes us free indeed. In gratitude and love I send this testimony in acknowledgment of the blessings that Christian Science has brought, and is daily bringing to me.

Mrs. Katherine P. Bruner, Los Angeles, Cal.

It is just three years since I first heard of Christian Science. All my life I had been very delicate, and had had several severe illnesses. Even when not laid up I was constantly in pain, and often the suffering was intense. I had to be most careful not to get overtired, or go out in bad weather, and also to consider what I ate. Altogether my life was a burden to myself and those around me. I had consulted doctors in Manchester, London, and other places,

—tried various treatments, spent several winters out of England, but none of these experiments did me any permanent good. Directly I was told of Christian Science I became interested, but the thought of being healed seemed too good to be true in my case. However, I soon found that to those who lean on divine Love all blessings come. I am now perfectly well, can eat anything, go out in any weather, in fact, do whatever I like. This physical healing has meant much to me, but my chief gratitude is for the joy and happiness which Christian Science has brought into my life. I do indeed feel endless gratitude to Mrs. Eddy for her wonderful revelation of the truth which has made me free. It is a great privilege and joy that I am now able to help others, and my one desire is that I may get more and more understanding.

M. B. Southern, Manchester, Eng.

IT is with grateful love and appreciation for the work of our Leader, Mrs. Eddy, in making plain to this age the Christ-healing, that I send this testimony. Several years ago, I was told of Christian Science while away for the summer, on the Massachusetts coast. A friend told me of its practical value in every-day living, and it appealed to me, as I was then very melancholy, and had several physical troubles. Although I looked healthy and endeavored to appear cheerful, this loyal Christian Scientist saw beneath a latent sorrow, which made her long to show me the way out of this bondage into the glorious liberty of a daughter of God, which was as yet unrealized by me. I was loaned two copies of *The Christian Science Journal* and asked to read the testimonies of the ones who had been helped by Christian Science. I did so, and was greatly helped by all that I read, and then the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given me to study. For weeks I read and gained comfort; I was healed of one trouble after another, and after a few months I began attending the services held in Philadelphia, my home city. There I was welcomed with love, and still continue in this, to me, new and loved way. I joined the Christian Science church in that city, and the following June I was privileged to become a member of The Mother Church in Boston, where I was then living with friends, as my family opposed the thought of Christian Science, not fully understanding it. Since that time they have experi-

enced the healing, and the Love that never faileth has been demonstrated in the way it always will be when divine Love is reflected.

For the lectures, the services in the churches, the efforts of those who contribute to our periodicals, and to all the loyal workers in Christian Science, I wish to express my heartfelt thanks. Those who have been benefited as I have, will realize most fully how great is my love for all who are giving their time to this work for the uplifting of humanity. In the past five years I have seen the healing of innumerable diseases,—some considered incurable, and so pronounced by the physicians to whom the patients had gone for help.

All those who have experienced the healing of these many ailments know that Christian Science is the truth which Christ Jesus, the Wayshower, promised should make us free when we know it, and we do know it by studying the Bible and Science and Health, and living in accord with their teachings. The truth has been revealed to us in this age by our beloved Leader, Mrs Eddy, in such a way as may easily be understood and demonstrated by all earnest, consecrated students.

Miss Ada Virginia Hopkins, Pasadena, Cal.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of The Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO MY CHURCH.

Dearly Beloved:—I request that every member of The Mother Church in Boston pray each day for the amicable settlement of the war between Russia and Japan; and that God bless this great nation, and those islands of the sea, with peace and prosperity.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 13, 1905.

TO THE EXECUTIVE MEMBERS.

Committee of Executive Members of The Mother Church.

Beloved Brethren:—In response to your greeting, I thank you. I rejoice with you. I love you. Have one Mind, and love thy neighbor as thyself.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., June 10, 1905.

THE READERS OF THE MOTHER CHURCH.

THE newly elected Readers of The Mother Church for the ensuing term of three years are:—

First Reader, MR. WILLIAM D. MCCRACKAN, M.A., C.S.B.

Second Reader, MRS. LAURA CAREY CONANT.

Mr. McCrackan is a graduate of St. Paul's School, Concord, N. H., and of Trinity College, Hartford, Conn. He is the author of several works on history and travel, and for a number of years was a lecturer on these subjects in various

cities, especially in New York City, for the Board of Education. He is a graduate of the Massachusetts Metaphysical College in Boston, and for three years served as Publication Committee for the State of New York. He has been a member of the Board of Lectureship during the past year.

Mrs. Conant received her early education in New Jersey. For three years she was a teacher of literature and oratory in the Burrit Institute, Baton Rouge, La. Later she taught for a like period in Pensacola, Fla., in which place she became interested in Christian Science through the healing of her sister. After coming to Boston, she continued the study of oratory under the instruction of Dr. Charles Wesley Emerson, of the Emerson College of Oratory, from which institution she graduated in 1893, and for the next three years she gave public readings and taught oratory.

Both the Readers have been practitioners of Christian Science for a number of years, and are spiritually qualified for their new duties.

THE COMMUNION SERVICE.

THE annual Communion service of The Mother Church was held in its edifice, June 11. No special arrangements had been made for visiting Scientists, except that one extra service was held. The services were conducted in the usual manner. Edward A. Kimball of Chicago read the following dispatch, which was unanimously endorsed by a rising vote and forwarded to our Leader.

Boston, Mass., June 11, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Pastor Emeritus of The First Church of Christ, Scientist, in Boston. Beloved Teacher and Leader:—At this fateful time, when the nations wage murderous war; when the inordinate greed and contentions of society threaten the peace of mankind, and when sin and disease are rampant, we, the members of The Mother Church, with a sacred hope and purpose, have assembled together in His name to commune with our heavenly Father, to consecrate ourselves anew to the service of God, and to pray that we may receive more of the divine Spirit which alone will save the world from sin and strife. We glory in every good thing that has

been accomplished through Christianity and the Christian churches for the overthrow of evil, and for the reign of Christ on earth; but we especially rejoice that, through Christian Science, the full, saving efficacy of true Christianity has not only been discovered, but is actually releasing mortals from the enthralment of disease as well as sin.

Since the day when you first published Christian Science to the world, and asserted the sufficiency of salvation from every ill through our divine Saviour, thousands of weary travelers on earth, struggling against unspeakable adversity, have learned that they can indeed do all things through Christ, and that in the crusade against sickness they may be victors instead of victims. Christian Science is dispelling the mysteries which unenlightened centuries have devised and imposed upon the race. It supplants the superstition, ignorance, and sin which have made helpless cowards of mankind. It discloses the naturalness of man's dominion over evil, and tenderly reconciles mortals to the abandonment of sin. In revealing the supremacy of Spirit it reveals also the rule which makes that supremacy available. It declares the law of God to be the law of life and health, which abolishes the law of sin and death. It arouses the hope of the despairing, fulfils its promise to the sick, and subdues the torment of fear. For a generation it has thus ministered to the broken-hearted, the sinful, and the sick; and now a million people, radiant with the glow of a new-found peace, proclaim that through its means they have been rescued from the extremes of woe. Not all the enmity of sinuous evil can stay the penitential tears, nor stifle the gratitude of these people. The tongue of slander, of bigotry, and falsehood will plead in vain with them to waver in their supreme devotion to our good God and His irresistible Christ, and to the Christianity which promises to heal and does heal.

To you, the wise, patient Teacher and Leader; to you, the tender, compassionate friend; to you, who have stood as the lone sentinel stands through long, dark nights when storms beat and threaten, we send this simple tribute of our enduring love. Your unceasing labor for humanity, your honesty, your many sacrifices, your fidelity to a sacred trust, the ever-growing kindliness of your ministry, the innocent rectitude of your daily living,—all these things and more have endeared you to us and gently compel our

gratitude, our friendship, and our affection. Divine love alone can compensate the minister of God who entreats the world to turn from sinful living and yield to the Mind which was in Christ. The ruthless sting which humanity bestows on the prophet of God is a warning to him that the things of earth afford no heavenly reward, and that his consolation must be from on high. But as the modest flower may brighten the pathway of him who climbs the mountain's steep ascent, so may the offering of our cherished esteem comfort you on your heavenly way, and be some small recompense for your loving service to mankind.

WILLIAM B. JOHNSON, *Clerk.*

The subject of the Lesson-Sermon, especially prepared for the occasion, was, "All things whatsoever ye would that men should do to you, do ye." In extending to all a loving invitation to unite in silent, spiritual communion with our heavenly Father-Mother, God, the First Reader appropriately quoted from Science and Health, page 35, lines 19 to 29, and said, "I now invite all present to kneel with us and partake of this spiritual sacrament." After a deeply impressive silence the kneeling worshipers united in the audible repetition of the Lord's Prayer, which closed this solemn and sacred communion.

The three services were well attended, many being obliged to stand, and the reverential and profound interest manifested by all was another proof of the power of Truth in its appeal through Christian Science. The day was fine, and gave all present an opportunity to survey the new edifice, and "tell the towers thereof," while the thought of future worship therein, with the brethren from all the fields, gladdened every heart.

THE ANNUAL MEETING OF THE MOTHER CHURCH.

THE Annual Meeting of the members of The First Church of Christ, Scientist, was held in The Mother Church edifice on Tuesday afternoon, June 13.

The auditorium was filled, and the meeting was opened by devotional exercises, led by the retiring president, Mr. Alfred Farlow.

The Secretary announced that a message (which appears on page 255) had been received from Mrs. Eddy, and the following telegram was presented by Mr. Edward A. Kimball, unanimously approved, and forwarded her in reply:—

Boston, June 13, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We acknowledge with rejoicing the receipt of your message, which again gives assurance of your watchful care and guidance in our behalf, and of your loving solicitude for the welfare of the nations and the peaceful tranquillity of the race. We rejoice also in this new reminder from you that all the things that make for the establishment of a universal, loving brotherhood on earth may be accomplished through the righteous prayer which availeth much. WILLIAM B. JOHNSON, *Clerk.*

The next item of business was the announcement of the officers of the Church for the ensuing year, as follows: President, Prof. Hermann S. Hering; Clerk, William B. Johnson; Treasurer, Stephen A. Chase; First Reader, William D. McCrackan; Second Reader, Mrs. Laura Carey Conant.

Professor Hering was then called to the chair and briefly addressed the meeting. He said in part,—

"Our Leader, Mrs. Eddy, through her discovery, her teaching, and her leadership, has made it possible for ideal conditions to be manifested on earth,—perfection in every direction, in all the departments of human life, in all the faculties and activities of man. Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is now possible of fulfilment,—not suddenly, but in proportion to our fidelity to Truth and our spiritual growth. Therefore, whatever good we may accomplish along this line of endeavor, whatever achievements we may make through the application of this teaching, whether it be secular or religious work, whatever success we may attain in approaching this ideal, even if we actually attain the ideal, we are only doing what Mrs. Eddy has already outlined and made possible for us,—only reaching the standard her teachings have set for us."

The following address to our Leader was then presented by Mr. McKenzie, and having been approved by a unanimous vote, it was sent to her by telegraph.

Boston, June 13, 1905.

To the Reverend Mary Baker G. Eddy.
Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—The members of your Church, The Mother Church, The First Church of Christ,

Scientist, in Boston, Massachusetts, in annual business meeting assembled, send their loyal and loving greetings to you, the Discoverer and Founder of Christian Science, and author of its text-book. At this stage in the progress of our Cause, we return heartfelt thanks to Almighty God, and rejoice with you not only in the numerical increase of its adherents, but in the great change in the world's thought regarding it, shown during the past year in the disappearance of much prejudice and intolerance before an advancing perception of the wholesome and redemptive effects of Christian Science.

We rejoice greatly that the walls of our new edifice are rising, not only to faith but also to sight; that this temple which represents the worship of Spirit, with its inseparable accompaniment—the Christ-healing—is being built in our day; and that we should have the privilege of participating in the work of its erection. As the stately structure grows, and stone is laid upon stone, those who pass by are impelled to ask, What means this edifice? and they learn that the truth which Christ Jesus revealed—the truth which makes free—is to-day being proven and is ready to heal all who accept its divine ministry. We congratulate you that the building is to express in its ample auditorium something of the vastness of the truth it represents, and also to symbolize your unmeasured love for humanity, which inspires you to welcome all mankind to the privileges of this healing and saving gospel. As the walls are builded by the prayers and offerings of the thousands who have been healed through Christian Science, we know that you rejoice in the unity of thought and purpose which is thus expressed, showing that The Mother Church "fitly framed together groweth unto an holy temple in the Lord."

We know how intently you long for the welfare and peace of the world, and for the time when "nation shall not lift up sword against nation, neither shall they learn war any more." The deep peace which has come to us in Christian Science we regard as a promise and prophecy of the universal peace which will bless all men when this Science, which you have discovered and your life has exemplified, gains universal acceptance. We rejoice that the value to humanity of your work—its contributions to science and philosophy, and above all to religion—is being recognized and appreciated more and more by thinkers of all classes.

We desire to assure you of our ever-deepening sense of confidence in your leadership, a confidence which rests upon the proofs you have given us that in all your labor as our Leader you are divinely guided. We are thankful that with greater spiritual growth we are better able to understand what you characterize as the spirit of your life-purpose; namely, "to impress humanity with the genuine recognition of practical, operative Christian Science." That we may faithfully and adequately sustain you in the carrying forward of this purpose, is our sincere prayer.

WILLIAM B. JOHNSON, *Clerk.*

The following reports were then called for and read:—

THE CLERK'S REPORT.

Beloved Brethren:—A brief retrospection of the history of The Mother Church since its Annual Meeting in 1893 is of startling interest, and an inspiration for the continuance and the earnestness of steps taken in Christly paths. The strength of numbers, whose thoughts blend together in loving activity, is always a source of encouragement; but because our number is already large and constantly increasing, the members of this Church should not become dormant in their work, but should be actuated to labor more faithfully and to pray more devoutly for a deeper consecration and a higher demonstration of Christian Science.

The membership of The Mother Church at its first Annual Meeting in 1893 was 1,512; the membership to-day is 34,063, of which number 3,628 were admitted during the past year. Reports from 625 branch churches give them a membership of 38,216, which is a gain of 11.04 per cent during the past year.

As children that go from one stage to another of advancement, and each year reach higher problems to surmount, so we, as students and demonstrators of what we profess, have problems constantly disclosing themselves to tax our energy, demand our effort, test our sincerity, and prove our love for our work. The problems of Christian Science are so lofty and far-reaching in their scope for the betterment of mankind, that their full purpose may not be perceived by the student while he is endeavoring to prove partially the rule that solves them.

The achievements already attained by this Church have done inestimable good through lessening humanity's weight

of woe. By dispelling gloom, dissipating fears, dissolving mental darkness, and breaking the bondage imposed by erroneous beliefs of sin, sickness, and death, they have given liberty, light, health, and happiness.

That Christian Science obeys the commands of the Master is obvious, when the testimony from nearly every part of the world, given by those who have been healed of disease and those who have been redeemd from sin, utters this great fact in the language of the Psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. For he is our God: and we are the people of his pasture, and the sheep of his hand."

In the year 1902 our Leader saw the need of a larger edifice for the home of The Mother Church, one that would accommodate the constantly increasing attendance at all the services, and the large gatherings at the Annual Meeting; and, at the Annual Meeting in June, 1902, a sum of money adequate to erect such a building was pledged. Christian Scientists have contributed already for this grand and noble purpose, but let us not be unconsciously blind to the further needs of the Building Fund, in order to complete this great work, nor wait to be urged, or to be shown the absolute necessity of giving.

Since 1866, almost forty years ago,—almost forty years in the wilderness,—our beloved Leader and Teacher, Mrs. Eddy, the Founder of Christian Science, has labored for the regeneration of mankind, and time has put its seal of affirmation upon every purpose she has set in motion, and the justification of her labors is the fruit. In these years of work she has shown wisdom, faith, and spiritual discernment of the needs of the present, and of the future, that are nothing less than God-bestowed.

At the earnest request of our Leader, and with the money that she gave to make up the requisite fund therefor, the present church edifice was erected in 1894. Many pages of the history of this church are dramatic in their suggestions, but through all the enveloping hindrances there can plainly be discerned the directing hand of God. Guided by His hand, our Leader led the way, and encouraged her workers by word, deed, and prayer, and by her daily example of faith, hope, and courage.

The erection of The Mother Church was carried out under her direction. Hers was the vision that saw beyond the present moment, and her great purpose was borne to a

conclusion so triumphant that a most memorable epoch was made in the history of Christian Science.

In the history of every nation there have been periods, both in the political and the religious life of the people, in which some great and lasting benefit has been promulgated, of the scope and magnitude of which the multitude had but little realization, for the very greatness of the good was too much for their vision. Not until years had passed did this epoch-making event obtain its proper perspective, and not until then was it possible for the beneficiaries to feel and to appreciate what the genius of a fearless and prophetic person had done for them.

In years to come the moral and the physical effects produced by The Mother Church, and by the advanced position taken by our Pastor Emeritus and Leader, will appear in their proper perspective. Therefore is it not the duty of all who have touched the healing hem of Christian Science, to get immediately into the proper perspective of the meaning of the erection of the new edifice of The First Church of Christ, Scientist, in Boston?

It is not necessary for us to delay our contributions in order to find out how much our neighbor has given, or to compute by the total membership of The Mother Church what amount each shall send the Treasurer. The divine Love that prompted the desire, and supplied the means to consummate the erection of the present edifice in 1894, is still with us, and will bless us so long as we follow His commands.

For nineteen hundred years Christendom has sought for a revival of the revelation of the Word of God; sought for one who, following Christ's command, "The works that I do shall he do also," should deliver mortals from the torturing pangs of evil, disease, and death.

The manifestations of the faithful practice of Christian Science teachings prove, beyond mere assumption or contravention, that Christian Science is the Science of Christ's teachings, and that Mrs. Eddy is the Revelator.

As followers of Christ in word and deed, we are naturally grateful to the Revelator of Christian Science, who has shown us that the marvelous works of the Master violated no law, and were in absolute accordance with the law of God. Her revelation has brought to us health, happiness, holiness, and the meaning of the true brotherhood in Christ;

so that to-day we realize to a glorious degree the meaning of the words of the Apostle:—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." WILLIAM B. JOHNSON, *Clerk.*

THE TREASURER'S REPORT.

General Fund: Amount on hand June 1, 1905, $92,187.52; expenditures June 1, 1904, to May 31, 1905, $118,865.25; included in the expenditures is the sum of $58,403.17 invested in real estate.

Building Fund: Amount on hand June 1, 1905, $303,189.41; expenditures June 1, 1904, to May 31, 1905, $388,663.15; total receipts June 19, 1902, to June 1, 1905, $891,460.49.

Amount necessary to complete the sum of $2,000,000 pledged at the Annual Meeting, 1902, $1,108,539.51.

STEPHEN A. CHASE, *Treasurer.*

A number of telegrams and letters were then read, bearing loving greetings and giving expression to loyal and very practical devotion to the work of completing the building for The Mother Church. On motion, a vote of hearty thanks and reciprocation of love and good-will to all, was unanimously passed.

A vote of appreciation of the faithful labors of the Christian Science Board of Directors was passed, and the meeting closed with a sense of gratitude and love abiding in all hearts.

MEETING OF THE EXECUTIVE MEMBERS.

THE Annual Meeting of the Executive Members of The Mother Church was held in the church edifice, at nine o'clock, June 10th.

There were present about fifty members from Boston, New York, Pennsylvania, Rhode Island, New Hampshire, Connecticut, and other near-by States.

Matters concerning the interests of the Christian Science movement were discussed, and the meeting was inspiring and helpful. The following dispatch was sent to the Rev. Mary Baker G. Eddy:—

Boston, Mass., June 10, 1905.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—Assembled in Annual Meeting within the walls of The First Church of Christ, Scientist, founded by you, we, the Executive Members of this Church, desire to share with you the gladness and promise of this Communion season. At the very beginning of our greeting we place the word "gratitude," as best becoming the spirit in which we convene after another year of love and labor. We rejoice with you over every evil vanquished, every temptation turned to naught, every inducement to disease robbed of power, every disappointment converted into joy, and every suggestion of separation between God and man proven false. We know that such proofs of Christian Science gladden your heart, and make easier your loving work in behalf of all mankind.

We find that, as our experience broadens and deepens, we are better able to appreciate the meaning of your life-motive. The Scriptures say, "For the law was given by Moses, but grace and truth came by Jesus Christ." Moreover, Jesus prophesied, "When he, the Spirit of truth, is come, he will guide you into all truth." We believe that this prophecy is fulfilled. There are unmistakable signs that the world at large is rapidly learning to apprehend the meaning of your mission and is recognizing the marvelous mental, moral, and physical regeneration resulting therefrom.

The example of your daily living is kindling in us a livelier sense of brotherly love and charity toward all men, and a glimpse of the brotherhood of man is being vouchsafed to us as we learn to have one God and to discard idolatry.

We welcome the new building of The Mother Church as evidence of a clearer understanding of man's at-one-ment with God and of the Scriptural words, "On earth peace, good will toward men."

With ever-increasing certainty we find in your great work, the Christian Science text-book, "Science and Health with Key to the Scriptures," the rule for the solution of every difficulty which can confront us, and we are greatly solaced and invigorated by the thought that good is eternal and "fadeth not away."

Thus united in the solidarity of a common effort, we

greet you to whom we are bound by the indestructible bonds of love and gratitude.

In behalf of the Executive Members we subscribe ourselves, Your loyal and faithful students,

WILLIAM D. MCCRACKAN,
EFFIE ANDREWS,
EUGENE H. GREENE,
Committee.

WE are glad to reprint the following editorial from the *Nashua* (N. H.) *Daily Press,* regarding the recent interview with Mrs. Eddy which appeared in *The Boston Herald* of June 11 and which has been extensively copied and commented upon by newspapers throughout the country. The *Press* says:—

"A representative of *The Boston Herald* sought, and was fortunate enough to obtain, an interview with Mrs. Mary Baker G. Eddy at her home in Concord, and what she saw, heard, and learned was published in its issue on Sunday last.

"The interview is important in the particular that it establishes the fact that Mrs. Eddy is living. Many people there are who, for one reason and another, and for the purpose of minimizing her influence on the religious thought of the age, have declared that she long since passed over to the other side, and that her work was being carried on by some one impersonating her. The representative of the *Herald* found the veritable Mrs. Eddy, and thus dispelled all these false stories.

"The second part of the writer's story is a description of the house in which Mrs. Eddy lives, and incidental items on its furnishings; also the grounds, stable, and attractions about the place, all of which is no doubt of more than passing interest to its women readers and not a few men. There is certainly no more style about the place than there ought to be considering her work, and what she stands for to a million of good people.

"Relative to the cult, Mrs. Eddy answered many questions that are of interest only to those who have not read her works, in which nearly all the topics touched upon are fully and comprehensively discussed. Her answers are not unlike what any clergyman of any of the Protestant denominations would have given,—they would have answered 'yes' and 'no' in the same way.

"Nothing prettier or more expressive of the honest purpose of Mrs. Eddy, or that gives a clearer insight into her pure inner life, could be brought out than the following, which is the conclusion of a note to her interviewer: 'I work on to widen my range of usefulness into paths of peace; till the burden and heat of the day are done, the eventide is past, and bird and blossom wake in the sunshine.'"

It is a pleasure to Christian Scientists to note that whereas the world was once unwilling to listen to Mrs. Eddy, and preferred to believe untruth regarding her and her teachings, it now very generally accepts her utterances as those of the foremost religious teacher of this age, and it is interested in knowing the truth about this great, yet humble woman and her work.

The fact that this editorial appeared in one of the leading papers of the State in which Mrs. Eddy was born and now resides,—a paper published within a few miles of her home,—is particularly gratifying because it indicates the regard in which she is held by those in the best position to know the truth concerning her life and ministry.

Looking upon Mrs. Eddy's achievements from a broader field of observation, an editorial writer in the *Chicago Chronicle* says:—

"People of a religio-philosophical turn of mind cannot fail to be deeply interested in the communication which last Sunday, Mrs. Mary Baker G. Eddy, the head of the Christian Science Church, gave out to the press.

"As a religious teacher she has been a most wonderful success, and her teachings, whether some of us can understand them or not, have attracted and satisfied an unusually large proportion of the most intelligent and refined people in every community in which they have been preached, multitudes of whom every caviler even must admit have been delivered from disease and death in a manner which to unbelievers passes all understanding.

"We can assure her that she has the best wishes of the people of this and many other countries for her happiness and prosperity, and for her indefinite continuance in her present sphere of usefulness."

These and similar expressions of appreciation of the Discoverer and Founder of Christian Science, which have frequently appeared in the editorial columns of the daily press, indicate a decided change in public thought, and testify that Christian Science is winning its way to generous recognition.

ARCHIBALD MCLELLAN.

IN discussing the present trend of the Church, and of Christian thought, President Harper of Chicago University has spoken of the religious significance of a knowledge of physical science, in terms which challenge attention to-day, and which would have awakened a storm of religious protest a generation ago. He says:—

"The work of the theological student should be brought into touch with the modern spirit of science. The great majority of students who enter the theological seminary have but a slight knowledge of science, if any. They have come in large measure from the smaller denominational colleges, few of which have any equipment adapted to the teaching of science. Here, indeed, a real difficulty presents itself. If a prospective theological student is sent to a State institution, or to one of the larger universities, in which he would learn directly and definitely this scientific spirit, he is in danger of being drawn away from his purpose to preach. If, on the other hand, he goes to a small denominational college, he fails to secure any adequate preparation in science or psychology. It is true, moreover, that theological students in general are devoid of the scientific sense. They have little or no sympathy with scientific work. They utterly lack that point of view which will enable them to bring themselves into relationship with that greatest factor in modern civilization, popularly called science. The man who has not had training in science cannot speak effectively on any subject, least of all the subject of religion, to men who have had such training. We should be surprised, not at the small number of scientists who maintain their church connections, but rather at the comparatively large number who retain such connection in spite of the pulpit ministrations to which they are compelled to listen."

This emphatic declaration of the value to the Christian minister of the spirit of physical science, as well as of the knowledge of its teaching, is the more interesting in view of the accompanying recognition of the danger of deflection from the ministry which attends the acquirement of this asserted good. The exact knowledge of the so-called phenomena of Nature greatly enhances our interest in the things about us, and thus multiplies the avenues of intellectual diversion while expanding and enriching our thought and experience. Moreover, the verification of truth by practical demonstration, which has effected such wonderful advance for physical science since it escaped from the

fetters of dogmatic theology, has lost nothing of its authority, though so long neglected by Christian theologians; while the more consistent adherence of physical scientists to the logic of their law, their indifference to past-honored theories the moment their inadequacy is made apparent, and their devotion to the discovery of truth rather than to the support of cherished opinions,—all these things might indeed make "the modern spirit of science" of very great advantage to a minister of Christ. Such a contribution to religious forces would be altogether fitting, for it is to be remembered that physical science is indebted to Christian teaching, not only for its basic ideas, *viz.*, those of the unity of Nature and the uniformity of the laws, but also for its method of verification already noted, which was the distinctive philosophy and practice of Christ Jesus. Nevertheless, the danger to which Doctor Harper refers is a very pertinent fact, for it is certainly true that without a firm adherence to the idealism of Christ Jesus,—the clear realization of the nothingness of matter—as taught in Christian Science, no one is fitted to pursue these lines of study without hazarding the loss of his interest in current theology, if not in spiritual things.

In a late essay on "The Ideals of Faith and Science," Sir Oliver Lodge has referred to this danger in words which reveal doubt in his mind as to the possibility of a minister's becoming interested in scientific studies without spiritual loss. He says:—

"I think it must be admitted that the modern scientific atmosphere, in spite of much that is wholesome and nutritious, exercises some sort of blighting influence upon religious ardor; that the saints and seers . . . have felt a distrust of that uncompromising quest for cold, hard truth in which the leaders of science are engaged. In fact, it may be held that the general drift of modern science is adverse to the highest religious emotion, because hostile to many of the doctrines and beliefs upon which such an exalted state of feeling must be based."

Respecting the fundamental and abiding difference between science and religion, he further says:—

"Modern science shows us a self-contained, self-sufficient universe, not in touch with anything beyond or above itself,—nothing supernatural or miraculous, no intervention of beings other than ourselves being conceived possible. Religion, on the other hand, requires us constantly and con-

sciously to be in touch, even affectionately in touch, with a power, a mind, a being or beings entirely out of our sphere, entirely beyond our scientific ken."

In the earnest endeavor which religious leaders are making to rehabilitate and revitalize the pulpit, they may note with profit the method of physical science, but they must go farther if they would learn to succeed. Scientific Christianity means the union of true philosophy and right method,—the spiritual or ideal interpretation of things, and scientific procedure in the activities of faith. In other words, the demonstration of Christianity calls for right thought about God and the universe, including man, and a scientific application or use of the truth acquired. This is Christian Science. It recognizes the value of the physical scientist's habit of experimentation and verification in the establishment of his thesis, but it also recognizes that the adjustment of things,—the discovery and manifestation of the true Christian life,—must begin with a knowledge of "the nature of ultimates," which comes by way of revelation and with which physical science has nothing whatever to do. This is the knowledge of truth—the consciousness of being—which Jesus declared would bring freedom, and all religious history has confirmed his declaration.

Yet another mistake of the many is to be noted in the fact that much of the more liberal Christian thought has escaped from its old prejudice against the deductions of physical science, only to fall into the more serious, far-reaching error of thinking that physical science, however grossly material its interpretation of Nature, presents but another aspect of the one reality; that approached from one point of view, ultimate being is correctly expressed in the terms of sense-testimony, while from another point of view, Truth's manifestations are wholly ideal, spiritual, transcendent; that these are but the two sides of the shield of being's manifestation. Thus Sir Oliver Lodge, from whom we have already quoted, in speaking of gross matter, says that it "may be regarded as a mere inference, a mode of apprehending an idealistic cosmic reality, in which we live, move, and have our being; the whole of existence thus being infused and suffused with immanent Deity." Against this view, and in harmony with Jesus' teaching of the oneness in kind of Father and Son, Principle and idea, Christian Science takes unequivocal ground, maintaining that the conceded infinity of the ultimate, God, denies the possibility of any existence,

being, or reality which is opposed to it; and further, that the condemnation of the earthliness of material sense and impulse, in its every form and product, by Jesus, and by "the word of the Lord," as spoken by the prophets and saints in all ages, renders impossible any recognition of that which is unlike God, in quality and effect, as real or legitimate.

In her adherence to the oneness of divine Principle, and the nothingness of all that is contrary thereto, the Founder of Christian Science has taken and maintained the true philosophical and scientific ground of Christian faith and endeavor. The splendid success of the movement she has inaugurated may prompt many to struggle for kindred results, but they cannot be secured unless both the philosophy and the method of Christ Jesus is honored and adhered to, as it is in all the teaching of Christian Science.

JOHN B. WILLIS.

IN telling of their great deliverance from sin and sickness, through Christian Science, its beneficiaries may sometimes seem unfair toward the religious opinions of others, opinions which were once dear to themselves, inasmuch as they then represented their highest concepts of truth. It would be well for all Christian Scientists to note their Leader's gracious and grateful utterances respecting those who have been faithful in the Christian ministry up to their highest light, but this has not deterred her from pointing out the great difference between the Truth of being and "the doctrines of men." Before attempting to explain to others our changed views, we should remember with gratitude whatever of good we had gained in our past religious experience, and our motive in telling of our present understanding should be a loving desire to share with all mankind the larger sense of truth which has come to us in Christian Science.

A worthy Christian woman who had been wonderfully healed in Christian Science, after years of useless and even harmful experimentation by physicians, said that she could not accept its teachings, because they seemed to ignore the blood of Christ, on which she had depended for salvation. When asked how she thought the blood of Christ was made available for the salvation of mankind, she took refuge in the doctrine that God pardons sin because of Jesus' suffering and death,—the shedding of his blood. It was easy to

explain to her that a great mistake is made by those who fail to see the force of the demand urged by St. Peter, that we should become "partakers of the divine nature." Evidently this declaration was based upon the Master's own teaching, to wit, "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him," a statement which shows unmistakably that to be saved by the blood of Christ we must partake of his essential nature, which is spiritual, not material. He who dwells in Christ, Truth, *is* saved (not will be) from both sin and sickness, and the Master proved it in healing both. This supreme test—the indwelling of the Christ, with all it involves—must be applied by each one for himself, until through "demonstration of the Spirit" he is redeemed from all evil,—is satisfied with his likeness to Christ.

A story was told by a well-known evangelist, of two men who were traveling in a frontier region some years ago. They were obliged to seek shelter, late in the evening, in a small house, which was occupied by rather rough-looking people; and as they carried a good deal of money, they agreed that one must keep guard while the other slept. After going to their room, adjoining that of their hosts, the younger man found a chink in the partition through which he could watch for signs of danger. Soon the older man was surprised by seeing his companion preparing to lie down. On asking if the time for his vigil had come, he was told to look through the crevice. On doing so, he saw the family gathered around the table, the father reading from the Bible in low tones so as not to disturb their guests. Although the visitors were not religious men, they were assured of their safety, for this family altar told of the divine presence, recognized and loved. And this was well, in so far as it pointed thought to God, and led it to rest in the assurance that those who truly love Christ Jesus will not harm their fellow-men. Let us suppose, however, that one of these wayfaring men had fallen sick, when thus removed from the reach of medical aid. If his hosts had been Christian Scientists, they would have read to him from that same Bible, "The Lord shall preserve thee from all evil," and would have demonstrated to him the power of that truth which reveals "the full content of Christianity,"—all that Christ Jesus offered to sin-sick and suffering humanity.

None are more ready than are Christian Scientists to acknowledge the good which results from faith in the teachings

of the Master, the possibilities of which are infinite. They recognize that a higher understanding of this teaching will prove beyond all question what is meant by partaking of the divine nature, and that this will inevitably lead to the obliteration of sin, disease, and death.

In order to reach this consummation Christian Scientists know that they must be cleansed and quickened by the blood of Christ, spiritually understood and applied. Blood has always been regarded as a symbol of life. A depraved criminal is said to have "bad blood;" the evil instincts of his mortal progenitors are believed to have been transmitted to him. Far different, however, is the case with him who is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In his immortal oration on Mars' hill, Paul declared that God "hath made of one blood all nations of men," and that "in him we live, and move, and have our being." As these great facts are kept in thought, we come to know *how* "the blood of Jesus Christ his Son cleanseth us from all sin." "We are also His offspring," says Paul, and no mortal instincts are transmitted by the blood, the life, which is from the "everlasting Father," no hate, no fear, no sin, disease, or death.

ANNIE M. KNOTT.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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TO WHOM DO WE PRAY?

HON. CLARENCE A. BUSKIRK.

SOMETIMES the statement is made: I belong to a Christian church, and have prayed repeatedly and earnestly to God to be relieved of physical distresses, and my prayers have remained unanswered; how can you Christian Scientists rely on the efficacy of prayer to overcome physical sicknesses? At other times the question is put thus: Why are not the prayers of the members of other Christian denominations as effectual for the healing of the sick as are the prayers of Christian Scientists? If God does not answer *our* prayers in such cases, when we pray to Him fervently and sincerely as Christians, what right have *you* to expect us to have any faith in your prayers as Christian Scientists?

We may ask if those who put such questions pray to the true and only God, or do they pray to a supposititious deity who has no existence? If they pray to a non-existing God, whom they "ignorantly worship" because of false teachings, their questions need no further answer than the pointing out of this fact. If they pray to a man-like God, and no such God exist; if they pray to a God who is man-like in His notions of justice, truth, love, punishment, and so forth, and God be infinite Love, Spirit, Truth, Life, then is it not clear that they pray amiss?

For argument's sake, let us put the case strongly. Suppose that one prays to a piece of wood, say in the form of a totem-pole or a cross, is he praying to God? Suppose that he believes in the power of evil being greater than the

power of good (as some benighted peoples do believe to this day), and seeks to propitiate an imaginary Satan by prayer. Surely we would not expect God to answer such a prayer. It may be said that no Christian so prays, and that therefore the instance is not pertinent. Very well; then we will substitute this instance: Suppose that one names God with his lips in prayer, but does not name Him in his thoughts, inasmuch as he believes that the One to whom he prays possesses attributes and ways which could properly be ascribed to a personal Satan if he existed; is that person praying to the true and only God, or is he praying to a non-existent being? Upon what basis can you claim that such a prayer can be efficacious any more than the prayer of the pagan who, with equal sincerity and fervor, prays to a totem-pole?

Does the mother who bends in agonized suspense over her sick child believe that God has decreed her child to be sick, that its sickness is "a visitation of divine Providence"? If the Christian Science doctrine be true that God is not the author of sickness, and the mother has been taught that He is, and directs her prayer for the recovery of her child to a God who does not exist, is not her prayer misdirected; and does she not weaken in her faith and trust when she so prays, because of her consciousness that she is praying both foolishly and ineffectually when she asks an unchanging and unchangeable God to accept her views of what is wise and best instead of His own views? If the Christian Science teaching be true that God is not the author of sickness, is it any wonder that the prayers of the members of denominations which teach that God is the author of sickness are found to be ineffectual when they pray for the recovery of the sick? And does not the mother of the sick child justly feel in her innermost consciousness that if God visited its sickness upon the poor little sufferer over whom she bends in anguish, then there must be some mistake or limitation in the Scriptural statement that God is Love? Furthermore, what right has a Christian to pray to God for the recovery of the sick, if he believes that God creates sickness, and that, therefore, sickness is a part of the divine economy?

If James taught truly that "the prayer of faith shall save the sick," what is the attitude of the religious denomination which proves and confesses that the prayers of its members for the recovery of the sick are ineffectual? Is not the

deduction unavoidable that its teachings in respect to prayer are lamentably erroneous? And must not the reason for the inadequacy of such prayers be found in the fact that they are offered to something else than the true and only God? Is it any wonder that the members of such a denomination lose their faith in the efficacy of prayer? Is it any wonder that they put such questions as are asked in the beginning of this article? What else could be expected?

The remedy for them is to reform whatever creed, dogma, or doctrine they may have which teaches that God is the author of any evil, such as sickness; for when Christian Science prayers are directed to the God who is too pure to behold iniquity, who is Love, and who is not the author of evil, and are found to be effectual prayers, the inference becomes inevitable that the opposite concept of God must be erroneous.

In this connection it is worthy of note that, under the rapidly increasing prestige of Christian Science in overcoming physical sicknesses, several of the older Christian denominations are now anxiously considering the advisability of attempting to revive the Christ-method of healing the sick as an active part of their doctrine and practice. The word of warning needs to be given them that they cannot be truly healed so long as they adhere to any creedal or doctrinal tenets that God is the author of evil, and that aught save Spirit and the infinite manifestation of Spirit is reality. The Christian Science teachings on these two points are fundamental, and must be unreservedly accepted and acted upon, or else the Christ-method of overcoming sickness cannot be successfully demonstrated. Christianity must be recognized as Science. The scientific definitions and classifications taught in Christian Science must be unreservedly accepted. And the wheels of Christian thinking are beginning to "grind exceeding small" in this direction.

The non-Christian sometimes asks for an explanation of the *modus operandi* of prayer in the recovery of the sick. This is not exactly germane to the purpose of this article; but a few thoughts in this connection may not prove amiss. The office of prayer is to change and benefit man, not God. Prayer is communion with God. We are influenced by the company we keep. Good associations purify and strengthen us. Who can draw the boundary line where these influences cease to operate? These purifying and strengthening in-

fluences affect us through the same law of our being under which courage and cheerfulness are found to benefit the sick, while despondency and fear are observed to bring opposite results. Who possesses the knowledge which can measure the circumference of these influences, and especially so when they emanate from our communion with God? It is impossible either to measure or to describe the limitless influences of prayer upon him who prays to the true God. When we pray our thoughts hold converse with God as we understand Him to be. We therefore need to understand God aright to our very utmost. We are always assimilating. God is Truth. The more we understand God, the more we practically realize the promise of Jesus, "Ye shall know the truth, and the truth shall make you free." We can overcome the falsehoods of sin, sickness, suffering, death, according to the measure of our understanding of divine Truth, just as our Wayshower overcame. Were our understanding of God equal to his, we, like Jesus, could also overcome "the last enemy."

The non-Christian says he does not comprehend how the result is attained; that it is a mystery to him; that he can comprehend how one physical object can affect another physical object; but that he cannot comprehend how the spiritual influences of prayer can affect a sick man. Waiving the very important question whether or not he does comprehend, after all, how one physical object affects another physical object, we ask him to explain how and why cheerfulness and fear affect the sick man before he denies that prayer can affect him. Let him explain how a single blade of grass grows, pushing his explanation to the ultimate question. Under everything there is the mystery of the infinite. Fully to comprehend the manifestation of an intelligence needs an equal and a like intelligence. The practical and provable questions are the important questions to us; and these questions relate to the inquiry, What is the fact, and not to the question of deific intention, Why is it so. The practical and provable fact in agriculture is that the grass grows, and that it grows best under certain conditions; however insolvable the question, Why. And so throughout the whole domain. A man can now talk into a telephone, and his voice, with all the peculiarities of its utterance, can be reproduced from the wondrous instrument. A few decades ago, who would have been able to comprehend it? And now, while we comprehend the fact

of the process, who is able to explain, to their last analysis, the How and the Why of the process? No one. When we talk to God in our prayers, do you dispute the fact that God can talk back to our consciousness? All human history, secular as well as sacred, confirms that He can. Your questions as to the How and the Why are neither practical nor profitable questions. The only practical and important questions relate to the fact itself. Whenever we attempt to explore those realms in metaphysics which are beyond our powers, we become more or less discouraged, and sometimes even completely lost, among the fogbanks into which we have fruitlessly wandered. Is it to be wondered at that there are regions in abstract, speculative inquiry which are beyond our powers, and where, therefore, our experiences must resemble those of the general in history who is recorded as having marched his army up a hill merely to march it down again?

We need always to beware lest a sense of evil be masquerading as good in our thoughts when we pray; else, we may be unwittingly communing with our sense of evil. Though we think we are communing with God by means of prayer, yet if our beliefs are clothing God with evil qualities, we are to that extent bringing into our consciousness corrupting and weakening influences. The theist declares that God is an eternal fact, whatever men may believe concerning Him, and the atheist declares that men worship the God of their own beliefs. These declarations do not contradict each other, after all. And supremely profitable is the inquiry, To whom do we pray? Are we in our concepts of God investing Him with our very highest ideals? Their highest and best cannot attain the divine reality; but we are thus brought into a communion of priceless value to us in all ways. As we lower the standard of these ideals we lessen the efficacy and benefit of prayer. The good of our race needs that every religious tenet which lowers the standard of these ideals be reformed.

I OPPOSE, as I would every useless fear in men, the lamentation that the feelings grow old with lapse of years. It is the narrow heart alone which does not grow, the wide one becomes larger.—*Jean Paul Richter.*

[Written for the *Journal.*]

"HITHERTO HATH THE LORD HELPED US."

KATHLEEN.

"HITHERTO," and on forever
Towers the mighty One, our Rock;
Flows His love, a peaceful river,
For His seeking, thirsty flock.

"Fear thou not, for I will help thee!"
Clear and sweet the promise rings;
Dark despair cannot enfold me,
Hope renewed its pæan sings.

Hitherto! God never changes,
Standing by us day by day,
Where grim sorrow's mountain ranges
Lift their peaks in dark array.

"Hitherto! through all the ages,
His unerring hand, full fraught,
Holds for us the years' rich pages—
Awed, we read, "What hath God wrought!"

"Hitherto the Lord hath helped us,"
He is helping, holding *now*,—
Not a sparrow falls unheeded;
Dearer than a sparrow, thou.

Jesus said, Thou always hearest!
He, our Father, hears our cry,
In the darkest hour is nearest,—
Are we trustful, drawing nigh?

"Be not faithless, but believing!"
Doubting Thomas, learn thy way;
Ne'er is Father-love deceiving,
Conquerors we through Love for aye.

SCIENTIFIC THERAPEUTICS.

DORA M. KNAPP.

TO those who are satisfied with the use of drugs, or who fear to abandon what has always been their only means of relief, Christian Science may seem a visionary and intangible method of healing. Knowing that all material remedies are discarded, the false conclusion is easily reached, by such as these, that one who relies upon Christian Science treatment gives up something and receives nothing in its place; that he is running great risks; that he is being grossly neglected, and not infrequently the opinion is offered that one who refuses medical aid and depends wholly on God to heal him, ought to die.

In ignorance of the availability of spiritual power for human needs, and knowing that *materia medica* stands high in the world's thought as essential to the cure of disease, it is not strange that such wrong apprehensions exist; indeed it would be difficult to conceive of greater consternation and fear than would doubtless ensue if all material medicine were instantly removed from the reach of mankind. Christian Scientists, though not believing in drugs and having no use for them, would be loth to precipitate such a condition upon humanity before it is ready to recognize and welcome a better way to get rid of disease, while those who have experienced the benefits of healing through Christian Science, and the reformation and transformation of thought attending it, are firm in their conviction that something was done for them, even this,—that the most powerful and efficacious remedy they have ever known has been at work, in healing both mind and body.

Looking more deeply into the word medicine and the purpose it represents, we find nothing to substantiate the belief that it must necessarily be material. The Standard Dictionary defines the practice of medicine as "the healing art; the science of the preservation of health and of treating disease for the purpose of cure." The same definition will apply to the word therapeutics; any demonstrable knowledge that relates to the treatment of disease, and that effects healing, may properly be termed therapeutical, even though no material drugs or methods are included in its application. Rightly understood, the term medicine can mean nothing

less than the divine Mind and its purifying, health-giving influence upon human thought.

Christian Science, embodying as it does all science, all true knowledge, must and does include the correct, scientific understanding of medicine and its use, and this is gained and practised from a spiritual standpoint alone, with no material aid or element.

From a strictly metaphysical basis disease is not treated as disease, in Christian Science. It is recognized as a false sense, which disappears when the true sense of man's rightful health and harmony is brought to light, but as an illustration of the power and effect of right mental action upon physical ills, the term treatment of disease is reasonably applied to Christian Science practice.

The knowledge and use of medicine in the early ages, as limited to the most absurd decoctions, aided by various forms of superstition and incantation, is considered foolish and worthless at the present time. Might it not also be admitted that the increase in the variety and use of drugs to-day, does not prove the virtue or superiority of *materia medica* so much as it emphasizes the inefficacy of those already employed and the endeavor to find a more effective remedy. This must be true, in view of the fact that diseases have not diminished but multiplied with the increased knowledge of drugs and their use.

The medical world at large has for ages been honestly searching for a more certain knowledge of the cause and cure of disease, and the noble men and women thus devoted to the effort to relieve mankind of its suffering deserve our highest respect; but in view of the many and continued failures of medical experimentation to prove satisfactory as a whole, and the long list of diseases still admitted to be incurable, it must be conceded that the desired knowledge is far from being attained by them. A noted physician was known to say, after retiring from practice, that he had spent many wakeful nights trying to think of some medicine he could prescribe for his patients that would not harm them. An instance is also known of a diseased eye, regarding which a physician stated that there was no medicine which would cure the disease which would not also destroy the sight. This case was readily healed by Christian Science.

In deference to those who adhere to *materia medica*, in their desire to benefit the race, we can respect the manifest

endeavor to make mankind better, even though it be from a mortal, material standpoint. It designates a healthy, perfectly formed organism as normal or natural, and any part thereof which is sickly or deformed as abnormal or morbid. A diseased eye is not properly an eye, even from a physiological viewpoint; it loses its identity when disease controls or destroys its functions, and the organ is thereafter usually designated by the name of the disease.

Through all of these speculations regarding human ills we are reminded of the statement in Science and Health, p. 186, line 28, concerning mortal mind. We see how hopelessly this false claim of mind is entangled in its own erroneous beliefs, and how impossible it is for it to confer upon mankind any knowledge that can save it from the supposed laws of sickness, suffering, and sin. If a physician always knew just what to do to heal his patient, just what remedy to use and where to find it, there would no longer exist the hopeless fear of incurable disease. Right knowledge then must be recognized as the only means whereby humanity can escape from the bondage of its long-continued suffering from ignorance, fear, disease, and sin, —all the myriad ills of mankind.

Christian Science claims to present to the world the true knowledge of God, as the one infinite Mind or consciousness, the only creator and Principle of the universe and man; it also reveals the fact that man is spiritual and governed by spiritual law. This knowledge being right knowledge, must necessarily destroy and eliminate all wrong sense about everything, in the degree that it is understood and applied. Right here we find in Christian Science what all humanity, all physicians have longed and prayed for, the great point of difference being that the world has expected the desired knowledge to come through materialism. The knowledge of what really constitutes health is the basis of all spiritual healing, otherwise it would be useless to attempt to heal disease by Christian Science. The healing of disease through spiritual law proves that all disease is mental in its origin and manifestation; if the cause were in matter, or if matter had to be treated, Christian Science would have no effect upon it, for matter cannot think or know anything. Every case of healing in Christian Science, no matter how simple the form of disease, proves the divinity of its Principle, because through the knowledge of God and man, as

gained in Christian Science, the spiritual law becomes operative in human thought and effects the destruction of whatever supposed law of disease or sin may be at work in the patient's case. This is just as true in the healing of a simple headache as in the healing of a cancer. When mortals recognize the availability of the law of Spirit and its application to human need, they will have more faith in Christian Science healing and will understand why organic and supposedly incurable diseases, as well as chronic or inherited sin, are overcome by the same Principle.

The only virtue in a drug is in its supposed action and the effect thereof. Action is always a manifestation of Mind not matter, and it is harmonious or discordant according to the condition of thought that governs it. If the action of the system were always right, there could be no disease. The basis of all right action must be the one infinite Mind. Omniscient, omnipotent, omnipresent intelligence must also be omni-active. Right knowledge of the divine Mind must demonstrate right action in so-called physical conditions as well as in the spiritual, by correcting the wrong sense and establishing the right. For instance, a man who consciously knows he is well, cannot be made to think he is sick, just so long as he knows he is well. No one can deny that if the sense of a sick stomach were replaced by the sense of a well one, the sick stomach would be healed. Consciousness cannot be conscious of two opposite conditions at the same time, hence the consciousness of health replaces the false sense of sickness, even though the patient may not know how the change has been wrought, as in the case of the man blind from birth, who said, "One thing I know, that, whereas I was blind, now I see."

Health, harmony, perfection, as the normal condition of man ordained by his Maker, is the only foundation for healing. While *materia medica* seeks to restore health through a knowledge of disease, assuming its cause to be physical, Christian Science reveals the spiritual understanding of health, and begins at once to alleviate the fear of the patient by reversing the evidence of the corporeal senses, thus bringing into manifestation the true individual consciousness which reflects the divine government.

By scientific mental argument a condition of disease can be overcome, and contrary argument, from the impulsion of mesmeric, mortal thought, cannot induce disease if the individual thought is fortified by Truth, and dwells in

the scientific understanding of health and righteousness. Sickness is always the result of wrong thinking, either on the part of the individual, or the world at large; it is always error externalized, and all that error or mortal mind can do is to think wrong; then where is our safety but in right knowing!

There is a saying that nature has provided an antidote for every poison. In the spiritually scientific knowledge of God and man there is a saviour or saving sense always at hand; it is everywhere that man is, and is always sufficient to overcome every claim of evil that can confront one, when understood and relied upon.

Disease is always the effect of something, it always claims to have cause, substance, law. The claim of cause includes not only all that might be termed hereditary, constitutional, and physical conditions conducive to disease, but also all mental traits not bearing the God-likeness. The claim of substance includes all that is termed matter, while the claim of law includes the so-called action or operation of disease, together with its symptoms, stages, duration, and outcome. These claims, as well as disease itself, find lodgment in human thought through misconceptions of God and His government, and ignorance of man's true nature. Right knowledge carries with it the spiritual understanding of cause, substance, law, as belonging to and expressing the one infinite Principle of all being.

The true understanding of substance as divine Mind, Spirit, manifesting itself in man and the universe, in indestructible, perfect ideas, has often, in one treatment, dispelled the illusion of sick matter from a patient's thought, and enabled him to say, "I am well."

This right sense of substance will obtain more and more in every individual consciousness which turns to God for enlightenment, until all fear of matter and all belief in it will give place to that which is forever and altogether lovely and enduring,—even "the substance of things hoped for."

The true knowledge of cause loosens the shackles of ignorance, fear, and sin, and enables those who are spiritually awakening to know that they do not need to suffer for the sins of others, that they do not need to be sick, inasmuch as their birthright is health, harmony, righteousness.

The true knowledge of law as spiritual, unchanging, universal, manifesting the harmonious operation and activity of infinite Principle, uncovers and abolishes the false sense

of law and brings freedom and deliverance from sickness as well as sin. Through the right knowledge of law, fevers have been checked without running their traditional course, and with no harm to the patient; the progress of diseases considered fatal, such as cancer and consumption, has been arrested and the patients restored to health, proving practically Paul's statement, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Christian Science not only heals the sick and reforms the sinner, but it offers a practical solution for every problem that presents itself in each individual experience, inasmuch as right knowledge is always demonstrable, and demonstration proves its correctness. Every healing in Christian Science proves the divinity of its Principle. There is no remedial benefit claimed to be obtained from drugs that cannot be secured through Christian Science.

While it is true that no visible proof could convince a condition of thought which is determined not to believe, the patient healed knows what has been done, and the practitioner knows how it is done and what is doing it. However, in cases where *materia medica* demands a specific remedy, malarial fever, for instance, or blood-poison, it must be evident to all, when such conditions are healed through Christian Science, that something is at work removing the morbid secretions, neutralizing the poison, and building up healthful conditions; or else it must be admitted that these and other similar forms of disease are not serious and do not indicate any need of medical treatment.

Christian Science does not encourage sick people to expose themselves unnecessarily to unfavorable conditions, or to go beyond their understanding in anything. This would be just as foolish in a Christian Scientist as for a beginner in mathematics to try to solve a problem in algebra. An old saying, "An ounce of prevention is worth a pound of cure," is just as applicable to believers in Christian Science as it is to others. A prominent physician being once asked how to cure a cold, replied, "It is worth more to know how to keep from taking cold than to cure it." Christian Science is protective as well as restorative, hence patients under Christian Science treatment may do things without harm that could not be done otherwise. There is no reasonable precaution, considered necessary for one's health and safety,

that Christian Science does not teach its adherents to observe, only on a mental or spiritual basis, rather than a material.

The freedom from sickness and suffering enjoyed by Christian Scientists, as compared with their former years of invalidism, is ample proof that their right knowledge of what constitutes health, their right knowledge of God, man, and all things, is the way of salvation out of the flesh, and is the open door to heaven. They do not claim to have already reached the heights of this spiritual knowledge, which would make them wholly superior to sickness or sin, as spiritual knowledge must always be progressive in its attainment and demonstration. It is overcoming that takes one to heaven, and as each ill is overcome, a higher position is reached, from which standpoint of spiritual assurance, meekness, and might, errors that had formerly gained entrance will be rejected before they can be externalized.

Each individual Christian Scientist alone knows the overcoming that is taking place daily in his consciousness; he alone who is striving to be governed wholly by God, knows to what extent this divine government is being established in mind and body. He knows, too, that the truth which keeps him in true harmony is typified by that tree whose leaves are "for the healing of the nations."

[Written for the *Journal*.]

A RAIN SONG.

E. E.

My doctrine shall drop as the rain, . . . as the small rain upon the tender herb.—DEUTERONOMY.

THE rain falls ceaselessly,—the soft, spring rain!
By day and night it taps the window-pane.
It says, "Come, waken, flowers one and all!
Come, waken, leaves upon the alder tall;
Rouse up, ye grasses, for the rain doth call;
The spring is here,—the gentle, welcome spring!
And now is come the time for blossoming."

The rain falls ceaselessly—the Spirit's rain!
On earth-bound sense it falls, and falls again.
It says, "Come, waken, sleeping ones! for lo,
The heavenly winds are wakening, and they blow;
The spring is here,—Truth's joyous, boundless spring!
And now is come love's time for blossoming."

PROVE ALL THINGS.

M. G. KAINS.

PROBABLY no three English words embrace greater wisdom than these, "Prove all things." The first demands the clear thinking of the logician, with the rigid impartiality of the judge; the rejection of all that is false; the retention of all that is true. It is imperative; a command to each individual to do the work for himself. Only in so far as he has proved himself right may he venture to direct others, though he may indicate what he considers would naturally follow certain premises.

For centuries this command of St. Paul has been obeyed by an occasional individual, and then usually in the realm of things called material, because it seems to demand too much, and because acceptance of authority and acquiescence in popular opinion require no effort, and for the time being, at least, subject the holder to no discomfort. The individual who obeys this command may first question, next doubt popular opinion, then believe a statement which reverses this opinion. In all stages of his progress, however, he is more than likely to be branded as an outcast until popular thought overcomes its inertia and accepts his opinion or proof. But, anomaly of anomalies, if the individual be one of those to whom the command seems most fittingly to apply; namely, a student of the Bible, he is often dubbed heretic, agnostic, infidel, or something else supposedly dire, and is held up to ridicule, if not to something worse. In his effort to obey this command he is impelled by an honest purpose. He is searching for the truth, and nothing but the truth will satisfy him. He acts upon the assumption that a statement cannot be both true and false, a proposition which even his most active opponents will admit as tenable. In the search for truth why should *any* Biblical assertion be ignored? St. Paul's command admits of no exception; it distinctly says, *"all."* And it means each statement, whether thought to be true or false, and the questioning, if done with honest intent, should be respected and honored.

The topics most vital to Christianity are those of God's existence and nature and man's relation to God. These topics have elicited perhaps more speculation than any others which have ever engaged the attention of mankind. Because, however, of wrong premises or the admission of fal-

lacious reasoning, the discussion of these topics has brought forth more bitterness, hate, persecution, strife, and kindred ills than any other subject with which the human mind has grappled. And yet, with the effort to follow in daily life the trend of clear and correct thought, no such pitiful conditions would or could have marred the pages of mortal history.

Let us with due reverence obey Paul's injunction and examine impartially this all-important subject. Let us turn to the first chapter of John. "In the beginning was the Word . . . the Word was God . . . all things were made by him; and without him was not any thing made that was made. In him was life."

This emphatic teaching that there is one God, the creator of all things, the source of all life, and that the universe, including man, is His manifestation, the Christian world accepts without question. Every Christian instinctively declares this teaching to be true. Not so the doubter or agnostic, the infidel or atheist; the former questions, the latter denies. It is evident that either the Christian or the atheist must be right. Both cannot be. Each believes his arguments to be invincible and those of the other unsupported. The members of the middle group, the agnostics, stand ready to accept the truth as soon as it is made clear to them. Since like begets like,—God's creation, or manifestation, must and does reveal God's attributes. Each created thing or being exhibits God-qualities alone, and to state this deduction as cogently and emphatically as does our text, God's creation contains nothing which does not exhibit God-qualities exclusively.

If we recognize God, good, as the only creator, the only power, it is clear that in the seeming struggle between good and evil which afflicts our misleading human consciousness, the triumph of good is the only possible assumption. With this would be realized the eternal unity of infinite harmony —love, joy, peace. Each creature would necessarily reveal and reflect the attributes of the creator, would seek love in loving others, joy in making others happy, peace in understanding that because the creator had made all for the welfare of His creatures and had endowed each with equal rights, no one could wish for, much less take, anything that belonged to another, and that every good desire—there would be no occasion or possibility of any other—would be gratified by the all-loving creator.

God's kingdom must and does reveal God's attributes. It is then patent that since God made "all that was made," man in his true nature is God's idea and therefore possesses His intrinsic qualities. Further, everything that man can *know* is ordained or created by God. When we enumerate human experiences, however, such contrasting assertions as knowledge and ignorance, justice and injustice, law and anarchy, truth and falsity, love and hate, life and death, etc., present themselves. If we classify the former member of each pair as good, and the latter member as evil, we are at once confronted with the question: Were they created by a power other than God, or were they created by God Himself? The possibility of the existence of a power other than God is a self-evident falsehood. On the other hand, if God created these opposites, He must not only be responsible for all disasters but must be their author. This deduction would identify Him as the hypothetical evil power whose extinction would result from intestine war—a house divided against itself.

Evil with all its manifestations, is either a misconception or an inversion of good, and as such can have no existence in God's kingdom. God, who is infinite good, can have no use for evil, and therefore would not, could not, and did not create it, nor does He tolerate it. The Scripture is explicit on this point. "God saw everything [*every thing*] that he had made, and, behold, it was very good." Therefore, good is the true, the real, the actual, the knowable; and evil is the untrue, the unreal, a myth, unknowable.

In explication of this statement as worded above; namely, "everything that we can *know* is ordained by God," it may be remarked that knowableness elucidates and lays bare the whole subject of evil. Evil cannot be known; it can only be believed. Beliefs may be true or false; but until and unless they are proved true they are nonentities, no matter how knowable or powerful they may seem to be; no matter who, how many or few, hold them; no matter how tenaciously or loosely they may be held. Proof annihilates beliefs. When beliefs are proved false they are not only promptly abandoned, but their seeming power for good or ill is broken. When proved true they cease to be beliefs, because they have crossed the boundary of beliefs and become knowledge. There is, therefore, no such thing as false knowledge—false truth—true falsity!

Is ignorance tangible, knowable, acquirable,—an embodi-

ment, either spiritual, mental, physical, or other? Does not reason declare it the absence of knowledge, even as it declares cold to be the absence of heat, darkness the absence of light, anarchy the absence of law, hate the absence of love, death the absence of life? What becomes of cold when heat is introduced, of darkness when light appears, of ignorance when knowledge enters, of anarchy when law rules, of hate when love smiles, of death when life reigns? Or, how much of cold, darkness, ignorance, anarchy, hate, or death can quench or obliterate their opposites? They are all hypothetical negatives and are powerless to influence actual positives. What becomes of them, then, when positives are introduced? They vanish. Why? Because they are non-entities; beliefs which may have held terrors for their victims, but which immediately lose all seeming power when their nature—falsity—is exposed. They sink into their "native nothingness."

As belief gives place to understanding; as injustice is destroyed by justice; as hate is quenched by love; as falsity is dispersed by truth, the knowledge of the infinite creator and His perfect creation become correspondingly evident and the hallucinations of ignorance and superstition lose their terrors—sin, sickness, and death. In proportion as they lose their seeming power and disappear, mankind is realizing the truth of our text, "The Word was God . . . all things were made by him; and without him was not any thing made that was made. In him was life." And as each man proves and realizes this truth, and brings into his daily experience the results of correct thinking, he learns that "the life was the light of men," he knows what Jesus meant when he declared, "Ye shall know the truth, and the truth shall make you free." Freedom is thus not merely the possible consequence but the necessary accompaniment of correct thinking—the truth. When an individual, previously bound by sin, disease, or other result of wrong thinking, turns from a wrong course to the true, harmony, health, life is brought into his experience in proportion to his adherence to the true way; and he understands—realizes—what Jesus meant when he said, "If a man keep my saying, he shall never see death." In other words, when he realizes that in God he lives, and moves, and has his being, he can know or experience nothing unlike God, for in Him is life.

CHRISTIAN SCIENCE AND LEGISLATION: AN APPROACH TO THE SUBJECT.

JUDGE CLIFFORD P. SMITH.

IN order to approach the subject of Christian Science and legislation intelligently, it is necessary to remember that the American people is a religious people and that the prevailing religion in the United States is Christian. It is also necessary to know that these historical facts are judicially known and acted on by the Courts, and they are presumed to be and should be recognized and given effect by the legislatures, and thus enter into and give character to our laws. In short, the Christian religion is, in a sense, a part of our common law, and it should pervade our statute laws. (Cooley, Constitutional Limitations (7th ed.), 669, 670; Bishop, New Criminal Law, Vol. 1, sec. 495–497; Tiedeman, State and Federal Control of Persons and Property, sec. 63, 65.) "While the state is no longer empowered to compel people by prohibition and punishment to be religious, it should recognize that in the performance of its function of preserving the peace and security of society, it owes to religion, and to the institutions of religion, an obligation of which it should ever be mindful and considerate." (James H. Webb in Two Centuries Growth of American Law, p. 367.) For, as Mr. Bishop observes, "upon religion, morals, and education, society and the state itself rest." (New Criminal Law, Vol. 1, sec. 495.)

Just how much these considerations are known or heeded in the legislatures cannot be determined; for a legislature is not required, like an appellate court, to record the reasons for its acts. Many cases could be cited in which the Courts have recognized these facts and given practical effect to them. One or two cases must suffice. In Holy Trinity Church *v.* United States, 143 U. S. 457, the Court, construing a statute prohibiting the importation of aliens under contract to perform labor, said, "But beyond all these matters no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation. . . . The Declaration of Independence recognizes the presence of the divine in human affairs

in these words: 'We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men.' 'We, therefore, the representatives of the United States of America, in general congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare,' etc. 'And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.'

"If we examine the constitutions of the various States, we find in them a constant recognition of religious obligations. The constitution of every one of the forty-four States contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community. . . . Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the States, as follows: 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and re-affirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances; they speak the voice of the entire people. . . . In People *v.* Ruggles, 8 Johnson 290, Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said, 'The people of this State, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice.' . . . And in the famous case of Vidal *v.* Girard, 43 U. S. (2 Howard) 127, this court, while sustaining the will of Mr. Girard, with its provision for the creation of a college into which no minister should be permitted to enter, observed: 'It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania.' If we pass beyond these matters to a view of American life as expressed by its laws, its business, its

customs, and its society, we find everywhere a clear recognition of the same truth. . . . These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. In the face of these shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation? . . . It is the duty of the courts, under those circumstances, to say that however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute." The rule of construction announced in this case was applied by the Supreme Court of Kansas to a statute regulating the practice of medicine, in State *v.* Wilcox, 64 Kan. 789, 68 Pac. 634.

The importance of these considerations to the present subject cannot be over-estimated. For if the law-makers do not restrict the practice of the Christian religion, they will not restrict the practice of Christian Science. Christian Science is a religion which conforms in theory and practice to the religion of Jesus the Christ. The practice of Christian Science is the practice of the Christian religion, as he defined it by precept and example. A Christian is "one whose profession and life conform to the teaching and example of Christ" (Standard Dictionary). A good Christian has always been deemed a good citizen. But any law which will restrict Christian Science healing will stamp as a crime the act of doing what Christ Jesus did and what he would doubtless do again if he were here; it will denounce as criminal the act of endeavoring to be a Christian—the act of endeavoring to conform to the teaching and example of Christ; it will condemn as a public offence the act of doing exactly what he said all his followers should do! Is there need to say more? If so, let us reason further. Under such legislation, the Christian whose prayers are most effectual, will probably be called on to commit the most crimes; the one whose ministrations bring the widest salvation to sinning, suffering, and dying humanity, will be the most criminal; the one who most nearly apprehends Christ's Christianity and most faithfully puts it into daily practice, will be the greatest outlaw!

These statements are none the less true because Christian Scientists may charge for their ministrations. A good act

is not made harmful to the community by compensation. Compensation for spiritual service did not begin with Christian Science and is not peculiar to it. The Christian precept is, "The laborer is worthy of his hire." "He that reapeth receiveth wages."

"HAVE FAITH IN GOD."

C. W. CHADWICK.

FAITH has been defined as an affectionate, practical confidence in the Word of God. Christian Science can accept this definition, provided the confidence referred to is sufficiently enlightened to rely directly upon God as the sole healing power; but if it turns away from Spirit in the hour of need by resorting to material remedies and methods under the misleading assumption that "God blesses the means," Christian Science will classify this faith as blind belief, devoid of practicality. If his prayers have remained unanswered, and the individual is still a slave to disease and medicines, his faith cannot be termed enlightened or adequate. Had it reached the standard prescribed by the Master, he would not need to consult a Christian Scientist for help, for the Scriptures teach that faith makes the sick whole.

Those who think they have faith, but are not generous enough to admit the possible efficacy of another's prayers, are often slow to receive their healing, and they will marvel that infidels and skeptics are sometimes soonest converted in Christian Science. Tennyson throws light upon this point when he says, —

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

Faith in ritual, creed, or "my church" is too often lack of faith in God, and will bitterly oppose the demonstration of that faith which heals and saves by direct reliance upon divine Mind,—will even go so far as to attribute such practical results to Beelzebub rather than to God. Is this an evidence of affectionate confidence in God, good? We are told in Scripture that "without faith it is impossible to please Him" (God). Is not this faith something more than blind confidence in drugs, hygiene, hypnotism, or other material agencies? It certainly is, and professing Christians should be more keenly alive to this fact. Until

they recognize the utter futility of a divided faith, and learn to trust omnipotent good to fill every human need, they will necessarily be the unconscious victims of a thousand and one forms of quackery.

The need of a higher, purer, and more active faith in God was never greater than it is to-day for the emancipation and protection of suffering humanity. Knowing this, Christians of all denominations ought to extend a warm welcome to Christian Science, which sounds the bugle call to this higher Christian thought and spiritual activity so universally needed. They should allow neither bigotry nor prejudice to delay an honest and studious investigation of a system which has already become a prominent factor in the world's history of religious growth and demonstration; for if Christian Science should prove to be the second coming, or impersonal appearing, of Christ, Truth, to this age,—and there is every reason to believe that it is,—then every man, woman, and child should find it out at the earliest possible moment; for it would mean health, happiness, and salvation for the whole world. Face to face with the problem of salvation, sectarian barriers should be laid aside, and time taken to get acquainted with Christian Scientists and their methods, and to attend at least a few of their Sunday and mid-week services to ascertain whether God and His Christ are not reverently adored and honored by all who worship in the Church of Christ, Scientist. If the religious world, in its love for God and humanity, would go thus far in investigating the merits of Christian Science, it would sooner sever the bands of an uncertain, inoperative faith, and join with Christian Science in the glad refrain, "Have faith in God."

When skeptics, agnostics, and infidels are healed through its beneficent influence, it is proof positive that Christian Science is not what is termed "faith cure." Indeed, very few people have faith in Christian Science when they turn to it for help; but, having failed to get relief from other sources, they very often come to Science as a last resort, willing to "give it a trial," as they say, because they know that it has healed others. No matter what their profession, if they come in a spirit of humility and trust, willing to do whatever may be required of them, they are generally healed. This healing is the first practical evidence to them of a saving, operative faith, and it is then, and not until then, that they really grasp the practical import of the Master's

words, "Have faith in God," and learn how to apply this faith in daily living. A careful study of the Science of Christianity, as revealed in the Christian Science text-book, will unfold to them the higher and more practical meaning of that faith which turns instinctively to God as the sole healer of mind and body.

The circumstances under which Jesus bade his disciples "Have faith in God," would indicate that he expected something more of them than blind belief or profession. Peter was calling attention to the barren "fig tree dried up from the roots," which had been cursed by his Master the day previous on their way from Bethany, when Jesus began to explain to them the grand possibilities of an enlightened faith, even the removing of mountains. He concluded his explanations with these remarkable words, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This assertion clearly defines the Christian Science viewpoint of faith and its achievements.

It is asking a great deal of any one to have faith in something he knows nothing about; so the very first duty of Christian Science is, naturally, to define to humanity in unmistakable terms, as well as to demonstrate by healing, the true nature of God, good. When this duty is faithfully performed the individual can offer no excuse for not having faith in a God whom he knows to be omnipotent and omnipresent. Like the pupil in mathematics, he has learned his rules, and the problems are before him awaiting solution. "Lord, I believe; help thou mine unbelief," will not solve the problems for him, but the application of what he already knows of the truth will do so, and his faith will increase, and expand into understanding only to the extent that he proves his faith by his works.

One may say he believes that God is all-powerful, but later sends for the doctor and takes his medicines. Another will say that he believes there can be only one power if that one is infinite, and he accordingly discards material remedies and lets God do the healing. Which of these has a practical faith in God, the one who professes to believe, but acts directly contrary to his profession? or the one who believes and then lives up to what he professes by relying absolutely upon divine power for help? Which is the faith that pleases God, the one that gives power to mindless matter, or the one that knows that all power belongs to Spirit, God? The

one that trusts Him implicitly, or the one that has confidence in that which denies the power and presence of Spirit? The one that guesses and experiments, or the one that confidently relies upon an ever-present, demonstrable Principle?

It is not surprising that Christian Science healing should cause a great many people to be "all stirred up," as they term it, for it naturally arouses the dormant thought of mortals who say they have faith in God, and yet by their actions prove that their faith is all in matter, for this healing is the direct result of knowing that Spirit is all-powerful and that it does not act through matter or any of its so-called laws. It is not the result of believing in two powers, both good and evil, and then relying upon the lesser power (evil) to do for us what it is supposed God cannot do. Even if there were two powers, would it be any evidence of faith in God on our part to place all confidence in the lesser power and to turn away from the higher? Of what avail is our faith (?) in God, if it leads thought away from Him in the hour of need? If our faith is in mind and matter, or good and evil belief, it ought to be stirred up, and the sooner it is shaken the better, for it is founded upon sand. Humanity must awaken to the fact that faith in a God who is unwilling to or who cannot heal them of their physical ailments, but who will confer a blessing upon the use of impotent material means, is as far removed from the saving faith of Christ as is the east from the west.

The faith that Jesus referred to is both active and progressive. It is a faith that enables the individual to "lay hold on eternal life" here and now; it is a faith that enables him to touch the hem of Christ's healing robe and to be healed mentally and physically without the use of any material means; it is a faith that makes it possible to rely upon God practically and absolutely as a very present help in every moment of need, and that inspires trust and confidence in the unseen power of divine Mind as being practically available in the solution of even temporal affairs; it is a faith that relies implicitly upon the omnipotence of good, that gives man the only possible authority and power to annul all belief in a suppositional opposite power; it is a faith that reduces to daily practice what it believes and knows.

To-day, as of yore, "faith without works is dead." It is absolutely excluded from Christian Science, which re-

instates primitive Christian healing as the only tangible evidence of a practical reliance upon God. Because the theology of the past has so sanctioned a theoretical faith in God as to make it popular, this is no excuse for the twentieth-century Christian to acquiesce in the belief that "the day of miracles is past." Thanks be to God, and to that noble woman, Mrs. Eddy, we can now say that the day of ignorance is past, and that faith without healing is likewise rapidly crumbling into oblivion. The Christian Scientist re-echoes this sentiment from the pen of Hannah More,—

> If faith produce no works, I see
> That faith is not a living tree.
> Thus faith and works together grow,
> No separate life they e'er can know;
> They're soul and body, hand and heart;
> What God hath joined, let no man part.

[Written for the *Journal.*]

"SEEK, AND YE SHALL FIND."

GERTRUDE RING.

How will the Father, God of Life, reveal Himself to me?
Where may I seek the Saviour, that he still my angry sea?
How find the Star, how follow it, on through the city's glare?
How know where they have laid him, or if he yet be there?

Through every human concept that perceives a force divine,
The Saviour comes, in lowly guise, to touch your heart and mine;
To bridge the gulf impassable between our sense and Soul,
To teach of Truth and purity, to cleanse and make us whole.

Help us to see Thy presence, Lord, and trust in Thee each hour;
To read Thy loving message in the opening of the flower,
The glory of the western sky, a bird's soft throbbing throat
Voicing—The kingdom is within—on every joyous note.

THE UNREALITY OF EVIL.

FRANK H. SPRAGUE.

THE mystery of the origin of evil has been a prolific subject of philosophical contention throughout the ages. The numerous theories regarding the origin of evil which have found place in prominent systems of human thought, separate themselves naturally into two distinct groups. In the one group may be included those which represent evil as identified with the cosmic reality, co-existent with being itself, an eternal, indestructible element. In the other group may be included those which represent evil as merely phenomenal, a relative, illusory aspect of things, a necessary factor of experience in the evolution or unfolding of finite intelligences. Both of these views are arrived at through processes of inductive reasoning, which presume to begin with legitimate experiences pertaining to some phase of being, these experiences being included, therefore, in the universal scheme of things. Christian Science, however, rejects both the foregoing views, and assumes as its starting-point the affirmations of a higher intuitive order of perception, a self-evidently superior sense of Truth, which apprehends God, good, as all. From this absolute premise the conclusion inevitably follows, that that which is called evil can have no existence, either noumenal or phenomenal, in the actual order of being; in other words, that it is unreal,—not included in the divine scheme of creation or embraced in the divine consciousness. But, it is objected, how can such a position be seriously maintained, when evil is everywhere recognized as a factor in human experience?

The ends of right thinking will, perhaps, be better subserved by an examination of the type of consciousness from which this and other similar objections spring, than by undertaking a direct answer to the query itself. Approaching the question in this manner, it will be found that the type of consciousness in which the sense of evil obtains is wholly incompetent, on its own admission, to grasp or deal consistently with the fundamental verities of existence. Mortals are obliged to assent to certain propositions that seem at variance with the dictates of human reason, because the superior evidence of a higher order of perception compels their acceptance. Spiritual things are spiritually dis-

cerned. Human reason cannot, for example, grasp the ideas of boundless space or limitless time; of self-existent being, first cause, or anything in the nature of the absolute and unconditioned. Yet, incomprehensible as these things are, from its point of view, they are recognized as veritable facts. Indeed, the process of reasoning is inconceivable except on the basis of certain propositions embraced in this category—propositions which the human reason, unsustained by higher authority, is impelled to contradict rather than confirm. In like manner, the difficulty encountered in assenting to the affirmations of the scientific sense of being, as revealed in Christian Science, is found to lie, not in the nature of the propositions offered, but in the inadequacy of the medium or vehicle of thought through which unquickened mortal sense seeks to apprehend Truth. An imperfection in the lens of an optical instrument may produce an illusion which, projected before the vision of the observer, is mistaken for an objective reality. Likewise, mortals, unaware of the beclouding conditions under which their investigations are being conducted, attribute the phenomena of evil which they seem to recognize in the universe, to the operation of real forces outside the jurisdiction of their own thought. So long as mortals continue to study the problems of existence through the defective lens of human reason, they cannot discern the actual situation; for human reason has been so warped by a false education that it is incapable of apprehending Truth, even as the sense of limitation and ignorance cannot reach an appreciation of infinity and omniscience.

The attempt of human reason to establish a logical basis for the origin of evil, must always prove abortive. All such hypotheses are like houses built upon the sand. However diligently the realm of causality may be explored in the attempt to determine the pedigree of evil, error is never found to be the offspring of Truth. The real or spiritual creation is apprehended only as the sense of evil disappears.

Human reason may study, *ad libitum,* the sequences of phenomena that appear in the dream of mortal existence, seeking, in remote antecedent conditions, a valid explanation and adequate cause for its seemingly real incidents; ascending from lower to higher rounds of the concept of a material creation, in the endeavor to reach an altitude from which clear views of Truth may be obtained; but the personal,

mortal self—the dreamer of this Adam-dream—is a fictitious character, whether he be of the eccentric type that appears in the incoherent visions of sleep, or of the somewhat saner type which appears in the more stable dream of human rationality. These respective states denote different degrees or stages of awakening in mortal consciousness.

The dream of mortal existence, in its various degrees of consistency, suggests the ancient tradition which represented the earth as resting on the back of an elephant which, in turn, was supported by a tortoise. As in the continued elaboration of figures in a repeating fraction, the quest of truth by means of speculative hypotheses may be pursued indefinitely without yielding a final and satisfactory settlement of the problem involved. Nothing but a flash of spiritual light will awaken the spellbound dreamer to the realities of being. As the atmosphere clears, the seeming factors of the dream dissolve into fictions,—beliefs without foundation in Principle or its idea.

In the light of the higher intuition of being, the concept of personal selfhood, based on the notion that the material, mortal dreamer is a real entity, disappears, as do the mythical personalities which, in the dreams of sleep, seem endowed with genuine selfhood, when the waking state obtains. The position maintained by Christian Science, that the so-called material senses, upon which human reason depends for the subject-matter of its deliberations, are false witnesses, and in no way to be identified with the true faculties of man, finds additional confirmation in the conclusions of many of the foremost observers in the broader fields of contemporary research. The following extracts will serve as examples of this class of testimony. In an elaborate account of certain cases of spiritual illumination (to which phenomenon he applies the term "Cosmic Consciousness"), the late Dr. R. M. Bucke says,—

"There is no instance in which an illumined person has denied or disputed the teaching of another who has passed through the same experience. Paul, however little disposed by his prepossessions to accept them, as soon as he attained to the Cosmic sense, saw that the teachings of Jesus were true."

"This consciousness shows the cosmos to consist not of dead matter governed by unconscious, rigid, or unintending law; on the contrary it shows it to be entirely immaterial, entirely spiritual."

Thus it appears that a fuller understanding of the conditions of consciousness from which the objections to the main points in the teaching of Christian Science spring, deprives those objections of their force, and renders them impotent. Although human reason and its adjunct, material sense, seem to contest every step in the path of progress truthward, spiritual sense compels the surrender of each successive position, until "the last enemy" shall have fallen.

[Written for the *Journal.*]

THY WILL BE DONE.

WILLIAM W. PORTER.

Thy will be done.
O Lord, it seems but one short yesterday
Since I, a fearful child,
Made prayer unto myself,—
Unto myself far off removed and magnified,—
That life and love be spared,
And happy, loving days remain;
And then through choking, blinding tears,
While iron fingers swept with rudest touch
Across the aching, breaking strings
Of a tired heart,
Cried out, ere anguish could beat back the cry,
"Thy will be done."

Thy will be done.
My God,
To-day the plaint of yesterday is gone;
No more unto myself I pray,
But unto Thee.
Thy perfect life and love
Are mine as I awake.
And as I learn to live and love,
As life and love in heaven is learned,
The all of now,
The all of all eternity
Resounds with glad and grand tumultuous song,—
"Thy will be done."

HERE.

REUBEN POGSON.

IT is probable that every young student of Christian Science, after struggling between the conceded fact that God to be infinite must be all, and the seeming fact, cognizable by the physical senses, that matter is real, possessing place and power, gets wearied and perplexed, and asks himself desperately, "Well, what is here?" He surveys his room, sees chairs, tables, pictures, walls; and so overwhelming seems the sense testimony, so substantial, so solid, so constant seem these witnesses for the cause of matter, so unvarying in their perpetual plea, that he begins to doubt the existence of an omnipresent being, and to give credence to that which denies the all-presence of Spirit. I know of a man who is a good example of the muddle into which one is likely to get by trying to serve God and mammon, or Spirit and matter, believing in the reality of both. A minister of an orthodox sect, who had read largely in books on so-called mental science, and then began the study of Science and Health, came to the false conclusion that mental science and Christian Science are one and the same thing. During a brief conversation he said, "God is everywhere, therefore He is in this wood; but the wood is not matter, it is a something which is actually here and really exists and is substance." On another occasion, when officiating at a burial service, he gazed down at the lowering coffin and said to himself, "God is there."

This is of course easily seen to be pantheistic materialism of the grossest kind, yet is it not a position to which we are necessarily driven, if we persist in making the contradictory statements that God is omnipresent and that matter exists? This dilemma is unsurpassably described in our text-book (Science and Health, p. 119), where Mrs. Eddy summons the world to answer the question, "What is here?" "Here" may refer to a place, as when the angel said, "He is not here: for he is risen;" it may mean this present life in contrast with what is termed "hereafter," and it may also be used to indicate a state of consciousness, as in the verse:—

If my immortal Saviour lives,
Then my immortal life is sure,
His word a firm foundation gives;
Here may I build, and rest secure.
Christian Science Hymnal.

After a careful study of the position it will and must be gradually seen that the seeming "here" of mortal consciousness is an entirely different sense of place, life, or state to the "here" of immortal consciousness. Jesus said that the "kingdom of God cometh not with observation [of the mortal consciousness]: neither shall they [the material senses] say, Lo here! or, lo there! for, behold, the kingdom of God is within you." These words go to show that the man who is "here" to the mortal senses, is but the counterfeit of the real man who is "here" to spiritual consciousness. It was this apprehension of the absolute nothingness of material man, and the comprehension of the ever-presence of the kingdom of God, that enabled Jesus to heal the sick; and only as we follow in his steps, denying the testimony of the physical senses, will sin and sickness be proven "not here" for us.

What was the secret of Jesus' ability to destroy the seeming presence of evil? Was it not that, apart from the advantage of his spiritual origin, he refused to allow the pleasures of sense to become real in the "here" of his consciousness? We are all ready to have the pains of sense obliterated from our every-day experience, but what of the pleasures? Do we wish and strive for them to be otherwhere? When the devil (evil) comes to us in the loathsomeness of disease we are ready with a "Get thee hence," but when he is fashioned as an angel of light, is there not a secret desire to say to error, "Tarry here; we are spent with the day and its strivings, and we long for some respite." Jesus said of the people of his time that the prophecy of Isaiah was fulfilled in them; namely, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive," and is not our own lack of spiritual vision and understanding due to the fact that we look too much with the eyes that see not and listen with the ears that hear not, dwelling thereby in the "here" of material sense?

Sometimes there is a dangerous tendency toward mixing the "here" of material sense and that of the spiritual sense. More than any material science Christian Science demands the correct application and use of these words; otherwise the beginner may be tempted to ask, Are there, then, two different places for the two "heres" of spirituality and corporeality? No! no more than there are two minds because of the seeming reality of mortal mind. We do not have to

die and be transported through millions of miles of ether to reach the heavenly "here" of Spirit. All that we have to do is to live so as to attain to spiritual consciousness, then proportionately will the veil of matter become less dense and we shall see that infinite space contains nothing but God and His ideas.

With regard to the "here" and "hereafter" of time, we can say that "hereafter" is simply a relative term that has no place in the Divine consciousness. To each and all there is not and can never be any hereafter, it will always be "here" and "now" to us all. The child gains a glimpse of the eternal "now" when he begins to understand what his parents mean when they tell him that "to-morrow never comes" and that "it is always to-day." How blind we have been not to see that so long as we believe in a "hereafter" heaven, we shall never reach heaven. Death will not bring us to the "hereafter;" it is the death of the belief that heaven is confined to a future state that will help to reveal to us the presence of eternal harmony. The hereafter never comes any more than does to-morrow; to-day was the to-morrow of yesterday, and the "here" of our present consciousness of time was the hereafter of our relatively former "here." It is never "to-morrow" or "hereafter," it is always "now" and "here." If, therefore, we ever want to realize the presence of heaven we must affirm and realize that it is here and now.

Having examined the "here" of place and the "here" of time, we are ready to gain some idea of what should be the "here" of consciousness. We shall gain help by reading the experience of Elisha's servant. The hosts of the king of Syria had encompassed, in the night, the city of Dothan where Elisha lived, and Elisha's servant was in great fear when he saw them in the morning. Elisha said, "Fear not: for they that be with us are more than they that be with them." Elisha looked with the eyes that see, his servant looked with the eyes that see not. Elisha prayed the Lord to open the eyes of the young man that he might see. "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

While the young man's consciousness was cognizant only of the things of matter he was possessed with fear; when his consciousness was changed, through Elisha's realization of God's omnipotence and omnipresence, he saw the mani-

festations of the Almighty occupying what to the material senses was vacant space; thus proving that the "here" of material sense is but the objective condition of a blind state of consciousness. It is to be noticed that although the servant thought he could see, yet Elisha prayed the Lord to open his eyes, and the Lord did so. The narrative leaves the reader to assume that the fear which at first possessed the young man's mind was eliminated by this experience, showing that when spiritual sense dissipates the material sense of the "here and there" of place, and the "here and hereafter" of time, then will the "here" of our consciousness be found in the atmosphere of divine Love which casts out all fear. Our Leader's spiritual interpretation of Revelation 21, on pages 572 and 573 of Science and Health, shows unmistakably that "here" to the spiritual sense is the vision beautiful, while to the unillumined material mind discord and decay are either flauntingly apparent, or else hidden under a fair exterior which cracks and crumbles, then sinks into the quagmire of decay.

Another illustration of the temporary obliteration of the "here" of place and time through a change in consciousness is found in the transfiguration of Jesus. To the material sense the details were: a mountain, four men, and vacant air. Then, through Jesus' realization of himself as the "Son of man which is in heaven," the change known as the transfiguration came over him, and so clear was the realization that it pierced the clouded senses of his disciples and they saw those who, according to material belief, were separated by time and place. The impulsive Peter wanted to nail the manifestation down and make a material fixture of it, but he was rebuked by the voice of Truth, and bidden to "hear him" who was named the beloved Son.

All through the Scriptures we find these experiences, which the Christian Scientist terms "demonstrations," proving the mighty actuality of an ever-present divine Father-Mother, and these accounts are given for our hope and comfort, that we may hear the messages they contain, calling us to separate ourselves from materiality, abandon as fast as possible the "here" of material sense, let our conversation be in heaven, and we shall gradually demonstrate that God's kingdom is here and now.

PRESENT SALVATION.

ALLEN H. ARMSTRONG.

"NOW is the accepted time; behold, now is the day of salvation." Early in the Christian era Paul uttered these words, and his demonstration of the divine power to save from disease as well as sin, proved how true they were, but human theories relating to salvation have gradually darkened the apprehension of their real import, and postponed the realization of their fulfilment. These false theories admit that the way of salvation is to be found in God, but they make its realization conditional upon a transition called death. Thus Paul's statement is brought into collision with the commonly accepted theory as to when the desired salvation may be experienced.

Christian Science comes reiterating Paul's words, and nothing in its teaching seems more surprising to the general religious thought than its declaration of the possibility of a present release from evil, physical as well as mental, through the power of Spirit.

The theories relative to the conditions or requirements necessary to the accomplishment of a given result are sometimes the greatest hindrances to the discovery and application of the best way of achieving that result. Wireless telegraphy was just as much a physical possibility a century ago as it is to-day; but it was not then a mental possibility. No law of mechanics, of mathematics, or of electrical science has changed in the slightest. The human apprehension of these has, however, changed very greatly; hence the different results. In the earlier history of telegraphy it was a common supposition that the electrical energy developed at one station, by whatever means, must be transmitted to the instrument of the other, or receiving station; that a conductor was an indispensable necessity for the transmission of this energy was the accepted theory, and time, thought, effort, and tens of thousands of dollars were expended in the endeavor to discover the best possible conductor. Just so long as the theory that a conductor was indispensable held the ground, no effort was made to communicate with the distant station without it. The acceptance of this theory excluded from thought the supposition of another way, and hence it excluded any effort to accomplish the desired result by other means. At last, however, there

came one who divined that this theory of a conductor, as an indispensable factor in telegraphy, was not correct. His questionings respecting the old and cruder method opened the way to a better one, and it was found that instruments properly adjusted will detect and manifest the energy developed at a distant station, even though there be no special conductor to guide that energy to the given point, and wireless telegraphy became a possibility "now." Thus we see how accepted theories concerning a desired end may retard the adoption of more perfect means for the accomplishment of the required end or even the effort to find them.

In theory Christendom accepts salvation through Christ, but it makes its realization conditional upon a change called death. Just as the theory that a conductor was indispensable to telegraphy was questioned, so now this theory that death is an indispensable preliminary to the experience of Christ's salvation is questioned. Paul's inspiring utterance to the Corinthians is repeated, as is also the demonstration.

During the last half of the past century one was sufficiently awake to the presence of that Mind "which was also in Christ Jesus" to see that human theories which presuppose man's inability to understand and express the divine Life now, are erroneous. She proceeded to prove that the theories which hinder human faith and energy from striving to realize a present salvation, are without the sanction of Truth. Through "Science and Health with Key to the Scriptures," she points the way by which others may prove the availability of divine Truth, in realizing a present salvation from suffering as well as sin. The reasons for her conclusion are founded upon spiritual and Scriptural premises, and the rules by which her theory is tested are the logical outcome of Jesus' utterances as to the character of God and the relation of man to his divine and only real parent, God.

To such as hope for salvation through Spirit, the new theory brings that salvation nearer. To quote Paul again, it declares that "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

COME to your senses, and return to your true self. Casting off slumber, recognize that they were but dreams that troubled you. Wide awake again to see the things of life, look at them also as dreams.—*Marcus Aurelius.*

TESTIMONIES FROM THE FIELD.

OVER two years ago I turned to Christian Science because everything else had failed to help me. I was suffering from throat and lung trouble. I had lost my voice for five months; could not speak above a whisper, and was not allowed to see any one outside of the family. At this time our family doctor was visiting me several times a day. He urged me to sell out my business. I then thought best for my wife to have a private interview with the doctor to see what he meant by insisting that I sell out my business, and on so doing she was told that there was nothing more in the world he could do for me. No man wants to be told that he is going to die, and at this juncture my wife said we must go to Montreal to see a specialist as I could get no help here. After consulting one, he said he could do nothing for me, but advised me to go to another. After an examination this one told me he had no medicine that would cure me; but if I could go to Saint Agathe and live in the fresh air on the mountains about six months, it would help me. He said he could almost guarantee that it would cure me, but if I did not go at once I would not live two months, as I had a very severe case. I think he did not consider me strong enough to stand it. I returned to Farnham more hopeless than I went away, and when my wife told our family doctor, he said I could not stand the cold winds. I was then advised by a friend to go to Bermuda, but our doctor said his experience led him to know that if I went I would be brought back in a coffin, but to go to Atlantic City, as being nearer home if the worst should come.

Just then a friend approached us on the subject of Christian Science (this being the first time I had heard of it), and had he not been a man I respected very highly, and a staunch member of my own church, I would not have turned to it, but his kind words persuaded me to try it. He told me his wife had been healed through it twelve years previous. I went to Ottawa for treatment. I arrived there a physical wreck, sick and discouraged, but I left it a new man. I was healed. I got my voice in a few days, and after three weeks' treatment I was a well man. I have had perfect health ever since, and am often

called upon, and able to do the work of two men in my business. I have neither had to lose my health nor my business, thanks to Christian Science. If I could but tell how much more than physical healing I received during that happy time! It was the best time of my life. I learned how to study the Bible Lessons, and I got an intelligent start in the studying of Christian Science which has meant much to me. Right here I want to thank Mrs. Eddy for providing Reading Rooms in connection with Christian Science work, for this meant so much to me. Shortly after my return home the good friends who had led me to Christian Science left their church (I left with them), and we met for the study of the Lesson-Sermon in their home every Sunday.

To-day we are a society with an attendance of from ten to fifteen. Judge Ewing lectured for us last September, and our hall was filled with earnest seekers for truth and for health, and they went away well instructed. We are steadily going on in the power of Truth and Love, honestly trying to meet our daily problems. Our family doctor said, after he saw me healed, "It is marvelous." I am trying to express the great debt of gratitude I owe Mrs. Eddy in my daily life, for I feel that I am a living witness to Christian Science.

G. L. Elmes, Farnham, Quebec, Can.

ABOUT fifteen years ago I had a severe attack of cold on my lungs, with lame back, and stiff neck. I was unable to take a long breath on account of the pain, and had sharp, painful thrusts take me in the back, neck, and lungs, accompanied with fever, chills, etc. I finally asked my wife to give me a Christian Science treatment, as she at that time had received considerable benefit from Christian Science and I had read a little in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Knowing that I had been accustomed to use material remedies for such attacks, she asked if I did not want medicine, but I insisted that I wanted her to give me Christian Science treatment, for this was a good opportunity to test its efficacy. She complied with my wishes, although it was nearly if not quite her first experience in this work.

During the treatment I went to bed without the expected chill, and soon I was perfectly free from any ache or pain, but the thought came, If you move you will find that the

old conditions will re-appear. I, however, gradually began moving and taking deep breaths, and found that I was perfectly free.

It was glorious; but the thought came that it would not last. I met this error with, No! No! the power that has done this is good, and so is the healing; I will not distrust it.

It was well that I learned to take this truth at first hand, for ere many years there came a great need of it. At this time I was out in the State of Oregon, thirty-two miles from any railroad, living alone in a small mining camp, with no other Christian Scientists in or near it. There was a great fear of so-called mountain diseases, and I erroneously let one of these get hold of me. I awoke in the early part of the night in great agony, and for several hours did not seem able to become conscious of the Truth of being which is neither in nor of matter. I plainly felt the king of terrors approaching. My limbs became numb and cold from the knees down, and this condition seemed to be gradually moving toward my body, upon which the cold sweat was standing in drops. This aroused me to my need of Truth, so I turned away from watching the supposed action of a material body, and began thinking, and I reckoned that right thinking is at-one with infinite thought, that there is nothing real and eternal but God and His ideas, and that an idea of God cannot be sick or die. In this thinking there can be no signs of death, it must be at-one with divine Life. In this thinking there is perfect peace, in it we become acquainted with God, and the Bible says, "Acquaint now thyself with him, and be at peace." I saw that while I was conscious of no other presence or power than God, I could manifest no other will than His, and what God wills must surely be done unto me. Thank God! I awoke the next morning perfectly well, ate a good breakfast, and went about my business as usual.

It is possible to live without learning much about mathematics, but to try to live without knowing the truth that makes free,—which is certainly demonstrable as revealed in Christian Science,—is suicidal. The height of thought reached to-day makes me wonder how I managed to live without this truth. Each ascending thought is a higher joy and a greater wonder to one who is spiritually awakening. The application of the teachings of Christian Science to my constant needs is just as certain and efficient as is life

itself. My present understanding of this Science is a source of perennial joy, and a constant proof that "to be spiritually minded is life and peace."—*C. D. Reed, Chicago, Ill.*

MANY of us seem to draw our encouragement and inspiration to better things largely from the experience and achievements of others. I desire gratefully to acknowledge the good I have received from the articles contributed to the Christian Science *Journal* and *Sentinel,* and it has occurred to me that I should try to give something in return.

Christian Science has wrought a very great change in my life in all ways, a change which is most desirable from every standpoint, and every day its infinite possibilities grow upon my vision. When I first turned to it, I little dreamed what was in store for me. From the world's standpoint my childhood surroundings might almost have been called ideal. There is nothing but sacred and cherished memories of the Christian character of my parents, the simplicity and purity of my home life, and I early and naturally became identified with an orthodox church. When I grew to manhood and began to come in contact with the world, I thought I had good reason to be satisfied with my lot, and I probably should have lived and died believing I was one of the favored ones, if I had not found Christian Science. Christian Science awakened me from that mortal dream, and showed me the wide difference between the life with which I was satisfied and the Life divine. It unveiled the real character of my mortal concept of existence, and pointed out the way to attain to the life that was exemplified by the Master. An uneducated man might be satisfied with his lot, but when he has become educated, he cannot again be satisfied with ignorance. I thought I was satisfied with a material sense of life, substance, and intelligence, with its inevitable accompaniment of sin, sorrow, pain, disappointment, and fear of death; but having caught a glimpse, through the study of the Bible in the light of Christian Science, of the Life that is spiritual and free from any condition of mortality, and of the possibility of making that Life my refuge, I cannot conceive how I could again be satisfied with the old concept or conditions, if a return to them were possible. I am very thankful that it is not possible.

It was only when *materia medica* and hygiene had failed to restore my wife to health, after years of suffering and when hope was about to take its final departure, that Chris-

tian Science was turned to, and that with reluctance and little hope of relief. We did not dream that God is really a present help in time of bodily suffering, but we found that He is. We found not only relief from suffering and despair, but we found a better understanding of God, of man, and of all that makes life dear.

Many times we have been able to prove the power of Truth to heal. The Scriptures plainly indicate that Divine power is available when it is understood. That Christian Science does lead to that understanding, its students are able to demonstrate daily. Words can never express our gratitude to God for this revelation of the truth, nor to the woman whose pure life, sublime faith, and unselfish love made a fit channel for its expression.

Oscar E. Flint, Chicago, Ill.

I HAVE in many ways acknowledged benefits received through Christian Science, and my heart is brimful of gratitude as I recount the blessings which are mine, and which have come to many dear ones through this understanding of Truth. Seventeen years ago I first learned of Christian Science when I was healed by it of a serious trouble, for which two physicians had recommended surgery. This difficulty never returned. I immediately began looking into Science, but I read without the receptive thought; and this brought no satisfaction but rather discord and confusion. Finally, owing to a protracted struggle with nervous prostration, I was helpless for several years. There had been in my family violent opposition to Christian Science, so I was forced to rely upon *materia medica*. I was finally permitted to try so-called faith-cure, which seemed to be of great benefit at the time, as it relieved me of intense suffering and saved me from the surgeon's knife. The trouble returned, however, in an aggravated form, to be met and mastered in Christian Science. The nervous condition was finally overcome through six months' diligent study of Science and Health.

After having class instruction I saw my way much more clearly, and have been able to overcome much unloveliness in my disposition, such as, proneness to criticise, sensitiveness, resentment, and a host of other unprofitable tenants. I found myself so continuously engaged in the overcoming of error for myself and others, that I gradually lost my love for club and social life, which at one time meant much to

me. I have made sufficient progress to realize that all the conditions about me are more harmonious.

My children have been healed in Christian Science of almost all the diseases to which childhood is subject. One of my children was ruptured at birth by the use of instruments, and trusses were worn from the time the child was a young babe till he was six years of age. During this time the best specialists were consulted, and we were assured by each one that the child could never be healed, that he must always wear a double truss and could never engage in active sports. I finally consulted a dear Scientist, who was many times a pillar of strength to me during my early struggles in Science. She insisted that I could overcome this condition myself, in fact she convinced me that the work was mine to do. I at once began. It was three weeks before there was any evidence of improvement, and that was very slight indeed, but through patience and the constant study of our dear text-book the healing was perfected in three months. This was five years ago; there has not been even a suggestion of the old condition in these five years, and the child is one of the most active and energetic of boys.

The blessings that have come to me through the understanding of Christian Science are so varied and numerous that I often wonder how I existed at all without it. I rejoice in this opportunity to express my love and reverence for our dear Leader, whose tireless devotion to this great Cause has brought to suffering thousands this same blessing.

Idah T. Eppstein, East Orange, N. J.

CHRISTIAN SCIENCE healed me seven years ago, in San Diego, California, when in the last stages of consumption. I had previously spent a winter in Florida, and then, as my one last chance for recovery, I had been sent to the warm and equable climate of the Pacific coast. At the end of four months my last hope had failed, and the doctors said nothing more could be done for me. While in the depths of despair, a dear friend urged me to try Christian Science. I did so, and in a few months was healed. The last physician who examined my throat and lungs found a polypus in my nose. He advised me not to have it removed, as he said the operation would be followed by a hemorrhage which I was altogether too weak and nervous to endure. As time went on this growth became very troublesome, and I often felt as though there was an enormous weight on the bridge

of my nose. One morning, about two and a half years ago, the first thing upon awakening, I began to try to fill my mind with good and beautiful thoughts, as I always have done since knowing of Christian Science. Soon a stoppage of the breathing through the nose, accompanied by the disagreeable pressure, reminded me of my trouble, and I began to reason within myself. I wondered why I had never been able to realize enough of the omnipotence and omnipresence of God to destroy that errror. While I was thus reasoning something gave away at the base of my nose and dropped down into my throat; I sprang up, gave a little cough and the polypus came up into my mouth. Upon removing it I found it was nearly as large as my thumb. Christian Science is my panacea, and it does not fail me.

One Sunday morning, in getting ready for church, I decided to curl a few stray locks of hair which persisted in falling about my face. I placed a curling-iron over the gas to heat, while I turned to make other preparations. Shortly returning to the iron, I picked it up, and in my haste forgot to test its temperature. I took up a large lock of hair, and clasping the curling-tongs about it gave it a quick turn, when instantly there was a hiss, a flash, the lock of hair went up in smoke and the almost red-hot iron dropped across my wide-open eye and over my cheek. I did not cry out, but for a brief moment the sense of intense pain, coupled with the fear that I had permanently injured my eye, held me breathless. Immediately I began repeating the scientific statement of being, as given in our text-book, Science and Health, page 468. In a few minutes my sister came to the door and said, "We have decided not to wait for you. When you get ready you had better take a car." I replied cheerily, "Yes, you go right along; I will ride." I think all Christian Scientists will appreciate with what relief I heard them go out, for I knew I could manage the trouble much better alone. Several times I was tempted to remain at home, but I resolutely went on dressing, all the while getting a clearer sense of the scientific statement of being. Just as I started to get my hat, an indescribable sensation came to my face, and I knew that divine Love was meeting my need. When I went to the mirror to adjust my hat, I caught a glimpse of my face for the first time. The eye was red and seemed badly swollen, and the whole side of my face looked flaming red. I turned abruptly, tried to shut out the picture, and hastened out

to catch a car. Upon reaching the church I decided not to go to the balcony, knowing my friends were there, but went into the main audience room, hoping that strangers would not notice me. The service was about to begin, and I was so thankful to get into that atmosphere of peace and love. The burning and smarting had wholly subsided, but there seemed to be a large obstruction in the eye which made the process of moving the eyelid very painful, while sharp pains were continually darting through the eye. I closed my eyes and tried to grasp all I could of the beautiful lesson on "Mortals and Immortals." When the fifth section was reached I suddenly realized that all pain had ceased. I opened my eyes, and could wink without the least irritation. When the service closed I was absolutely free from suffering. I left the church with a happy and thankful heart, fully appreciating the wonderful healing that had come to me through the reading of that remarkable Lesson. I waited outside for my friends, and the moment they saw me, one of them exclaimed, "What has happened to you?" I replied, "The demonstration is made; I am not suffering; let us not talk about it." Upon reaching home my sister said, "Your face is terribly burned, there is a large blister on the lower eyelid and one across the eyeball." Then we realized what a demonstration had really been made. Monday morning the eyeball was perfectly clear, and without one trace of the burn left. A faint red mark extended from the edge of the lower eyelid across the face for about two inches; and the last visible trace of that had entirely disappeared by the following Thursday night. The friend who lives with me said she could not believe such a demonstration possible, had she not witnessed it.

I hope I may be able to express something of the love which I have for God, for our dear Leader, Mrs. Eddy, and for all mankind.

Mrs. Roetta B. P. McKinstry, Boston, Mass.

UNLIKE many who have sought refuge under the shadow of this great Rock, Truth, I was not drawn thither through a desire for physical healing. On the contrary, I rather spurned the idea that anything other than drugs and hygiene is able to accomplish the healing of the body. For eight years prior to my investigation of Christian Science, I had been convinced that Jesus of Nazareth meant what he said when he charged his students to be perfect even as

their "Father which is in heaven is perfect," and while a realization of such a demand seemed to be leagues away to the so-called Christian, yet the fact that he gave such a commandment to flesh and blood students implied the possibility of Godlike perfection on this plane of existence. And while those to whom I declared my convictions pronounced me an extremist, and assured me that I could only hope to attain a mortal or human sense of perfection,—nevertheless I was convinced that Jesus taught differently, and like Martin Luther, I could only say, "Here I stand."

Just how it came about that I drifted into Christian Science I am unable to say; I only know that the teachings of the churches did not satisfy me. I had been duly warned that Christian Science was of the devil, and hence forearmed I began my investigation. I was not long in concluding that if it were Satan's religion, in many points it was more Christlike than the religion of its critics, and ere I was aware I had declared myself a believer in the beautiful teachings of our text-book, Science and Health by Mrs. Eddy. To say that I was satisfied but feebly expresses my thought. I had awakened in a full sense to the "one thing" which I lacked. I had discerned the "more excellent way," on which hangs all the law and the prophets. The Bible began to shine with resplendent light and its hidden wisdom dawned on my opened understanding. I saw the kingdom of God at hand. I heard a lecturer say that for eighteen years he had lived on Christian Science. I deemed that a wild statement then, but I have learned its verity and am approaching the understanding of our Master's language when he said of his words, "They are spirit, and they are life." It is now two years since I began the study of the Bible through its Key, Science and Health. In this time I have learned that the Bible contains the rules for all healing. I am discerning the larger meaning of the word "heal." Hitherto, I used it only in reference to physical ills, but now that narrow and finite sense has given place to the larger and fuller sense of "wholeness" relative to moral and spiritual states as well as physical.

I repeat that I was not drawn to Christian Science through a desire for physical healing. For six months I read the Bible and Science and Health and continued to take drugs. The chapters on "Prayer" and "The Atonement and Eucharist" appealed strongly to me, and I read and re-read them. To dispense with drugs would be a sore trial to my faith

and I took medicine. At length I seemed to see how I was willing to trust God for salvation from sin but unwilling to "take no thought" for my life. In talking to our Reader and practitioner I told her my fears, and she said very quietly, "The time will come when you must decide whom you will serve; Jesus says we cannot serve God and mammon." That message did not return void. My first proof of the power of the Christ-cure was evidenced in the removal of an ailment from which I had suffered for ten or twelve years and for which I continually took drugs. My husband is a practitioner of *materia medica* and he was not long in noting that I was not using drugs. He questioned me about it and said, "Well, keep on as long as you are doing so well, that beats drugs." At the birth of our babe I employed a Christian Science practitioner, and I speak knowingly when I say it was wholly free from the annoyances which had followed previous confinements. My babe is now two years old and has never taken medicine. Divine Love is our physician, and thus far has met our every need.

Many manifestations of error—colds, croup, fevers, measles, whooping-cough, and fear in its myriad forms—have been met through the understanding of the allness of God and the impotence of evil. I wonder how I ever got along without Christian Science.

People said to me, "Well, Christian Science may be all right for yourself, but if your children get real sick you'll have your husband doctor them." Taking heed lest I fall, and yet knowing that He was able to keep me from falling, I replied, "God will not suffer me to be tempted above that I am able to bear, but will with every temptation make a way of escape." At first, I must confess, I would not trust the children to Science treatment but would send them to their father. That of itself showed my ignorance of the Principle of Christian Science. There came a time, however, when the efficacy of Christian Science treatment was fully tested. It happened in this wise. Error, in form of chills, fever, extreme nausea, and sore throat, seized me, and for an instant tempted me sorely. My deliverer was at hand, however, and though the affliction seemed grievous I did not waver in my choice; I read the Bible and Science and Health, and for two days held the fort myself. Then error screamed loudly. My throat seemed so swollen I could scarcely talk and mental suggestions like this came up:

"Your husband is treating diphtheria and scarlet fever. No doubt you are taking one of these diseases and your nursing babe will catch the malady." Fear rushed in and I called a Science practitioner to hold up the weak hands and strengthen the feeble knees. After about three days of wrestling, error melted away, and I came out more than conqueror, for never after that did I tell the children to go to their father for medicine. He gradually abandoned his practice of giving them pellets and tablets, because he saw the power of Truth to keep and protect; to-day Christian Science is our physician and the Bible and Science and Health our only preachers.

We have had multiplied proofs of our Father's care and His omnipotence. One day last winter our babe took ill with a very severe cold and fever, and as night drew on, she began to show symptoms of convulsions. I declared the allness of God and the nothingness of evil to harm Love's children and said nothing to my husband. When he started for the office he went to the babe's bed, felt her feverish hands and made as if to go about his duty, but he turned back and said, "Watch the baby, she has a high fever and seems very nervous." As soon as the door was closed I stepped to the telephone and called the practitioner for help. In four hours the fever was gone; the cough, which was so annoying that she could not lie down to sleep, had disappeared; the babe sat up and played, ate a bowl of bread and milk, and slept well all night without any further annoyance. Does any one ask me to "hold my peace"? All the health, hope, and energy which I manifest is due to my understanding of the Bible through the reading of Science and Health.

I am surely grateful to our Leader, Mrs. Eddy, but I do not seek to flatter her with words of compliment. I only love her for her pure, unselfish life, and adore the Father and His Christ for such a priceless gift to mankind as is Christian Science.

To the dear editors and contributors to our *Journal* and *Sentinel,* I am indebted for the true, honest, just, pure, and lovely things that are continually being given the Field, and I most earnestly desire to be worthy the name, A Christian Scientist.—*Mrs. S. H. Britton, Marion, O.*

IN June, 1903, it was for the first time my privilege and pleasure to be present at the Wednesday evening service

of The Mother Church in Boston. The understanding of God, as taught in Christian Science, has brought me many blessings, for any one of which I would owe it endless homage. Only the hopelessness and helplessness of the conditions from which I have been delivered can be the measure of my gratitude. To relate my physical and mental condition at the time I turned to Christian Science for help, seems to me very much like telling a bad dream. I tell this one, however, hoping to show that it is possible, here and now, to get awake, and to escape from physical and mental suffering. I have come out of the dream of disease, discord, and despair, into the consciousness of health, harmony, and happiness.

I had never known what it was to be well since I was twelve years old. Every month of my life I had suffered agonizing pain. When a girl I was taken to physicians in Chicago, and received the best treatment known to the profession at that time. Later, surgery was resorted to, but all to no avail. Medicine, treatment, and operation all failed to give any relief. The suffering only increased with years, and I looked only to time to release me. I lived under the shadow of pain; either the memory of past pain or the dread of future pain seemed an abiding presence. This constantly recurrent condition induced other diseases, and added years only brought added suffering. The nervousness and depression incident to such diseases can only be appreciated by those who have experienced them. I always felt so handicapped in everything I wanted to do. I had the benefit of the best-known physicians and surgeons; I spent many months in a private hospital in Chicago; I underwent three surgical operations. For two years I was never free from pain, waking or sleeping. I think I had not slept more than two hours out of the twenty-four for six months, and then only after taking almost every soporific known to mankind. The only thing left to offer me was another more serious operation, the last resort in such cases. My weak and exhausted condition made such an undertaking impossible at the time, and I went home "for the change," and "to be built up," so that I might return for this operation. I had the highest regard for my physician, and the utmost confidence in his ability. He gave me his best, and no one could have received more kind and considerate treatment. I have always felt that I had the best that mortal man could give,—but it failed. After it,

all my longing was to die, that I might escape from the pain which never left me for one moment.

I not only had an aching body, but an aching heart. My life seemed one continuous discord. For years I carried a heavy heart. The conditions which made life seem so discordant seemed to me hopeless. I saw no way out of it but in ceasing to live. I realized that my own temperament and disposition were largely responsible for my unhappiness, and where was there a hope for changing one's temperament any more than changing the color of one's eyes? I had read some "mental culture" literature, had even learned some formulæ, but for me, I might as well have stood out in the rain and "affirmed" that I was not getting wet. I believed in God. I was a member of an orthodox church. I had prayed to the best of my understanding for years. I prayed that certain conditions might be changed, and other ones brought about. I prayed for patience and courage to endure the suffering which seemed my inevitable lot. My prayers were never answered; my heart grew heavier, my sufferings greater, and my endurance less. I gave up praying. I believed that God *was,* but He did not seem available to me.

It was this condition of physical and mental suffering that I brought to Christian Science. I wanted relief; I did not want Christian Science; I did not want to be a Christian Scientist. I did not believe *I* could be helped. I thought nervous, hysterical, imaginative people might be benefited by some mental process, but I had real diseases, diseases having name and dignity. There were real conditions that would make any one unhappy. My sufferings were not imagined, and I could not see how any mental process could change what really existed. I could believe that there was an influence of mind over matter, but I believed there was a greater influence, and that was matter over mind, for I had always been told that my physical condition was responsible for my mental depression. I learned that there is no mental process that ever did or ever can change what really exists. And when I really knew this, and learned what does "really exist,"—I was healed! The trouble was all in the misunderstanding as to what "really exists."

Perhaps the strange part is that I accepted Christian Science, and became a Christian Scientist long before I was healed. I was helped at first in many ways, but my healing was very slow, and for this I am now really glad,

for in working out the healing I have worked out my own salvation. It was not a question of weeks or months, but of years. If there is any one whose healing seems slow, and who finds a sense of discouragement almost always at hand, my message is to that one. I have learned the value of faithful, persistent, and intelligent work,—the constant application of Principle. "Fear not . . . for it is your Father's good pleasure to give you the kingdom."

To-day I am well in body and in mind. I am well on a new basis; well without the fear that I shall not be well to-morrow, next week, or next year. I am free from the periodical pain; the thing from which I never expected to be delivered. The weeks come and go, and to me there is only God's time, in which there are no days of pain, no nights of sorrow. To-day I am not only in perfect health, but I am peacefully happy, and there is a new basis of happiness, no fear that it will be snatched from me to-morrow. The discordant conditions which seemed so hopeless have disappeared, and in their stead is harmonious, happy, and peaceful living.

I have found health and harmony, which means much to one who has had years of suffering, but the pearl of greatest price is to find God,—an available God,—and to know that He is all-presence and all-power. This is the unspeakable gift of Christian Science to me, the God I had always believed in, but always failed to find.

And still another blessing! Through the study of the weekly Lessons I have been led to the Bible. I was brought up on the Bible, but never understood it. I read it sometimes from a sense of duty. I studied parts of it as literature, and while I could appreciate the beauty and grandeur of some of it, I utterly failed to find any personal message, any identity of experience. In a time of great stress and perplexity I turned to it, eager for comfort, for help, for wisdom, for guidance, but I turned away empty-handed. There was not anything practical or available to *me* in *my* trouble. The Bible was to me a sealed book, and now there has such an illumination come over it for me, that I scarce know how to tell of it. It is full of Love's message to me, of practical, available truth. When I began the study of the Lessons I discovered that I had no accessible Bible. Of course I owned one. It would not have been quite respectable not to have had one, but it was packed away with my books. To-day I have a Bible

of convenient size, and when I start on any journey, the first things that go into my bag are the Bible and Science and Health. If Christian Science had done nothing more for me than to give me the Bible, I would owe it endless gratitude. Science and Health is indeed the veritable "Key to the Scriptures." Have I cause to rejoice? cause to be grateful? I owe all I have and all I hope for to Christian Science, and could I honestly or intelligently fail to reverence and love it? The *Journal, Sentinel,* and *Quarterly Lessons* have been more to me than I can express. The Lesson each week seems to meet the need of that week, and often I have found in the *Sentinel* the very word I needed.

Would it be possible for me to have the experience I have related, and not have a great sense of gratitude and love for the one who has made it all possible,—the one who was pure enough to perceive this truth, and who was good enough and loving enough to make it available and possible to me,—the one to whom we all owe so much? I can do no less than offer my grateful, loving reverence to the Discoverer and Founder of Christian Science.

Maude M. Greene, Lincoln, Neb.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

MRS. EDDY'S REQUESTS.

THE request from Mrs. Eddy which follows was published in the *Christian Science Sentinel* of July 1. It referred to her solicitation of the prayers of the members of her Church "for the amicable settlement of the war between Russia and Japan" and for the peace and prosperity of these nations.

"HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD.

"I now request that the members of my Church cease special prayer for the peace of nations, and cease in full faith that God does not hear our prayers only because of oft speaking, but that He will bless all the inhabitants of the earth, and none can stay His hand nor say unto Him, What doest Thou? Out of His allness He must bless all with His own Truth and Love.

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N. H., June 27, 1905."

The following article is copied from *The Boston Herald* of July 13, and we take pleasure in republishing it so that there may be no excuse for misunderstanding our Leader's position respecting this important matter. The article appeared in the *Herald* as follows:—

During the annual business meeting of The First Church of Christ, Scientist, in Boston, the Rev. Mary Baker G. Eddy, through a written message, requested her Church to make special prayer in behalf of the peace of nations. Later she issued another request, advising that this special prayer be discontinued.

The second request evoked a great deal of comment from the public press and other sources, which indicated that it had been taken to mean a cessation of prayer for peace rather than a cessation of the special prayer which the first request enjoined. Mrs. Eddy has issued the following, presumably in explanation of her real attitude:—

"HEAR, O ISRAEL: THE LORD OUR GOD IS ONE.

"In no way nor manner did I request my Church to cease praying for the peace of nations, but simply to pause in special prayer therefor. And wherefore this asking? Because a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my Church,—'Thy kingdom come, Thy will be done in earth as it is in heaven.' I cited as our present need faith in God's disposal of events; faith, full-fledged, soaring to the Horeb height brings blessings infinite, and the spirit of this orison is the fruit of rightness, —'on earth peace, good will toward men.' On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and 'love thy neighbor as thyself,' wherein and whereby the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science.

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N. H., July 12, 1905."

SIGNS OF THE TIMES.

Is God infinite? Yes. Did God make man? Yes. Did God make all that was made? He did. Is God Spirit? He is. Did infinite Spirit make that which is not spiritual? No. Who or what made matter? Matter as substance or intelligence never was made. Is mortal man a creator, is he matter or spirit? Neither one. Why? Because Spirit is God and *infinite*, hence there can be no other creator and no other creation,—man is but His image and likeness.

Are you a Christian Scientist? I am. Do you adopt as truth the above statements? I do. Then wherefore this meaningless commemoration of birth days, since there are none?

Had I known what was being done in time to have prevented it,—that which commemorated in deed or in word what is not true, would never have entered into the history

of our church buildings. Let us have no more of echoing dreams. Will the beloved students accept my full heart's love for them and their kind thoughts.

MARY BAKER EDDY.

Pleasant View, July 18, 1905.

CARD.

I HAVE the pleasure of saying, that, on June 27, 1905, my beloved student, Mrs. Augusta E. Stetson, formerly the First Reader of First Church of Christ, Scientist, New York City, and the dear practitioners of Christian Science in the Reading Room of this Church, presented to me these lovely tokens of remembrance: Mrs. Stetson sent a magnificent solid silver ice pitcher, tray, cup, and slop bowl; sweetly inscribed on the cup were these Scriptural words—"A cup of cold water in His name;" the other dear Christian Scientists sent an exquisite gilt table with onyx top,—all to be placed in my room in First Church of Christ, Scientist, Concord, N. H.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 5, 1905.

RARE VOLUME FOR MRS. EDDY.

First Number of "The Book of the Presidents" sent to Christian Science Leader—Only Woman whose Biography Appears.

[WE are indebted to *The Boston Herald* for the following interesting article regarding our Leader's copy of "The Book of the Presidents," which she has recently received.

That Mrs. Eddy should have been selected for this monumental work is gratifying to Christian Scientists, because it is one more recognition of her place as the great religious leader of the age.—ED.]

CONCORD, N. H., June 26, 1905. Concord's esteemed citizen, Mrs. Mary Baker Eddy, came into possession this week, by special messenger from the publishers, of a rare volume, which has received the highest praise of all who have been so fortunate as to see it.

"The Book of the Presidents and Representative Americans," for such is the title, is a monumental work of unique

character, surpassing in beauty and elaborate workmanship anything of the kind which has hitherto been attempted in America. This magnificent publication, as its title suggests, consists of biographical sketches, portraits, and autographs of the Presidents of the United States, together with a department of autograph letters and armorial bearings, beautifully executed in their original colors. It is noteworthy that Mrs. Eddy is the only woman whose biography and portrait appear in this historic volume.

Among the well-known names which appear as holders of "The Book of the Presidents," are the following: President Roosevelt, Admiral Dewey, Cardinal Gibbons, Levi P. Morton, Thomas A. Edison, Secretary of the Treasury Leslie M. Shaw, Senator T. C. Platt, Senator R. A. Alger, Cornelius Vanderbilt, Judge John M. Harlan, Senator William P. Frye.

Accompanying the volume of which Mrs. Eddy is the possessor, which was No. 1. of the edition, is a beautifully engraved and illuminated certificate which announces that "A registered volume of the author's first proof or heirloom edition, limited to one thousand copies, was especially published for the holder thereof, who has been selected as one of one thousand representative citizens of the United States of America, who stand at the head of their respective vocations."

This handsome volume of the expert bookmaker's highest art is the product of the best American artists. Tiffany & Co. of New York City are the designers, and their high reputation has only been enhanced by their signal success in "The Book of the Presidents." Zulerina Jackson executed the color work, and the Continental Press of Washington, D. C., were the publishers. The important work of editing this memorable volume was in the hands of the Hon. C. H. Grosvenor. [The printing and binding were executed by the Trow Printing and Bookbinding Co., of New York, under the personal supervision of Mr. Smith, its president. The work is of the highest degree of excellence and reflects much credit upon the company.]

"The Book of the Presidents" might well be styled a compendium of all that is noble in the art of book-making in this and past ages. No detail has been omitted to make this beautiful production the acme of perfection. The paper is the finest quality of deckled edge, hand-made stock. The leather for the bindings has been specially selected, and the

greatest care exercised in its manufacture. Each engraving and every beautiful, illuminated page is in itself a work of art, and worthy of special setting.

This great work is of royal quarto size, with gilt top, and elegantly bound in full crushed French red levant. It contains about two hundred pages, enriched by twenty-seven full-page engraved portraits, thirty-five specially designed and hand-illuminated pages, and a large number of finely executed photogravures. The title page is a work of art, and is wrought by hand. Two coats of arms, belonging to Mrs. Eddy's ancestors, have been exquisitely painted upon the white morocco doublure. The cost of the volume was $1,000. The handsome binding, both within and without, is beautifully inlaid with colored leathers, and exquisitely hand-tooled with classic designs in gold. The covers are lined with leather inserted panels and watered-silk end leaves.

The illustrations in this unique work constitute a striking feature, and are in perfect keeping with its high character. Taking as a basis the best portrait of the Presidents extant, the engraver has reproduced them with rare fidelity. In addition to his skill the colorist has aided in bringing each portrait to perfection.

It would require a special article of considerable length to do full justice to the special designs of rich hand illumination with which this rare work is graced. Suffice it to say, there are more than fifty pages which contain elaborately designed missal illuminations. Each illustration is of the highest workmanship by a skilled artist. No two illustrations are alike, and the rich hues of the varied colorings throughout the entire volume form a perfect harmony without one discordant note.

The place and importance accorded to Mrs. Eddy is in full keeping with the distinguished character of this great work. As has been said, she is the only woman whose biography is included. Accompanying her written history is a beautiful engraved portrait, which is a very rare piece of workmanship. There are also fine photogravures of her present home estate, Pleasant View, her former home in Lynn, where she wrote the Christian Science text-book, Science and Health; First Church of Christ, Scientist, of Concord, N. H., Mrs. Eddy's munificent gift to the Concord Scientists, and Mrs. Eddy's house on Commonwealth Avenue in Boston.

The biography of Mrs. Eddy is a just and discriminating article by Judge Septimus J. Hanna, who was the former editor of the Christian Science publications, and First Reader of The Mother Church in Boston. It is safe to say, that to the majority of its readers the special feature of this great work is the remarkable letter by the Discoverer and Founder of Christian Science, and the author of its textbook, "Science and Health with Key to the Scriptures." In this letter, Mrs. Eddy, in a few clear statements, presents the fundamentals of Christian Science in a way as convincing as it is forceful.

The distinguished place accorded to Mrs. Eddy is another of the many evidences of the widening sphere of her spiritual ministry, and emphasizes the patent fact of her growing influence among the intelligent and cultured classes of this and foreign lands.

ONE of the duties imposed upon The Christian Science Publishing Society is that of passing upon the eligibility of the churches and societies which seek to have their services announced in the official organ of the denomination and thus become identified as component parts of The Church of Christ, Scientist. The individuals who have this duty to perform have frequently found themselves seriously hampered in their work by reason of the loose methods and lack of proper organization which prevail in some of the smaller churches and societies. Some of these small congregations are practically unorganized, others have very crude and imperfect forms of organization, and frequently the task of deciding upon the legitimacy of their claims to official recognition is quite difficult. In some places a person simply "takes charge;" there is no election of Readers, no provision for admitting eligible persons to membership, no list of members, and no definite arrangements regarding finances, all of which omissions and irregularities usually contribute to a state of discontent that is harmful to our Cause, that stunts its legitimate growth.

We believe that every little band of workers who come together and hold services, hopes that it may prove to be the nucleus of a large and flourishing church, and in the majority of cases this hope is eventually realized. It is, therefore, the part of wisdom to lay a foundation which will support a progressive and growing organization. This does not mean, "when two or three are gathered together

in His name," that they should form an organization upon lines suitable to the needs of a church with several hundred members; but whatever the form of the organization, it should be definite, and with such rules as will tend to the orderly transaction of business, permit of the growth of the society, and safeguard the rights of the individual members. If each step be taken rightly at first, much friction and misunderstanding will be prevented. In many places where confusion prevails it is simply because of a lack of knowledge.

Briefly stated, the essentials are: 1. A society which is not in conflict with the State law governing the formation and conduct of religious societies. 2, A set of rules or by-laws which conforms to the requirements of the State law and which provides for the election of additional members, the dismissal of members, the election of Readers and such other officers as are necessary, also for the holding of regular and special meetings. The fewer and simpler these rules are the better it will be for the society, but this should not be understood to mean that anything indefinite or inadequate is advocated. As the society grows in membership and importance other rules may be added, but they should be only such as the growth of the organization calls for, and their object should be to simplify the administration of the affairs of the society rather than to establish an intricate and cumbersome code of procedure. 3. A complete and accurate roll of membership; a legible and correct record of the proceedings of the society at its business meetings, and a strict compliance with the rules or by-laws, especially those relating to the election of officers. We know, of course, that rules and by-laws do not of themselves make a Church of Christ, Scientist, but if they are definite and adequate, and are lived up to in both spirit and letter, they will certainly tend toward the promotion of harmony and thus add to the effectiveness and prosperity of the church as well as to the peace and happiness of the individual members.

While we are on this subject of church organization it will do no harm to repeat that a large number of weak and struggling churches, the members of which are not healing the sick and not giving other visible evidence of the efficacy of our Master's gospel, add nothing to the strength of our Cause, but on the contrary they constitute an element of weakness. We therefore counsel Christian Scientists to be

conservative in the matter of establishing branch churches and societies. Notwithstanding the seeming paradox contained in the statement, we feel sure that more and better churches will be established by healing the sick than by hiring a hall and holding public services if little or no healing is being done. ARCHIBALD MCLELLAN.

IN an age of aggressive commercialism and material aggrandizement, questions concerning rights of possession and of property can but acquire great prominence, and it is not surprising, therefore, that to-day, as never before, many claims as to "Mine" and "Thine" are being vigorously challenged. This challenge is world-wide, insistent, vital. It is alike indifferent to customs, to traditions, to authorities, and to legal privilege. It addresses itself at once to the fundamental, the ultimate, and says, Show me the ethical ground of your asserted right of control and of appropriation! From every part of the world, from every level of civilization, and from every economic condition, the voice of this interrogation is being heard, and its demand is uniformly for "the square thing." Not infrequently it is but the assumed mask of a jealous avarice, the threatening brawl of that shiftless incompetency which would rob honest endeavor of its reward, and fatten through the sweat of another's brow. Quite as frequently, however, it is the appeal of a long-suffering people,—the burden-bearers of the nations are crying unto their God,—and when this is the case, then violent or peaceful revolution is at hand and things are on the eve of betterment.

The sense of individual rights is, for the masses, a product of slow growth. It is subject to serious educational distortion, and may remain latent for a long period; but when once awakened it never sleeps again. Its primary and normal appearance is in the universal consciousness of a right to one's self, a right which is often asserted quite as vehemently by the boy as by the man, and more intelligently ofttimes, because more intuitively. It is the right to life and to the privilege of the pursuit of happiness, and it is recognized, explicitly or implicitly, in all laws and all constitutions that are worthy of the name.

The right to one's self being conceded, it is manifest that each has a right to the largest and best self he can realize. If, without trenching upon the rights of others, he can produce an article, be it a telephone or a treatise, with which

he is able to render a larger service to humanity, the vantage constitutes a part of his larger self, and is included under the right to that self. This expansible right of undisturbed self-enlargement and possession is thus seen to inhere in creation,—the only creation of which man is capable; viz., the production or improvement of utilities, the realization of the best, the worthiest, the most useful selfhood. It is also seen that the possession of this right stimulates and measures legitimate growth and righteous endeavor; that it abridges no man's opportunity, while indefinitely enlarging and enriching every man's privilege and the welfare of all.

The "unalienable right" of each to his largest, most effective self is subject to no limitation save that of non-infringement upon a common right, my brothers' as well as "mine," a right which is grounded in our kinship as heirs to the bounty of a common Father, the source of all being. To Him all good, all reality belongs, by virtue of the right of creation and maintenance, for "He made it," as says the Psalmist. The purpose and bestowals of Love being impartial, and all members of the human family being equally dependent, this supply of good, which in terms of human need and apprehension is named "Natural Resources," exists for and should be equally accessible to all by this common, inherent, inviolable, and immortal right.

To the administration and maintenance of these fundamental rights,—the right to one's self, and to the opportunity to make that self large and noble,—justice is forever pledged, and the bulk of the world's contention, together with a large part of its suffering, is directly traceable to the indifference of entrenched selfishness to its fair and Christian demands. Much of the money-getting of our times stands indicted before this Christian ideal, a fact to which Dr. Patton of Princeton University referred the other day, when, in a brave word from a brave man, he reminded men of means that *nothing can be given philanthropically which is not philanthropically earned.*

Commenting upon recent disclosures respecting "business" indifference to these elemental rights, a great conservative paper has recently said, "The fact is that business is not conducted on ethical principles. It is a bitter competition, as strenuous as the battles of armies, to get advantage by any means that can be turned to account, without much regard for the limiting conditions of right and wrong.

As they are commonly conducted business and politics are war, except for the brutality of physical killing and wounding." A saddening abundance of evidence in support of this statement has been presented of late, and if it be true, then is it high time for Christian men to awaken to the portentous significance of these things, and make sure that in their own business and economic relations their interpretation of "Mine" and "Thine" is considerate for the ethical rights of every least individual with whom they have to do.

Here as everywhere the moral sense is desecrated, if not dethroned, by that belief in materiality which is a consort of fatalism, and which is so frequently, and all unconsciously perhaps, the ally of "might," the enemy of "right." And it is also here as everywhere that the truth which Jesus taught makes free, comes into saving touch with human need. Christian Scientists can heartily encourage and participate in the human endeavor to effect the administration of justice between man and man,—that improved belief which makes *for* righteousness,—but they know that the true healing, the removal of the unfair impulse and condition, demands individual awakening to spiritual sense. Only as God and His man, the true self, are known, can humanity escape from the dominion of that false material sense which is selfishness incarnate. The temptation to provide for its multiplied clamorings, at whatever cost of injury and wrong to others, remains at high pressure so long as its place and legitimacy is maintained. Everywhere and with increasing effrontery it is saying, "It is mine, and you shan't have it;" and though conditions may be greatly improved, injustice, the impositions of might, will not be done away until men attain to that spiritual sense which saith, "In Christ all good is mine, and you shall have it." Material sense looks to the aggregation of "much goods, laid up for many years," for the satisfaction of its wants; spiritual sense knows but one good, God, the availability of whose infinite resources enriches His every child, and this sense begets in every truly Christ-like man that generous and kindly affection which knows no trespass, but in honor prefers another's right. Right thought of "Mine" and "Thine" is attained only through right thought of God and of man,—spiritual recognition of the equality and brotherhood of the divine ideas. It means the death in us of the false sense of self and of selfishness, and it offers the only solution of our individual and communal problems. This is the goal of Christian Science.

JOHN B. WILLIS.

WHAT is called the higher criticism of the Bible is awakening fresh interest on account of some recent utterances by one of the teachers in the University of Chicago, as reported in the daily papers. According to these reports, the Bible is declared to be "inferior to many profane documents . . . being inartistic and fragmentary." The admission is made, however, that "the Bible is not concerned with political history," hence its failure to discuss adequately this subject should not be regarded as in any wise lessening its value to mankind. It is true that a large amount of human opinion has gathered around the Bible, and seemingly obstructed the way of very many who have sought to know God through its teachings. It would be difficult to say which has wrought the greater harm in this respect, the opinions of those who have contended for the literal interpretation of Scripture which pictures the Almighty as a vengeful tyrant, or the utterances of those who have denied the authority and correctness of the Bible at almost every point. One thing is sure,—the truth cannot suffer in being tested to the utmost, and the sooner the accretions of mere human opinion are removed, the better for all concerned. No one can claim to have more of truth than he is able to apply in the working out of his life-problem, and no one has the right to deny to others the opportunity to prove all things in order to know what is true.

In the criticism above referred to it is said that "no one will believe we have the complete life of Christ told by Matthew, Mark, Luke, or John." In answer, it should be noted that the evangelists did not claim to have told all there was to tell; on the contrary John writes, "There are also many other things which Jesus did," and he gives the vital reason for his gospel records in the telling words, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The Master had said, "Ye search the Scriptures, because ye think that in them ye have eternal life . . . and ye will not come to me, that ye may have life" (John, 5 : 39, 40, Rev. Ver.). If we can find Life through the Scriptures, is not this enough? Having the understanding of Life, we have all, for we learn in Christian Science that God is Life, Mind, intelligence, and if the Bible brings us this divine concept, it will continue to meet our human need in all the years to come. To gain an understanding of Life is surely the one thing needful, and yet all human

learning is confessedly inadequate to explain it. The late Professor Drummond wrote, "Nature has nothing to say about spiritual Life; indeed what natural [physical] Life is remains unknown."

From the Bible, our revered Leader, Mrs. Eddy, learned what Life is, and through this discovery thousands have been lifted out of hopeless suffering into health, happiness, and holiness, even as the sick and the sinful were healed by Christ Jesus. The scribes and Pharisees disputed with him concerning the meaning of the Scriptures, but he proved his understanding of their teachings by using them for his own support when assailed by the tempter, and later, in healing the sick and even raising the dead.

As we study the Bible in the light of Christian Science we see how holy men of old caught glimpses of "the life which is life indeed," and we are thus aided in working out all the varied problems of existence; in healing ourselves and others. Never before in human history has the Bible been so diligently studied, and its teachings so constantly utilized as they now are in Christian Science, and that, too, irrespective of the former views of the students. The one who had been taught to reverence it from childhood, who trusted that its promises were true, though he had been unable to prove them, now loves the Bible because he *can* prove its teachings; and with the one who had been an agnostic he rejoices in tracing on its every page the purpose of divine Life and Love to save and bless humanity. Almost every testimony which appears in our periodicals tells what the Bible is to Christian Scientists; as is shown in the following testimony from Mrs. Bruner, which appeared in the July *Journal*. She says, "I had become a confirmed atheist, and did not think it possible that I ever could change my belief regarding God and the Bible. . . . I was led gradually out of my darkened sense into the light of spiritual understanding, and the dark shadows—the fear of heart and lung trouble—disappeared . . . and I was ready to fall at the feet of divine Love and cry, My Lord and my God. The beautiful teaching of Christian Science opened to me a new and true sense of life. The Bible was no longer a sealed book, but a guide to eternal life." Thus comes the Christ to all who seek Truth in Christian Science, and well may we ever pray, "Even so, come, Lord Jesus."

ANNIE M. KNOTT.

ON several occasions our readers have been reminded that no money, or orders for literature should be sent to the editorial department. We again desire to call attention to this, and at the same time would request all our contributors to write on one side of the paper only, and always to leave sufficient space between the lines for possible corrections. In the case of testimonies, the full name and address of the writer must be given, and the testimony must be signed in the handwriting of the one who testifies. For the benefit of inquirers, it is also desirable that testimonies bear the endorsement of another Christian Scientist who is familiar with the facts of the case. All articles and testimonies are carefully examined, in their order, and if found available will be published. A considerable delay should not be taken as evidence that a contribution has been found unsuited to our use. It may simply be awaiting its turn; nevertheless, good articles are sometimes left out for lack of space. The aim is to publish those articles which best meet the need of the hour; and in every case, clearness and directness of statement and considerate brevity should be sought for.

In preparing articles, the high standard of Christian Science; namely, perfection, should be kept in view; and if at the first attempt the writer does not at least approximate this, the schoolboy's motto, Try, try again, suggests what may wisely be done before the article is submitted for editorial judgment. Nothing of real value is ever accomplished without an honest purpose and earnest endeavor, and an imperfect expression gives unsatisfactory evidence of either. We should do every least thing in obedience to the unswerving demands of Principle, and this habit once formed will bring into our present experiences something of the order which is said to be Heaven's first law.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE ENDEAVOR TO HANDICAP TRUTH.

[Extract from a Lecture.]

EDWARD A. KIMBALL.

THE people of California are rejoicing over the achievements of Mr. Burbank, the illustrious citizen of this State who has wrought such wonderful transformations in the vegetable kingdom. It is estimated that the changes which he has already effected in the structure, tissue, and habits of many plants and trees will eventually add millions of dollars annually to the value of these products. The transformation of the potato plant, whereby it will not only increase its product, but furthermore will bear its fruit on the vine, instead of in the earth, is one of hundreds of marvels; but perhaps the one of most curious interest to the people of the Pacific Coast is the change effected in the cactus plant.

Nearly a million square miles of American desert are incapable of sustaining animal life because there is no rainfall to co-operate with the soil. The sage-brush and the cactus, the prolific offspring of this dry and desolate expanse, have never afforded sustenance to man or beast. Within a short time Mr. Burbank has not only transformed the fruit of the cactus so that it will be satisfying and nutritious, but he has also eliminated from the body of the plant the sharp spines which have heretofore rendered access to the fruit well-nigh impossible. Remembering that he is the first and only person in the world who has done these things, I ask you to consider this question: "Why did no one ever do them before?" The one answer and the one reason is that no one ever knew enough; likewise it may be said that for

thousands of years none of the wise men ever knew enough to have a sewing-machine, a railway, or a telephone.

Mr. Burbank's discoveries have come to the world as a surprise. They have not only supplanted the old theories, and revolutionized methods and practices, but what is most significant is the fact that they are largely contrary to the books, contrary to the schools, contrary to the professors of horticulture and the theories of florists, and contrary to what have been called the laws of nature and the fixity of material things. He has changed tissue, structure, form, color, habit, size, and function, and has dominated many kinds of objectionable and offensive conditions and objects.

In order to do this it was first necessary for him to know somewhat concerning the essential laws that lie back of the entire work, and to discover the *modus operandi* which enabled him to transform, overturn, and rehabilitate. In doing this he came upon that which was before Adam, and which would have been available to Moses, Plato, Cicero, Cæsar, Charlemagne, Napoleon, Shakespeare, Macaulay, Franklin, or Washington if they had only known enough to make the same discovery.

I speak of this celebrated man, who is awakening the world to the realization of possibilities that heretofore have been unknown or denied,—this man who is doing wonders for the potato plant and eliminating the spines from the body of the prickly pear,—because I am to speak also of an illustrious woman, whose discoveries and achievements are doing wonders for tormented men and women, and eliminating malignant cancers, inaccessible tumors, and other offensive objects and conditions from the body of humanity.

These wonders have been accomplished because Mrs. Eddy brought to light that which was existent before Adam or any one else; namely, the Science of being and the divine Principle thereof. It was essential also for her to discover the laws which govern in the case, and the rule or *modus operandi* of their action, and to demonstrate, by numerous and incontestable proofs, the verity of the discovery. After all this was done she published Christian Science to the world, and taught thousands of people concerning the Principle and practice of Christian Science Mind-healing, and it is interesting to note that in her earliest works, written thirty years ago, she prophetically indicated such possibilities as are being wrought out by Mr. Burbank, as well as many other changes that will yet take place. Now please

observe a certain analogy presented by these two instances of discovery and proof. Like Mr. Burbank's achievements, Mrs. Eddy's message and proofs came as a surprise; they, too, were contrary to the books, contrary to the schools, contrary to the professors and their theories; contrary to what people have supposed they ought to believe, and they even seemed to be contrary to nature and its laws and to the inexorable trend of matter. They were contrary, indeed, to nearly everything except the law-fulfilling demonstrations of Christ Jesus and his declaration that God is, through law, the natural healer of the sick.

Never since the advent of the drugging system has it healed a single instance of malignant cancer. Owing to the discovery by Mrs. Eddy, and to the instructions which she has imparted to others, hundreds of malignant cancers have been healed through Christian Science practice.

With the demonstrations of Mr. Burbank before your thought, I ask you to remember that a demonstrable science should not be ignored or persecuted simply because its phenomena are new and surprising; their explanation being contrary to the various theories,—the ways and means which have been tried and have failed.

Now that I am touching on these matters I am tempted by a few questions, which as I thus speak surge to the front with considerable insistence, and I will ask you to consider them incidentally. What would you think if the horticulturists of California were to ask the State of California, by its legislative act, to repress Mr. Burbank and his innovations? Failing to accomplish such an attempt, what would you think if they were to ask the legislature to require that before being allowed to practise his art, this man, who knows how to do these things, should be obliged to study the methods of, and pass an examination before, a State Board of Horticulturists, who never did them and do not know how to do them?

What do you think of the effort on the part of the medical profession to induce the legislature of California to prohibit Christian Science Mind-healing, which has accomplished the cure of practically every so-called fatal disease? Failing to secure such prohibition from the legislature, what do you think of their effort to have the legislature require that the people who have cured malignant cancers shall be obliged to study the methods of, and be examined by, a State Board of Health, the members of which have never cured a malignant

cancer and do not profess to know how to do it? Moreover, what would you say if you were quite familiar with the fact that the Boards of Health include both allopathic and homœopathic professors, who disagree so largely among themselves, concerning theory and practice, that one school administers on an average a million times as much medicine as is administered by the other in each case treated?

The theories exploited by these two schools concerning the cause and cure of disease differ radically, and the antagonisms thereof are fundamentally irreconcilable. Nevertheless there are enough points of common agreement and common interest to enable them to tolerate the enforced membership of each other on the Boards of Health.

The theory of Christian Science concerning the cause and cure of disease is likewise radically different from those I have mentioned, and it certainly ought to be different if it is to succeed where they have failed. The points of agreement between them and Christian Science are so few that the different systems cannot possibly co-operate, and we freely admit that an analytical examination would show definitely that Christian Science practice cannot be guided by the theory and practice of either school, and that to be guided by the theories of both of them would be simply impossible.

According to Christian Science, the drugging system, which takes no cognizance of the mental, spiritual, moral, or immoral nature of the patient, is *ipso facto* radically defective and inferior, and we admit that the adherents of that system would not be satisfied with the examination of a Christian Scientist, who knows that in the mental realm are the most potential causes of bodily impairment and degradation.

The practice of Christian Science projects upon the world the following inquiries: Is this practice beneficial; does it constitute a successful curative agency; is it equal to, or superior to, other systems that are tolerated or sanctioned; does it promise results that are to be desired, and does it to a reasonable extent fulfil its promise; and, finally, has a citizen of the United States a right to invoke its aid in case of sickness? The world, which needs greatly to scrutinize these questions and to make the most exhaustive examination of facts, is gradually getting its answer; and when the facts become familiar to the legislator he will discern instantly that a medical examination of a Christian Scientist

would be incongruous in the extreme, and would be scientifically intolerable for the reason that the medical doctors do not understand the theory, practice, or success of Christian Science healing.

The medical professors know very well that Christian Scientists will not study nor imbibe their theories nor adopt their practice. They know that if they can induce a legislature to delegate to them the power to decide whether a Christian Scientist is competent to heal the sick or not, they will be able to exclude the exercise of such curative endeavor; and on the other hand we are perfectly willing to admit that if a Christian Scientist were to pursue such study, and assimilate the theories of the drugging system, his skill as a practitioner would inevitably deteriorate.

The pith and essence of all contention on this issue must be determined by recourse to facts. If the indestructible facts of Christian Science practice be considered and acknowledged, then it follows as a natural sequence that the value of the practice cannot possibly be enhanced by the proposed absorption of medical theories, and it is equally clear that it should not be hindered by them.

[Written for the *Journal*.]

LOVE'S CREATION.

A. G. S.

WHATE'ER there be on land or sea,
Above, below, of melody,
Of perfume sweet beyond compare,
Of loveliness that all may share—
The cloudless blue of springtime sky,—
Bluer still as the days go by,—
The laughing music of woodland rills,
The light of dawn on distant hills,
The crimson splendor of western sun
On silent waters when day is done,
The lullaby of the twilight breeze
Singing softly among the trees,
The radiance clear of stars by night,
The fragrant sway of fields of white—
All these I love; they seem to me
To tell of a world of harmony,
A world of beauty undefiled,—
A world of love for Love's own child.

CHRISTIAN SCIENCE AND THE CONSTITUTION.

HERBERT W. PACKARD.

IT is well stated in the Constitution of the State of Illinois that "A frequent recurrence to the fundamental principles of civil government is absolutely necessary to preserve the blessings of liberty." Recent events have shown Christian Scientists that this admonition may well be heeded at this time, since it would appear that some people in our country deem it desirable so to regulate Christian Science by law as to prohibit its practice as a means of healing. The consideration, in a general way, of some of the fundamental principles of our government which bear on the question of the right of the State to interfere with the practice of Christian Science, will be undertaken, but no attempt will be made to review the decisions of the different courts bearing on the question. The consideration of the subject involves the limitations of what is called the police power of the State, — in other words, the extent to which the legislative branch of our State governments can go in passing laws to regulate the affairs of the citizen. This calls into prominence the very foundations of our national life. A short statement, therefore, of some of the well-known facts which led up to the creation of our government and some of the purposes of its creation is necessary.

The Pilgrim Fathers and early settlers came to this continent and founded colonies, because, among other reasons, they here sought release from oppressive laws which enforced upon them duties and observances in religious and political matters which were intolerable to a liberty-loving people, a people who thought they had been endowed by their creator with certain unalienable rights, and who thought that no government, because it had the power, could rightfully force its ideas upon them in matters where they were competent to decide for themselves, and which it is now conceded every man should decide for himself.

These colonies were not the children of a loving parent. In fact, of the original thirteen States, Georgia, alone, received aid from the Mother Country. "The others were permitted, not established, oppressed indeed, rather than encouraged." And yet they were the offspring of the most liberal government then in existence, a government where

individual freedom had greater sway at that time than in any other nation in the world. It might seem strange, therefore, that the exodus should have been from this nation, were it not remembered that the reason the British government granted the freedom it did, was because the people, on account of their inherent love of liberty, demanded it, and when it was not granted with the rapidity desired, they naturally sought it elsewhere.

Mr. Justice Field of the United States Supreme Court has said, in Powell *v.* Pennsylvania, 127 U. S. Rep. 678, p. 692, "The right to pursue one's happiness is placed among the unalienable rights of man, with which all men are endowed, not by grace of emperors or kings, or by force of legislative or constitutional enactments, but by their Creator; and to secure them, not to grant them, governments are instituted among men."

Under our theory of government, since men have the unalienable right to life, liberty, and the pursuit of happiness, there necessarily must be limitations upon the law-making powers of the State. To be justifiable, a law must have as its object the preservation of the rights and liberties of men, and must call upon an individual to surrender his rights or liberties only when the exercise thereof harms others, or when by their restriction the rights and liberties of the public generally will be increased or preserved. What these limitations are no court has ever attempted to state definitely, and they are to be found only in the general statements of our Constitutions, State and Federal. The Fourteenth Amendment to the United States Constitution, which provides that no State shall deprive any person of life, liberty, and property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws, is held by the courts as the chief limitation upon the wrongful exercise of the police power.

Under our theory of government the State exists for the citizen, laws are enacted for his benefit, to preserve his liberties, and the citizen is not to be considered as a mere vassal or dependent, but as the sovereign. It is, therefore, clear that the paternalistic form of government is not in harmony with our institutions, and that it is entirely foreign to the purposes of our government to pass sumptuary laws, laws which have in view the moral, religious, and physical elevation of the individual against his will or in opposition to the dictates of his conscience.

Our forefathers had the bitter experience of being subjected to the will of others in matters about which they considered themselves capable of exercising their own judgment. They knew that many if not most of the discoverers and leaders of reform movements had to undergo dire persecution at the hands of the majority, and of the ruling classes, and this often from the best of motives. They further recognized that in the pursuit of life, liberty, and happiness, men differed as to the means by which to arrive at the desired end. They therefore desired and designed to establish here a government where the largest freedom for individual activity would prevail, and where the minority would have the same rights and opportunities as the majority; and further, where these rights would be sacred from invasion.

Our government, with its checks and balances, and with its freedom from unlimited power in every department, clearly shows this design throughout. In the law-enacting, or legislative branch of the government, we find the limitation of its powers in the Constitutions of the States, as has been seen. The enforcement of these limitations is not left with the legislature alone; the courts also are authorized and required to enforce them when it clearly appears that the legislature has disregarded them. The wisdom of this plan can be seen in its actual workings, and in the number of times the courts have been called upon to pronounce laws invalid, as overstepping legislative power and interfering with the unalienable rights held sacred under the Constitution. A citation of a few of these cases will illustrate this and also set forth some of the limitations of the police power.

In the case of the People *v.* Gibson, 109 N. Y. Rep. 389, Mr. Justice Peckham, for the court, pronounced an act of the New York legislature void, which attempted to prohibit persons from giving away articles as premiums or prizes for the purchase of goods. He said, p. 405, "It seems to me, to uphold the act in question, upon the assumption that it tends to prevent people from buying more food than they want, and hence tends to prevent wastefulness or lack of proper thrift among the poorer classes, is a radically vicious and erroneous assumption, and is to take a long step backwards, and to favor that class of paternal legislation which, when carried to this extent, interferes with the property and liberty of the citizen."

Again, the Supreme Court of Colorado, in the case of *In re* Morgan, 26 Colo. 415, in deciding that an act of the legislature of that State, which prohibited men from working at certain occupations more than eight hours a day, was not a valid exercise of the police power, said, "If to protect the health of workmen . . . , the legislature may limit them to eight hours' labor per day, it may hereafter, upon the ground that idleness, resulting from short hours of labor, leads to drunkenness and gambling, and industry, promoted by longer hours, to happiness and health, enact that workmen must labor at these occupations fourteen or sixteen hours per day; and by extending the same principle to other occupations, it may say, to use an illustration employed in argument, that a man weighing one hundred and twenty pounds or less shall not work in a stone quarry, because only large and powerful men can safely work therein; that only men free from tendency to tuberculosis shall work at indoor occupation, because those so affected need more pure air; that only persons not needing the aid of eye-glasses shall become makers or repairers of watches, because labor upon delicate mechanism with such mechanical aids tends to destroy vision; or that those suffering from sluggish livers should engage in sedentary occupations, because their health demands active, muscular effort. Then it is only one step further to provide by law the style and quality of garments the citizen may wear, the quantity and quality of food he may eat, and the beverage he may drink; such and other illustrations that readily suggest themselves are germane, and each and every supposed act could be sustained upon the same principle that would make the act before us valid. If counsel's contention be sound, that, to promote the general welfare and protect the public health or safety, the legislature is above the Constitution and brooks no restraint, if it is the sole judge, not merely of the exigency, but also of the subjects for the exercise of the police power and its reasonableness, then, indeed, these, and almost all other conceivable regulations of private affairs, are permissible.

"Such legislation does not denote an advance in the law of the domestic relations. On the contrary, it is a distinct and emphatic return, a retrogression, to that period in English history when parliament busied itself in passing numerous acts interfering with the freedom of conscience in religious matters, and prescribing minute regulations of personal conduct of the individual, against which our ances-

tors rebelled, and which was one among other causes that prompted them to found here a government under which it would be impossible thus to interfere with the purely private affairs of the citizens."

The Supreme Court of Arkansas, in the case of the City of Helena *v.* Dwyer, 64 Ark. 424, decided that an ordinance of the City of Helena, enacting it to be unlawful to sell fresh pork between the months of June and October, was invalid. It was contended on behalf of the city that the law was a valid exercise of the right to prevent or regulate any trade, business, or vocation of a tendency dangerous to the public health. The court says, p. 429, "If it is conceded that the city council may prohibit the sale of any article of food, the wrongful use of which will or may injure the health of the consumer, then they can prescribe what the citizens of the city shall eat by prohibiting the sale of all other food. The legislature, or any of its creatures, has no such power. The exercise of such power, we have seen, would be a violation of the unalienable right of man to procure healthy and nutritious food, by which life may be preserved or enjoyed. It would be an interference with the liberty of the citizen, which is not necessary to the protection of others or the public health, and would be an invasion of his personal rights."

In the late case of Lockner *v.* New York, decided April 17, 1905, the United States Supreme Court held that a law passed in New York, making it unlawful for any one to employ bakers for more than sixty hours a week, was unconstitutional. It was contended by counsel that the law was justifiable as a health law. The court says in regard to this, "It is also urged, pursuing the same line of argument, that it is to the interest of the State that its population should be strong and robust and, therefore, any legislation which may be said to tend to make people healthy must be valid as health laws, enacted under the police power. If this be a valid argument and a justification for this kind of legislation, it follows that the protection of the Federal Constitution from undue interference with liberty of person and freedom of contract is visionary, whenever the law is sought to be justified as a valid exercise of the police power. Scarcely any law but might find shelter under such assumptions, and conduct, properly so-called, as well as contract, would come under the restrictive sway of the legislature."

Other cases might be cited, but these are sufficient to

show that in matters about which there is a right to exercise judgment and discretion, and about which men are not agreed, and have not come to definite and fixed conclusions, the majority of the people, through the legislature, cannot substitute their judgment and opinion for that of their fellowmen and make them conform thereto, without depriving men of the natural and unalienable rights protected under the Constitution. This must be so under our form of government, otherwise, as the Supreme Court of the United States says, in Savings and Loan Association *v.* Topeka, 20 Wall. 655, "A government which recognized no such rights, which held the lives, the liberty, and the property of its citizens subject at all times to the absolute and unlimited control of even the most democratic depository of power, is after all but a despotism. It is true that it is a despotism of the many, of the majority, if you choose to call it so, but it is none the less a despotism. It may be well doubted, if a man is to hold all that he is accustomed to call his own, all in which he has placed his happiness, and the security of which is essential to that happiness, under the unlimited dominion of others, whether it is not wiser that this power should be exercised by one man than by many."

In coming now to the specific question of the right to prohibit the practice of Christian Science as a means of healing, we can see that the right, if there be any, must be based upon one of two grounds, either that a Christian Scientist is holding himself out to be something he is not, —that is, is guilty of a fraud,—or that the State can choose for its citizens what treatment they must undergo. As to the first ground, that can be dismissed at once. A Christian Scientist holds himself out to give the treatment only as a Christian Scientist, and he can be held accountable only as such. See Spead *v.* Tomlinson, 59 Atl. (N. H.) 376. As to the second ground, few people would contend that the State could compel a man suffering from a disease to submit to a certain treatment or operation of the State's choosing. The State is, of course, interested in a man's health, because he may die and leave helpless children, who may thus become dependent upon the public, or his death may diminish the fighting strength of the nation, but such an interest, as has been shown, does not allow the State to prescribe the kind of food a man shall eat, the clothes he shall wear, or the work he shall engage in, even though a majority of the people may think they know what is best.

Yet it is upon this ground alone; viz., the right to prescribe for a sick man, that the State can prohibit the practice of Christian Science, since, if it can exclude a man from one remedy, it can exclude him from all but one. It can readily be seen that there could hardly be a more vital question for consideration than this of the right of the State to legislate as to what curative agents a man shall be allowed to choose. A wrongful use, the abuse, or a mistake in the exercise of such a power would result in the gravest consequences. When we come to the right to seek and preserve health, we come to a right than which there is none more sacred, for it is an axiom that self-preservation is the first law of nature. In the search for health and the means of its attainment, we do not find uniformity of opinion. In fact there are the greatest differences of judgment in this regard. We find different schools of medicine; one with doses infinitesimally small, another with them extremely large, and still a third, osteopathy, with no doses at all. Physicians themselves admit that *materia medica* is not an exact science, that its methods change continually, that it is by no means infallible, and that it has a long list of incurable diseases.

In speaking thus of the practice of medicine we do not mean to deny the earnest and sincere efforts of its practitioners in behalf of humanity. They have acted up to their highest light as they see it. It is necessary, however, to call attention to these matters, for this is the field of operation upon which Christian Science introduces itself.

Here the natural inquiry arises as to what Christian Science is, or claims to be, as a healing agent. Its teachings are fully set forth in its text-book, "Science and Health with Key to the Scriptures" by the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. From this book we learn that it claims to be a discovery or revival of primitive Christianity, of the religion of Christ Jesus, which necessarily carries with it the healing of disease. It claims to reveal man's relation to God, the Father. It shows that man is governed by the law of divine Mind, and that a knowledge of this law in its completeness unfolds the Science of life and of health. It also claims that all causation is mental and that the remedy for disease is, therefore, wholly mental, and it necessarily eschews material means and methods. Its Principle is unvarying and its rules are uniform. That it does heal is now generally admitted by most people and cannot well be dis-

puted, since its ability in this line can be proven by as clear and convincing evidence as can be introduced in a court of law to prove any fact.

Christian Science comes before the world as something so radically different from accepted ideas and theories that it immediately arouses and encounters that instinct of human prejudice which has ever stoned the prophets and clogged the wheels of progress. To deal with the question under consideration fairly and impartially, this tendency must be guarded against, and this should not be difficult if time is taken to reflect. Through misrepresentation and shallow criticism, Christian Science has had this barrier to overcome, and yet in spite of this serious handicap, and its newness and strangeness, it has acquired a large and rapidly increasing following of intelligent and representative people. And why have these people come to believe in Christian Science? The greater part of them became believers, not from what they had heard of its teachings, but rather in spite of what they had heard and once believed concerning it. They became believers because of what it actually did for them. It healed them of diseases, and in many cases of diseases which had been pronounced incurable by *materia medica*. Christian Science had been turned to in a last extremity, after all other methods had been tried and found wanting, and it accomplished the desired result. In other words, Christian Scientists are such because they have tried Christian Science, and they have tried medicine, and from their observation and experience they have decided that Christian Science is superior. In arriving at this conclusion they used their faculties; they exercised their God-given rights, the rights protected by the Constitution of the United States. Such being the case, have they not a right to continue to turn to Christian Science for health and happiness?

The subject may be summarized by stating that Christian Science is a system of healing relied upon by thousands, for the most practical reason; namely, that it does heal. The law does not discriminate between other methods of healing, nor select any one as the correct one. Christian Science, therefore, has a constitutional right to the equal protection of the laws. Its practitioners should no more be compelled to pass an examination to qualify them to practise medicine than the practitioners of medicine should be compelled to pass an examination in Christian Science. If the practitioners of all other systems are entitled to fees, cer-

tainly Christian Scientists are likewise entitled to compensation for their services. In this connection we wish to call attention to the following language of the United States Supreme Court in the case of Lockner *v.* New York, already cited. "It is impossible for us to shut our eyes to the fact that many of the laws of this character, while passed under what is claimed to be the police power for the purpose of protecting the public health and welfare, are, in reality, passed from other motives. We are justified in saying so, when, from the character of the law and the subject upon which it legislates, it is apparent that the public health or welfare has but the most remote relation to the law." We might well inquire in line with the remarks of the court as to what connection a law has with the public health which makes it unlawful for a person to give a Christian Science treatment for pay, but perfectly lawful to do so without pay. If the treatment is dangerous and the State claims the right to prescribe what treatment a man shall have, a law should be passed prohibiting the giving of the treatment at all. Certainly the receiving of pay cannot affect the virtue of the treatment nor the public health.

It should be remembered that Christian Scientists are not asking the State for any monopoly or special privilege, nor to assist them in forcing their ideas upon others. They simply ask that they be allowed the same privilege accorded to others in selecting their own remedies for disease. They stand before the law with equal rights, and unimpeached as to intelligence. Pray then, what right have other citizens, who may happen to be in a majority, to deny them the fruits of their research and experience and force them to return to means which they believe are inferior?

To look at the question from yet another standpoint, it can be said that, if it is held that the believers in medicine can through the legislature make all people employ medical attendance for themselves and their families, then can Christian Scientists, should they control legislation, compel all people to adopt their method of treatment. There is no difference in the principle, for the followers of medicine no more firmly believe in the superiority and efficacy of their remedies, than do the followers of Christian Science believe in the superiority and efficacy of theirs. Thus the result would be that in a matter where every one now assumes the right to use his own faculties, the right to such use would be reduced to a mere question of majorities, of which faction

controlled legislation. It would seem that the time has passed in the history of this country, if it ever was, when any such legislation should or could stand, for, to quote the Supreme Court of the United States in the case of Yick Wo *v.* Hopkins, 118 U. S. Rep., 356, "The fundamental rights to life, liberty, and the pursuit of happiness, considered as individual possessions, are secured by those maxims of constitutional law which are monuments showing the victorious progress of the race in securing to men the blessings of civilization under the reign of just and equal laws, so that in the famous language of the Massachusetts Bill of Rights, the government of the Commonwealth 'may be a government of laws and not of men.' For the very idea that one man may be compelled to hold his life, or means of living, or any important right essential to the enjoyment of life, at the mere will of another, seems to be intolerable in any country where freedom prevails, as being the essence of slavery itself."

[Written for the *Journal.*]

LOVE'S LESSON.

M. A. N.

My heart was musing o'er its daily task
Of patient effort in the narrow way,
And so was lifted in a prayer to ask
Wisdom to learn the lesson for each day;
Then came the answer, gentle as a dove,
"The only lesson to be learned is love."

Love shall surmount the overhanging steep
Of self, in varied forms of human guise;
Shall wake the slumbering thought from mortal sleep,
And gently bid it to true being rise.

For clear the clarion call to us to-day,
Who strive to live the truth that makes us free,
From one whose selfless life has led the way,—
"Love thou! and sin, disease, and death shall flee."

O may we learn the love that casts out fear,—
The perfect love that frees from error's thrall,
That knows, midst seeming ill, that God is here,—
And humbly yield to Him our earthly all.

"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL."

SUE HARPER MIMS.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.—JESUS.

IT is impossible to doubt that to-day the selfish commercialism—the glamour of materialism, of extravagant display, luxury, greed, and avarice, of political and social corruption—which throughout the history of the race has marked the decadence of empires, is facing us again. Looking for a continuous repetition of the fall of empires and nations under this baneful influence, we might despair, fearing, in sad pessimism, that because a condition has been, it must continue to be, were it not that under, through, and above this current of materialism, there is heard the "still, small voice," whispering the deathless truth of the fatherhood of God and the brotherhood of man,—that Love is the eternal, omnipotent, divine Principle of all being, and must be, will be, and is manifested. Thus we catch glimpses of a widespread altruistic spirit and love-forces; divine justice is seen to be compelling reforms, pulling down and overturning until love and mercy are met together and eternal Right is enthroned.

To optimistic thought the divine leaven is wondrously working; great dynasties are crumbling before the spiritual democracy introduced by Jesus and established through Christian Science at this present hour, though we but dimly see as yet the outcome and full meaning of each progressive step in a movement which is destined to fulfil the prophecy of the permanent establishment of the kingdom of God on earth,—the revelation of the new heaven and the new earth.

Let us pause a moment and ponder these words of Jesus, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek): for your heavenly Father

knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

These precious assurances as to the rewards of trust and understanding, have been rehearsed to Jesus' followers, lo! these nineteen hundred years, but they have seemed too transcendental ever to be realized; nevertheless they furnish the only sure and true solution of the economic problem of the world. Jesus' admonitions are coupled with no sense of lack, not even a lack of beauty and splendor. The birds are fed from the largess of infinite Love, the raiment of Spirit is "white and glistering," more splendid than Solomon in all his glory. Can the infinite Father-Mother God clothe less radiantly than the human father? The difference between the faithful disciple and the indifferent is not so much in having as in seeking.

Let us consider what a revolution it would be, if the dreadful burden of anxious care and fear connected with the question of food and clothing were dropped from the burdened shoulders of humanity. If distrust and fear were replaced by trust and reliance on God,—omnipresent Love,—if a vision of the manna that fell day by day, or even a faint glimpse of how Jesus fed the thousands, should shine through the sad shadows of mortal sense! what a shout of joy and thanksgiving and praise would ascend high heaven, and how tired humanity would bask like a playful child in this boundless freedom.

Day by day the manna fell:
Oh, to learn this lesson well!
Still by constant mercy fed,
Give me, Lord, my daily bread.

This supreme good, this infinite source of all things, never stops giving any more than the sun stops shining. We only need to get into the affluent light.

Now, how is it that the love of money is the root of all evil? First, because it begins with the serpent's suggestion that man can be separated from God, good,—his source, his Life, and substance. This suggestion begets fear, a fear that begins and ends this mortal sense of existence, and is only destroyed when lost in Love. The two following excerpts from the daily press show an awakening sense of doubt about the value of money. First, from the *Atlanta Constitution:* "For centuries the economists have been disputing about the definition of money. There are almost

as many different theories of money as there are schools in theology. There seems to be an immense difficulty in comprehending what money is and what it does in facilitating the exchanges of the world, and what is its influence on prices. . . . Strange to say, the confusion which attends an economic study of money also attends any discussion of the ethics of money,—all the philosophy in the world has not answered the question as to how much money it is wise for a man to have."

The *Wall Street Journal* says, "The love of money is a microbe that poisons the blood and perverts the mind and heart of a man. No one is really happy without it, and no one is really happy who possesses much of it. It fastens itself upon one like a habit. Even the opium eater is not more in control of a demon than is he who has gotten 'the itch for money.' There are indeed some rare souls that seem immune to its corrupting influence, but the great body of mankind are susceptible to its corroding power—both lack and superfluity, both poverty and riches seem to destroy the finer fibres of the soul."

Another short article from the *Atlanta Journal* has this hopeful expression of an awakening sense; viz., " 'I detest the conception of social progress which presents as its aim increase of population, growth of wealth, and spread of commerce.' So declared Herbert Spencer. A centre school of political thinkers builds its philosophy on the materialistic betterment of the world. All political economy is based on material progress. But what constitutes real wealth? Is it great piles of masonry? great warehouses? great machinery? palaces? art? polish? The wealth of a nation is in its manhood and womanhood. It is found in the moral worth of its citizens, in their fidelity to duty; in their devotion to personal, family, and commercial righteousness. The progress of a nation is in its ideals. The strength of a nation is in the character of its people."

These sentiments are a hopeful sign of the times. Love will finally dethrone the god of this world and establish the universal wealth,—the spiritual riches that neither moth nor rust doth corrupt, nor "thieves break through and steal."

In speaking of Elihu Root, the new Secretary of State, President Roosevelt sounds this clarion note: "I want to speak to you of how certain things, some of which have happened, and some of which have been suggested to me by what has happened in the past week, emphasize what I have said

regarding the importance to this country of having within its limits men who put the realization of high ideals above any form of money making."

Jesus had friends among all classes, and loved them all. Yet his attitude to the rich was wholly unique. With the infinite compassion which was manifested toward the sorrowful, sinful, and tempted, he saw beneath the glamour of wealth the subtle poison, and "the deceitfulness of riches," the "lust of the eyes, and the pride of life," and a tender pity surged through his consciousness, lest these should hide or hinder the attainment of the spiritual treasures that alone are real and lasting. In his parable of the nobleman's feast, he clearly teaches that nothing so dulls the senses to the call and invitation of Spirit as satisfaction in materiality. Only the blind, the lame, the halt, were his final guests, sought out in the highways and byways, and these were almost forced to the great spiritual feast.

We thus see that the teachings of Jesus, as well as the lessons learned from human experience, show to us the baneful influence of the "love of money." A closer analysis will show how deep and how far-reaching this may be in producing the ills of mankind. We see that fear, resulting from the illusory sense of another God than Spirit, produces the love of money, which is thought of as a protection from want and a supply for human needs. Then begin strife and struggle for it, then come ambition, love of power, pride, dishonesty, envy, jealousy, malice, revenge, murder, till finally this love of money enthrones itself as a god, to which the worldly kneel in cringing envy. These qualities in the human mind produce disease and death, for the apostle tells us that "the wages of sin is death." The Master of divine metaphysics said that not that which goeth into the mouth, but that which cometh out of the mouth, defileth the man. It is thus easy to trace the defilement that comes from the love of money, not to the possession of money, for in its rightful place as the servant of love and righteousness it may be and is most useful, and nobly used it may accomplish noble ends.

Nowhere in the Bible is it taught or exemplified that righteousness should be coupled with poverty, but contrariwise. Abraham, who left all to follow the call of the invisible, had great multiplication of flocks, and herds, and possessions. Joseph, a type of tender, forgiving love, blessing and feeding his enemies, controlled the vast treasuries

of Egypt. The most conspicuous example, however, is that of Solomon, young, beautiful, a king, yet when God said to him, "Ask what I shall give thee," he replied in sweet humility, "I am but a little child: . . . Give therefore thy servant an understanding heart to judge thy people." The answer pleased the Lord, and he said, "Behold, . . . I have given thee a wise and an understanding heart [spiritual wisdom]; . . . and I have also given thee that which thou hast not asked, both riches, and honor."

Despite its doubts and fears, the human mind unconsciously recognizes a boundless source of some kind, which meets our needs. Such expressions as "Necessity, the mother of invention" show this recognition that our need is always eventually met in some way. Our dear Leader, Mrs. Eddy, tells us that divine Love meets and supplies this need. Must there not, then, be a divine law back of this? Is not this law illustrated in the lives of Abraham, Joseph, Solomon, and is it not also emphasized in the instruction, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"? We are also admonished that when we receive not, it is not because the supply is lacking, but that we ask amiss. Elijah must have had a very clear sense of this law of demand and supply, when in the hour of supreme need, though to the human sense but a handful of meal stood between death and the woman with her beloved son, he yet said, "Make me thereof a little cake;" and she obeyed him, and for the three years of the famine her supply of meal and oil was not diminished. If we can find this law, live it and utilize it, will it not gradually replace the fear, tumult, and strife of human existence with love, peace, and plenty, and the reign of harmony, brotherly love, and righteousness be established on earth?

Do we not find that the supply must be in response to the mental quality of the demand,—that the source being infinite Spirit, or divine Love, the demand must be spiritual, even though the reward be manifested openly or to the physical senses? Leaving his material environment, Abraham responded to the call of "him who is invisible," not even knowing whither he went. Joseph was absolutely selfless, seeking another's good, and Solomon humbly desired wisdom only to bless others. Have we not found the law, and is it not spiritual? Do we not see that logically, rationally, the demands on Spirit must be for the things of Spirit

—for spirituality, purity, gentleness, goodness, wisdom, understanding? Must not this prayer be for the spiritual understanding of "God, who giveth us richly all things to enjoy," that "we might know the things that are freely given to us of God"? The infinite source never fails, never changes, but eternally radiates its own divine qualities, feeding, clothing, and sustaining man and the universe. It is for us to avail ourselves of all good by understanding the spiritual law of supply and demand. Under the operation of this "deific law," whose source is infinite Spirit, answering to spiritual demand, there can be no struggle, no lack. As divine image or reflection each may have all,—be one with the boundless source,—and without robbing his brother. This may be expressed in the words of a sweet old song,—

> The moon looks down on many brooks,
> The brooks see but one moon.

The law of supply is also coupled with giving. The Master said, "It is more blessed to give than to receive." Paul said to the Philippians, "Not because I desire a gift: but I desire fruit that may abound to your account." Now this giving to the high, the ideal, the spiritual is never a loss in any way, but a gain. Our Cause of Christian Science not only effects the greatest intellectual, moral, and spiritual reform on earth, but by its revelation of spiritual law, which is operative in all conditions, social, political, financial, it is the great redeemer from the sordid ills, the groveling poverty, selfishness, cruelty, and greed that defile humanity. It teaches the sure rewards of righteousness, the success of goodness, of uprightness; it regenerates the human mind, elevates character, gives nobler aims, diviner ideals, and in proportion as its teachings are accepted and practised, in that proportion is the kingdom of God established on earth. Therefore every demand for this Cause is spiritual and the response must be greatly blessed. These beautiful lines of Sidney Lanier give a splendid hope.

> Long as thine Art shall love true love,
> Long as thy Science truth shall know,
> Long as thine Eagle harms no Dove,
> Long as thy Law by law shall grow,
> Long as thy God is God above,
> Thy brother every man below,
> So long, dear Land of all my love,
> Thy name shall shine, thy fame shall glow!

THOUGHTS ON INDIVIDUALITY.

WILLARD S. MATTOX.

CHRISTIAN SCIENCE comprehends so much, that we cannot pretend to have learned it thoroughly, even after years of study. It is many-sided, yet withal simple. It appeals to all, yet to each differently. One will tell you he thinks it a beautiful religion, but that he pays small attention to the physical healing. Another is engrossed in getting physical healing, and is not attracted, for the time, by its religious aspects. One says that Christian Science is idealism, another finds it to be intensely practical. Both are right, and each has seen what his previous history and culture have been preparing him to see. Indeed, there is no phase of human living, however obscure it may be on the one hand, or however exalted, which is too low or too high to be searched out by the penetrating truth contained in Christian Science.

Because of the influences which introduced me to Christian Science, I may have a tendency to explore in certain directions. My neighbor, because of a very different introduction, makes his advance in another line, but we are both right, if we are at work in truth. I will find out certain things which are good for me, because my human sense stands in need of an unfoldment. My friend will make his voyage on the same limitless expanse of Mind; he will stop to chart islands new for him, but always there. He and I will meet, most likely, and we will speak many other sailors on the Great Sea. What each one discovers is true and good, because God made it, and there it stands, to be discovered by all, and we may be very sure that, sooner or later, all will come upon it. I may tell my friend what I have seen, and because he has not had the same experience he may doubt the correctness of my report. But if I am right, if I have faithfully reported a true discovery, my fellow-voyagers will be sure to find it out for themselves some time, and so I wait.

To illustrate: As it seems to me, we Christian Scientists are working out the problem of individuality, and whether we are doing so consciously or not, does not affect the process. In political economy we hear a good deal about socialism, communism, and other devices for regulating society. It has been said that Jesus was a socialist. It is

possible to think of the great Teacher as a metaphysical socialist, but he was never a politician, and none of his words had any direct bearing upon the then existing political parties. He carefully eschewed any entanglements of that nature. Socialism, as he taught it, if it can safely be called by that much-abused name, was a religion, not a political expedient. His code was ethical, theological, and pathological, and so long as the purity and simplicity of his teachings were maintained, there was no opportunity to convert his code into an ecclesiastical dogma or make it serve as a support for predatory and selfish political enterprise.

The question of government was one of the snares by which the artful politicians of the Jewish church sought to entrap Jesus. He solved the question as was to be expected from one who was so continually preaching man's total dependence upon God. He recognized the temporary need of government, but he continually pointed to the idealism which is briefly summed up in the sayings, "I and my Father are one." "One is your Master, even Christ; and all ye are brethren." When he was asked to adjudicate a difference involving purely worldly affairs, he rejected, not so much the personal appeal, as the impersonal temptation to regard himself as invested with the prerogatives of infinite intelligence. He never claimed to be God, nor did he ever admit the insidious suggestion that he could act with respect to his fellows as though he were God, for he said, "Who made me a judge or a divider over you?" He was so alert to detect these tempting suggestions that when one addressed him, with a deference which seems quite natural, as "Good Master," he corrected this, even before he answered the question which followed it, for he said, "Why callest thou me good? there is none good but one, that is, God."

Paul puts a high value upon Jesus' ministry, because he points out that his experiences have a particular relation to each of our experiences. He says that he was "in all points tempted like as we are, yet without sin." Then it would seem to follow, that if the universal problem of government was presented to Jesus in his human career, it will come to each of us; and also, if he did not sin, that is, did not yield to the carnal mind's suggestion, we may expect, some time, to get the same victory, each in his own experience. The question of government is really a metaphysical problem, though it seems to belong either to the department of politics or to that of social economics. The question of

government is the fundamental question of individuality which we, as Christian Scientists, are bound to work out, on the basis of Jesus' teachings and example.

There has always been a great unrest in the human mind with regard to personal rights. Men of all ages have revolted against tyranny, but have usually made the mistake of opposing themselves to tyrants, forgetting, if they ever knew, that the same conditions would have prevailed, if the men they fought against had never lived. Metaphysics reveals to the student the fact that tyrants are themselves victims of a system which finds expression in human affairs as person, but which had a prior existence as a phase of mortal mind. The true metaphysician is thus enabled to wage an intelligent warfare against the only enemy. On this account, it is not an exaggeration to say that Christian Science offers the only sure solution of the sociologic problems which have vexed men from the time they began to think about them.

Some of the brightest minds of every epoch have applied themselves to solve these basic problems relating to government, and we are able to conclude from their failures that they reasoned impractically, for if the various theories advanced from time to time had, any or all of them put together, contained the remedy for the evils they sought to destroy, we should have witnessed at least an abatement of these evils. But such is not the case, and the present state of society offers an inviting field for those who would be reformers. Whatever is to have redemptive value, in restoring the brotherhood of man, must be practical. Christian Scientists have found that their religion is practical in every department of daily life, and we believe that its sanity will so permeate thought, that it will in time work out all questions as to man's relation to his creator and his relations to his fellows.

That our human concepts are imperfect, that we are a long way from the idealism of scientific unity, cannot be denied; but if we are awake to the problem, if we do not mistake the real problem we have before us for something else which it is not, if we do not confuse the problem of demonstrating man's individual existence with such incidental or component problems as getting rid of a physical disability or earning a daily living, we shall do well.

The error which would disrupt the scientific unity of creator and creation is generic, but there is an almost

irresistible tendency to put some clothes upon it and give it a name. This is fatal to metaphysical procedure, and really accounts for the repeated failures to solve economic questions. It has been a common practice of reformers to make cause against the personification of this error, and with no success, as the world's history bears witness. We have called this error a potentate in one place, a captain of industry in another; here it has seemed to be a church dignitary, and there it has been called a household despot; and there have not been lacking names to bestow upon what should really be classified under a general title.

When the human race first emerged from the shadows and began its long journey down the centuries, this error of belief, which has grown to maturity in this century, was then in embryo. In its cruder operations the human mind evolved two classes, who were for a time to direct the affairs of men and usurp the prerogative of Deity, for we must bear in mind that government is the prerogative of God, and there is no record that He has ever abrogated His rights. These two dominant factors in society were the warrior class and the priest class. For the purpose of ruling, these two sufficed for several centuries, and they divided the business of government between them. As society became more complex, other forms of domination were evolved; the politician class came into being, and latterly we have seen the evolution of the master mind in commerce. With the increase of wealth and knowledge, and a shifting of religious opinions, new forms of government have been created by mortal mind, and from the simplest and rudest forms of social autocracy we have had developed an intricate organization which expresses many phases of the basic evil, and through it all there has always been just enough protest to keep the balance. Here and there an individual condition of thought has seen enough to cry out against the oppressor. Moses was such an one; the prophets form a long line of protestants against the usurpation of mortal mind, and Jesus was the culmination of progress up to his time. Since his time there have been many other protestants against ecclesiastical and civil domination. If, in spite of everything, the evil is undestroyed, it is certainly not for lack of honest trying, but solely, we may take it, because the disease has not been correctly diagnosed, and consequently the right remedy has not been applied.

There are those who think society is too highly organized,

and that there is too much of the sham government which has been manufactured to delude us from a study of true government, for this is always an affair between the individual and his Maker. If I become very intent on governing my neighbor, it follows that I have less time than I ought to have to govern myself, and the result may be two badly governed individuals,—my neighbor, because I am not qualified to interfere with his movements, and myself, because I have wasted time which should have been employed in self-examination and growth. Society in general suffers on this account, and when we multiply the number of such instances, we begin to realize that any social revolution which is to effect a semblance of human brotherhood, must begin with the individual.

Jesus constantly preached the doctrine of individuality; he insisted that man's whole being and continuity of existence were in God, and depended on nothing else. Christian Science has re-stated his doctrines, and it should not be supposed that if we were to put Jesus' teachings into practice, chaos would ensue. He taught an order and system of government which was so far superior to mortal mind's inventions that mortality could not comprehend it. Because this is so, mortal mind is apt to raise a cry of warning against the doctrine of individual liberty and man's dependence upon God. The reason for this is quite obvious, for since governing has been made a trade, it must pay, and mortal mind is reluctant to give up its emoluments. Therefore it is likely to say, as it has said, indeed, many times before, that such preaching is dangerous. It said to Jesus, "Art thou come hither to torment us before the time?" Christian Science is pledged to help bring about a much-needed "process of ethical and social improvement," and it is working in that direction as a powerful leaven in consciousness to-day.

Mortal mind has always employed methods which were expressive of the stage of human development with which it dealt. At first its doctrine of government was confined to physical superiority. The warrior chief governed because he was the strongest physical man in his community. By degrees, as society became more mental, a sort of intellectual superiority was set up, by means of which animal cunning and sheer craftiness have superseded the cruder modes of ruling by force of muscle. To the metaphysician the study of mortal mind's evolution in this respect is most interesting,

because he, of all students, sees that no matter what form the error may take, it is all off the same piece, and its treatment is always the same, for it must be antidoted by truth.

We should remember that mortal mind has always depended upon its own laws to enforce its government. The earth is cumbered with laws many. Mortals are constantly discovering new laws to govern them, or else they are making them outright. We cannot move, apparently, without finding there is a law to seize and bind us. To the mortal sense, which depends upon many beliefs of laws, the effort to rise above false law and to become acquainted with God's law, may appear lawlessness. *Materia medica* embodies many laws which God never made, and the scientific sense which demonstrates harmony in spite of these supposed laws, is soundly berated as a menace to health, when in reality it is bringing out permanent health by showing the nothingness of the supports upon which *materia medica* relies. Similarly, ecclesiasticism is based upon many asserted laws which are assumed to be divinely ordained, and when Christian Science acts in contravention of these laws, it is said to be a menace to sound morals, when in reality it is exposing the fraud of those laws which pretend to come from God, but which only propagate evil under the guise of good.

It is never a question of doing away with law; it is only a matter of discovering who made the law. Jesus was obedient to God always, and he gave the world just two laws: to love God, and to love our neighbor as ourselves. He evidently thought these sufficient for the government of mankind, but witness the artificiality of human government which substitutes a great many needless laws for two very simple but all-inclusive commands which mortals have not yet learned how to keep. If we spent all our time obeying these two laws, would we have need of others?

The attempt to lift the mass of humanity out of bondage of any kind has usually met with little success, by reason of two things. Either there has been indifference or apathy on the part of the people, or it has been argued that the time was not ripe. Moses had to meet these discouraging conditions, and nothing but Jesus' sublime faith and his unfaltering love for the race could have supported him through those periods of his ministry when he encountered opposition on the one hand and indifference on the other. One of the reasons for the repeated failures of the original

thinkers of the past has been the torpid mental state of the masses on the question of liberty. As Voltaire caustically remarked, "It is difficult to free fools from the chains they revere." Dealing with the argument that the time for freedom has not yet come, Macaulay says that this "maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learned to swim. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever."

Apparently, the one remedy for ignorance is enlightenment, and enlightenment means that we shall teach the individual how to think. Christian Science is calling on the world to think, and through its teaching we learn that every man must think for himself, must know his own way out of false beliefs, must know himself into heaven. There is no vicarious thinking, either. There is no thinking by proxy. It will not do to rely, unthinkingly, upon the conclusions of another, or to pin an unquestioning faith to another's statements about anything, especially when that something is the very important question, "What must I do to be saved? The sooner the individual man discovers that he cannot delegate his thinking to his friend or neighbor, the sooner will cruelty, oppression, despotism, and tyranny receive their death-blow. We must conclude, sooner or later, that we can no more depute another to do our thinking, than we can commission Jones or Smith to eat for us, or accept the heart action and digestive functions of the man on the street as sufficient for our individual need. Whenever we want to know whether thoughts are human or divine, fictitious or genuine, we need only apply the test of results. What are the results of our thinking? Where has our thinking for the past few months or few years led us? And the answer will determine the quality of our thinking, whether it has been right or wrong, scientific or fallacious.

There is nothing upon which we can meditate with more profit to ourselves than the concluding words of John's first epistle, "Little children, keep yourselves from idols." We are all familiar with the word idol, as applied to some lifeless image, to a totem, or any material object of ignorant veneration, supposed to typify or represent superior intelligence and power. We have, too, a very clear appreciation of the derivative sense of the term, as that word is used to describe any absorbing passion for or dependence upon such things as power, wealth, or fame. But the time for correct

thinking has truly come, and we do well to press home the inquiry as to what constitutes, for us, an idol. We should not stop short of a complete metaphysical definition, which will disclose all there is to be known on the subject of idolatry.

We may venture a definition of our own, and say that an idol is anything which diverts our thought from God, from Spirit, Mind. We may worship an idol because we love it, or because we fear it. Our worship of something besides God may be compulsory, or voluntary. When thought strays off into the maze of human conjecture, it must be brought back into captivity, "to the obedience of Christ," obedience to the Truth of being. Montaigne says, "The greatest thing in the world is for a man to know that he is his own," but it is far better, and certainly nearer the truth, for a man to know that he belongs to God, and not to mortality, nor to a mortal.

When we find ourselves in a quandary, beset by difficulties, and feeling a great lack of our own ability to decide what is best to be done, in such a crisis it seems quite natural to turn to another mortal for solace and advice, but St. James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This seems clear enough and satisfactory enough, and points to the fact that we are all privileged to turn to God for wisdom, health, happiness, companionship, substance, possession,—in short, for all that constitutes true being. Harmony and a painless, deathless existence are what we are all striving for, in one way or another. All art, music, literature, science, point to these as the goal of true endeavor. The solitary purpose of all the schools of philosophy, medicine, and metaphysics, since the world began, has been to discover what constitutes harmony and immortality, and how they are to be achieved. And in James' short sentence we have the sublimest wisdom on these vital questions; sublime and wise because they lead away from matter, from the human mind, to eternal reality, to divine Mind, to Spirit.

It is to be expected that every thought of the perfect man, of spiritual consciousness, will gravitate naturally towards its source; and here and now, in the flesh, every human thought should go out naturally to God, else it will find no resting-place, no surcease from pain and sorrow. In confirmation of the wisdom and necessity of this, Jesus said to

his followers, just before his crucifixion, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

The human progress leading up to this absolute condition, will be met by the enticements which make it easy and agreeable to lean on matter, or a material mentality. Mortal mind would have us believe it is more profitable to delegate our thinking to another than to have recourse to the divine. But though we keep in view the perfect and ideal relationship of man to his Maker, we may nevertheless be obliged to turn, in moments of physical or mental extremity, to some friendly neighbor who is at the moment clearer than are we in that understanding of Truth which qualifies him to render aid. Those just beginning their study of Christian Science could not well be expected to know enough of the Divine *modus* to penetrate the black seeming of doubt and fear and reach the tranquil calm of infinite peace. Even older and more seasoned travelers find it well at times to fortify their faith by drawing on the clear trust of fellow-voyagers. It is the settled habit of nerveless dependence which must always be deplored.

[Written for the *Journal*.]

THIS LITTLE TASK.

AGNES FLORIDA CHALMERS.

FATHER, this little task that I must do,
I ask of Thee to show me just the way
That Thou wouldst have it done; and, Father, too,
I ask of Thee to teach me patiently
The law of love to honor and obey;
O may my hands be swift to serve, may I
Praise Thee in song, and learn to watch and pray.

. . . . . .

Father, this little task,—teach me to try
To do it nobly as some greater thing;
Teach me to do it quickly, lovingly,
Rejoicing in my toil, and may I bring
The finished work to Thee and lay it down
Meekly,—a worthy jewel for Love's crown
Of immortality.

MIRACLES.

FREDERIC H. SKEELE.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—JOHN, 7: 16, 17.

IN Science and Health, page 591, its author defines a miracle as a manifestation of divine law—and as being, therefore, both natural and scientific. It is certainly a remarkable fact, that the wisdom of this world has been engaged, ever since the time of Jesus, in the endeavor to explain his wonderful words, while practically no effort has been made, until now, to explain his wonderful works and learn the method by which they were accomplished. As his works were done to prove the truth of his doctrine, that God is Love and the only power, it must follow that we can best learn the spiritual meaning of Truth and Love by studying the words and works of Jesus, and ascertaining his method of utilizing the truth in the healing of the sick. Our Leader, Mrs. Eddy, was the first to take up and pursue to a successful conclusion this study. Obedience to God's will has enabled her to "know of the doctrine," and how to apply it, and to give to the world the result of her prayerful endeavor. Many of the works of Jesus have been called miracles, and they are generally understood to be works done in contravention of natural law. Christian Science teaches that a miracle fulfils God's law, and those who are engaged in the work of healing in Christian Science know that their prayers are answered in the most natural and harmonious way, when they "ask aright," although the fulfilment of God's law may seem altogether strange and inexplicable to an outsider.

The Lord's Prayer expressed Jesus' idea of the way to make his Father's "doctrine" operative, but his beneficent purpose has not been understood, and, therefore, this prayer has not been prayed aright. We pray, "Thy will be done," and if we rise to the understanding of the all-inclusive spiritual meaning and power of this declaration, we shall have asked aright, for this understanding is the vestibule of perfect prayer, opening wide the portals of heaven. We have been taught to pray "Thy will be done" in a spirit of sorrowful resignation, instead of in a spirit of joyous, authoritative declaration of the understanding that His perfect will must be done and that nothing can prevent it, for His will is the

only will there is. "If any man will do his will, he shall know of the doctrine," and it follows that if we know the doctrine, we shall be able to do His will, His works, and be truly about our Father's business. God's will is the spiritual and scientific law which becomes operative in all so-called miracles. In truth, God's law is the only law, and God's will is always done, and the results are always good, always perfect. To understand the ever-presence and all-power of this law, and to come into touch with it by purity of desire and by claiming no will of our own, is to become God's minister in the doing of that which the world calls miraculous, but which is really a fulfilling of the law. It was Jesus' love of God, good, and knowledge of spiritual law and its mode of operation, that enabled him to speak the words, do the works, and live the life whereby he fulfilled the prophecy, "His name shall be called Wonderful." From a material standpoint his words and works were very wonderful, but from God's viewpoint they were the natural expression and demonstration of His good will. Divine Love doeth the works, and there is nothing so beautiful and wonderful as its manifestation.

Christ Jesus did not claim that he was personally doing anything wonderful in simply doing the will of our Father. Others shall do these works, and even greater than these, he said,—a prophecy or declaration that anticipated the Christian Science works of to-day and greater works yet to come. These works prove that Christian Science is an intelligible and practical doctrine, wherein faith and some understanding of the method of Christ Jesus are one and inseparable. Jesus was the ideal Christian Scientist, and if we are to follow him in works, we must study and understand the method, or law, by which these works were done. This is what Paul meant when he said, "Let this mind be in you, which was also in Christ Jesus." This method may be learned now, by silent communion with the Father, both instant and constant, by the study of the Bible as spiritually interpreted in the Christian Science text-book, and by putting into practice what we learn, in perfect confidence as to results. It is our privilege and duty to study diligently the spiritual import of the Bible teaching, and especially the words and works of Jesus. We should endeavor to discern the trend and spiritual significance of his preparatory thought, the environment and conditions incident to each miracle, and the words of denial, affirmation, and authorita-

tive declaration which preceded the actual demonstration of Truth in each case. When we have thus made a study of his works, it will be found that his Christianly scientific way is the Christian Science way, for God has spoken to this age through Christian Science, and fulfilled the promise made by the Master, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." The Christ Science testifies of him by giving all the glory to God and acknowledging Jesus as the great Exemplar in making the perfect demonstration of the Christ-mind. Christ Jesus said of the Comforter, "He shall receive of mine, and shall shew it unto you."

The recorded miracles of healing from sin and sickness are twenty-six, of demonstration of supply, six, and of dominion over the elements, four. We will touch upon the method by which the first two recorded miracles were accomplished, the turning of water into wine, and the healing of the nobleman's son of fever. It is necessary, however, first to consider carefully the experience of Jesus which preceded them.

Jesus did not perform any miracles (and therefore we need not try to do so) until after baptism by the Holy Spirit. This illumination came to Jesus while he was praying. In answer to prayer,—his fervent desire,—his consciousness was illumined by the light of Truth. Heaven, harmony, was opened unto him, and he became imbued with the conviction of his spiritual unity with the Father. He knew how to pray, and knew that his prayers were always heard and answered in accordance with a knowable and demonstrable law. In this uplifted, expectant state of thought he went into the wilderness, and in its perfect seclusion his spirituality rose supreme, and he was lifted to the mountain summit of aspiration. In the temptations which followed he did not yield to the seductions of error, for the Father had given his angels charge over him. His declarations of the truth saved him in his three temptations, and thousands of Christian Scientists have been saved from sin and sickness by the remembrance and declaration of the truths found in the Bible and illumined by the light of Christian Science. These demonstrations are glorious testimonies of the power of Truth over error. Had Jesus failed in his demonstrations, the recorded miracles might never have taken place. Uplifted and inspired with the beauty and completeness of his triumphant experience, he

came home to Nazareth, and later to the temple, as Luke says, "in the power of the Spirit." How natural, then, that he should open the book of the Prophet and read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This beautiful and exact declaration of his mission, following his triple victory over sin, was in itself a prayer so powerful and positive, that its fulfilment was assured. This was the very necessary treatment, or affirmation, which had to precede its perfect demonstration in his life-work. Despite the incomplete record we have, if we study his life in the light of Christian Science, we shall find that each thought, word, and deed was in fulfilment of God's law. With the shadows of the wilderness behind him, and filled with the Christ-mind, in which was enshrined the holy purpose of his life and the certainty of its fulfilment, he was suddenly called upon to perform his first miracle seen of men, which, according to John, was the turning of water into wine. Jesus and his disciples were called to the marriage feast in Cana. The mother of Jesus was there and she knew something of the divine Mind in action. "And when they wanted wine, the mother of Jesus said unto him, They have no wine." They indeed had no wine,—no inspiration wherewith to perceive that the underlying reality of all things is inexhaustible.

The spiritual understanding of Jesus enabled him to have dominion over water and to turn it, according to sense-perception, into wine. The human sense of need asked for wine, and it was satisfied by the mandate of immortal Mind. The prayer of David, "Give me understanding, and I shall keep thy law," found its perfect answer through Jesus, who received the understanding by which the underlying law of miracles was brought into demonstration, and Christian Scientists are called daily to demonstrate the power of Spirit over matter, the law of supply for every sense of lack. The law of supply, as well as the law of health, is fulfilled in doing God's will.

The second recorded miracle, according to John, also took place at Cana, where Jesus healed the nobleman's son, sick of fever, who was at Capernaum, some fifteen miles from Cana. This was a yet more interesting case, for it was to demon-

strate health for the son and comfort for the father, and was the first of the two recorded cases of absent treatment for the sick, which is surely a sufficient authorization of such treatment in Christian Science. Those who ridicule this method would do well to remember that it was thus employed by the Master in his work. This nobleman came to Jesus of his own accord, and "besought him that he would come down, and heal his son: for he was at the point of death." This was the first step in the fulfilling of the law of healing,—Ask, and you shall receive. The appealing, expectant attitude of this man is in striking contrast with the critical or indifferent mental attitude often met in the Christian Science practice of to-day, which the practitioners have first to overcome. Jesus questioned him to discern the purity of his thought and true desire, but the nobleman's reply, "Sir, come down ere my child die," not only showed his fearful sense as to the urgency of the case, but also his faith and confidence in Jesus and his method of work. This was a second helpful step toward the final demonstration. Now came the sublime declaration of Life, a declaration of the immortality of man, for Jesus said, speaking as one having authority, "Go thy way; thy son liveth." The nobleman had chosen the right way, and he was to know that his son lived,—lived then and forever. He obediently went his way, proving that his thought had been changed from the contemplation of death to the assurance of Life. The Word had gone forth, an angel visitant of life to this boy, and his consciousness was now responsive to Life alone. Thousands of cases of disease have yielded to the power of Truth through the absent treatment of Christian Scientists.

Doing the Christ works in the Christ way is the best way to glorify God and to prove our understanding of his doctrine, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

SHOW me the way above all little aims,
All foolish sorrows and belittling pleasures,
Above small triumphs over little gains,
Above vain grieving for unworthy treasures—
Up to those heights where these things seem child's play,
Show me the way.

Anon.

TESTIMONIES FROM THE FIELD.

THREE years ago I was effectually debarred from any kind of clerical work by an eye trouble which the doctors called hypermetropia, and astigmatism which was of some fifteen years' standing. During the last six years, I had "suffered many things" from some of the best-known eye specialists in this State, but grew steadily worse. The last specialist with whom I treated, admitted the failure of his treatment, saying he knew what the matter was, but that he had given me the regulation treatment for such cases and that, as it had failed, he could do no more. The symptoms were violent sick-headaches, racking pains in the eyeballs, intolerance of light, inability to look steadily at anything or anybody, with the general incapacity which cannot fail to accompany such conditions. I finally lost a promising position in a law firm because I could no longer perform its duties. The shock of this last disaster, which seemed to be the final one of a long series of harrowing experiences, was very great. Estrangement of all ties of blood, and other dark clouds, were driving thick and fast against the physical disability, causing a loss of all peace of mind,—a state which bordered on despair. These were a few of the things which made it seem that relief must come at once from some source, and which caused me to turn in disgust from the old system of paralyzing drugs and spectacles. The year before, I had read a little of Christian Science, simply because I had never been satisfied to hear of anything new without investigating it; so I already knew something of the claims of Christian Science, and having lost all hope of material help, I came to Minneapolis and placed myself unreservedly under Christian Science care, discarding for good all other modes of treatment.

After deciding on Christian Science treatment, my first impulse was to seek a situation. My first application was successful, and I was offered a salary which for me had never seemed within the range of possibilities. At the same time, I had a great fear that I would not be able to hold this position a week. I think perhaps the most distressing phase of my trouble was a constant fear that I would soon find myself unable to make anything like adequate provision for my family. In my preliminary talk with the practitioner I was assured that Christian Science was just as potent to

overcome poverty as any other form of discord, and that I need not fear to lay aside my glasses and go to work. I went to work after the second treatment, and took two more at the lunch hour of the two following days. Since that time I have had but a very occasional and slight suggestion of the old trouble, have never used glasses or medicine, or lost a day's work on account of my eyes. My earning capacity has increased so much that in less than two years of Christian Science study and effort my salary is double that with which I started, and I am filling a permanent position under the United States government.

One of the most wonderful things to me is the remarkable character of two or three demonstrations that I have been able to make, with the understanding I have obtained from less than two years' study. It would require too much space to describe them at this time, but suffice it to say that I have come to understand how Christian healing is done, and have had many conclusive proofs that Christian Science is the Truth, the Comforter that Jesus said should bring all things to our remembrance. What our beloved Leader has done toward the fulfilment of this promise, time will reveal to all. Every Christian Scientist knows full well through whose ministry it is that they are entering daily and hourly into a promised land of which the terrestrial Canaan was but a feeble type.

I am glad to make public acknowledgment of the benefits I have received. Having now learned somewhat of the letter of Christian Science, the necessity of applying myself closely to the more significant task of imbibing its spirit becomes daily and hourly more apparent. My constant prayer is to gain more of that Mind which was also in Christ Jesus.—*G. E. Holden, Minneapolis, Minn.*

SINCE Christian Science was brought to me, two and a half years ago, my blessings have indeed been manifold. Before that time I was sick in body and despondent in mind, while now I am well, strong, and happy. In 1898 I was compelled to give up teaching, on account of spinal trouble. I had a slight lateral curvature of the spine, probably from babyhood, the physician said, although it had never pained me until I was about fifteen. Then, through overwork at school, I began to suffer from it, and would often have to lie flat on my back till the pain had ceased. After teaching a few years, the constant standing, worry,

and nervous strain aggravated the trouble, until there was pain, not only in the spine but in every part of the body, particularly in my sides and chest, so that I could stand or walk only with great distress. A plaster cast was put on, with the hope that I could still continue teaching, but I was soon told I must give up all thought of that. The cast was worn but a short time, and then was taken off by another physician, who said I only needed rest. I rested a year, keeping off my feet as much as possible, taking all kinds of medicines constantly to keep up my general health. At the end of that time I seemed to be much improved, and I hoped permanently so. Then my brothers and I began housekeeping, but after a few months I was suffering as severely as ever. The next three years were years of alternate suffering and relief,—that is, relief only so long as I practised the utmost care in everything I did. This life of constant carefulness and drug-taking was bondage to me. I despaired of ever being strong and well, or of being able to continue my work.

Christian Science was then brought to my notice and I began treatments. In two weeks I was able to take a walk of three miles without suffering or fatigue, and in a short time was perfectly free from pain in my back and could do what I wished without any bad result. At the end of five months I applied for a position in the schools, but as there was no vacancy I did substitute work until Christmas time, when I was given a permanent place. I have been teaching two years and never have had the least pain in my back, although I stand all day, walk two miles, and, until this year, have had some of my housework to do besides. I was also completely cured of nervousness, melancholia, and many other ills.

When a young girl I had an experience that gave me a great deal of unhappiness, and time did not assuage my sorrow, but as ill health came on this unhappiness developed into melancholia. There were days when to speak was difficult, and an effort to smile brought the tears. Our home was enveloped in gloom, but Christian Science has brought into it the sunshine of Truth and has dispelled the darkness. I now know that that which seemed to cause me distress has no power either to make or mar my happiness, and I am freer and more satisfied than I was, even as a child. Christian Science has helped me in a social and business way. It has given me confidence in my ability to

attend to my business affairs, because I know that it is not I, "but the Father, . . . he doeth the works." It has enabled me to meet my old friends and to make new ones, with a sense of love that I never felt before.

To say I am grateful seems so little, but I can earnestly strive for that Mind to be in me "which was also in Christ Jesus." In proportion as I do this, in that same proportion do I help break the chain of belief in sin, sickness, and death which fetters all mankind, and thus my gratitude is proven. To our dear Leader I give my unceasing thanks for her patient toil and loving self-sacrifice, by means of which the way to life eternal has again been brought to light.—*Mary L. Robinson, Peoria, Ill.*

FOUR years ago I was convinced that I could live but a short time, and the dulness of despair was so unbearable that I felt but one regret, and that was the sorrow my death would bring to my family. Within two years I had lost four sisters from tuberculosis, two of them having died within one week, and from the standpoint of *materia medica* my own condition was very alarming. Christian Science was suggested to me by one not a Scientist, as a possible means of relieving my terrible melancholy. So little did I know of the treatment that I did not think an attempt would be made to relieve me physically, and I expected to consult a specialist in San Francisco the following week. I found the practitioner to whom I was directed to be a Jewish woman, a fact that then impressed me as strange, —considering the name, Christian Science. When I left her I was convinced of one fact; viz., that I need not have consumption, and my relief was so great that I felt as if my feet scarcely touched the pavement as I went to the car.

My parents were then persuaded to try the treatment for my sixteen-year-old sister, whom the physicians claimed could not live longer than a few months. She was healed in one week's treatment, and where our family had sunk into the lethargy of despair and sorrow, we were now enabled to break the mortal law that pointed only to death.

Aside from the acute condition, I had been a terrible sufferer from nervousness since a child, being unable, the greater part of the time, to sleep without the use of drugs. I am now in perfect health, and the healing in my family has attracted much interest to Christian Science. In an adjacent town, where it was previously unknown, a con-

siderable number of the most prominent people are reading the text-book, and, considering the newness of the thought here, the frequent expressions of admiration and wonder at its revelations are remarkable.

I wish to express my gratitude to Mrs. Eddy, respecting whom pride and bigotry so long held my thought, but I now count it the triumph of gratitude to be able, unconstrainedly, to offer her my love and loyalty as a Christian Scientist. To her I owe not only my life, but my knowledge of God and His relation to man.

Adelaide Stiles, Geyserville, Cal.

SHORTLY after our family physician, who had attended us for thirty years, passed away, Christian Science was brought to my notice. I read Science and Health, but merely from curiosity, little thinking that it would fill a long-felt want. While thus reading I noticed, to my surprise, that headaches, to which I had been daily subject for years, had left me. This led me to investigate earnestly Christian Science, and I attended the services. Up to that time I had never found in any religious denomination what I had been yearning for, but at these services I did, and went away happy in knowing that I had found the truth. Since that time Christian Science has dispelled fear, worry, and anxiety, lightened cares, and brought peace and harmony into my life; it has helped me to carry burdens which seemed almost unbearable, and caused them to vanish; it has comforted me in the hour of grief, and taught me to understand my relationship to God as I never did before. I am deeply grateful for this peace and joy, this change from darkness to understanding, also for the healing of physical ills, which Christian Science has brought about for myself and loved ones. I will mention in part what it has done in this regard.

One of my sons, who was a sufferer from malaria, and who had sought help of six physicians, here and elsewhere, to no avail, turned to Christian Science and was healed. An attack of typhoid fever was overcome for him, when it seemed that he could live only a few hours. Another son was healed in a few treatments of rheumatism in its severest form, and of several tumors. Another son had worn glasses for crossed eyes from the time he was six years old until he was thirteen, when Christian Science healed him. He had no treatments but attended the Sunday School and was an

earnest little worker. I sent him into the country to spend his summer vacation, but kept his glasses at home and told him to be faithful to Truth and apply what knowledge he had of Christian Science, and it would free him. When he returned, I was rejoiced to find that his eyes were straight, and since then, now seven years, he has had no use for glasses.

I had been subject for many years to very severe spells of chronic rheumatism,—unable to find relief anywhere until I was treated in Christian Science and healed. Catarrh of the liver, and kidney troubles have been destroyed for me since coming into Christian Science, and many minor ailments have been met from time to time. I have learned to look to God for my supply, and I find that in Him is abundance. In my household duties I find I can accomplish much more, experiencing less fatigue than I ever did in the old thought, and I now wonder how I managed to live so long without the knowledge of God as given us in Science and Health.

The *Journal* and *Sentinel* are a great help to me as well as a source of much pleasure, and I always anxiously await their arrival. I cannot conclude without expressing my profound gratitude to Mrs. Eddy for having thus acquainted me more fully with God.

Mrs. R. B. Ebert, Milwaukee, Wis.

ALTHOUGH it is many years since I found health in Christian Science, that experience remains one of the most wonderful events in my life, and I now send an account of it with renewed thankfulness. For ten years I had been an invalid, seeking relief from various physicians and methods of cure, and from travel at home and abroad. I had a seemingly incurable case of weakness of certain internal organs, so that I could not walk from one street to the next without great pain and nervous exhaustion; a catarrh of the head which made me offensive to my friends; and extreme astigmatism which caused constant headache, so that I used to spend days in a darkened room for relief; these were phases of my condition. In 1886, I had reached such an exhausted, helpless state that it was thought advisable to send me to a "rest-cure" that had been recommended. At the same time, a friend, who had been healed of inflammatory rheumatism by Christian Science, was urging my mother to try that means of cure for me, but I was reluctant and unbe-

lieving. For two years before this time I had been going to an oculist regularly, twice a week, hoping to get relief for my eyes, but the difficulty only increased. One day I asked the doctor if he thought Christian Science would do me any good. He replied that one of his patients, for whom he could do nothing, had been cured by that method of treatment, and advised me to try it, adding, that if I received any benefit to let him know of it. My mother then took me to a practitioner and I began to improve from the first treatment. A hopefulness such as I had never known came to me at once, and although there followed various fluctuations, at the end of six weeks I felt myself healed. By degrees I had thrown away the several pairs of glasses to which I had been confined, and could read Science and Health freely for hours without discomfort, but other reading was, for some time, accompanied by pain.

When I called on the oculist and told him that at last I had found a cure for all my ills, he examined my eyes in astonishment, and naively remarked, "That is something I do not understand." Another oculist, who had formerly treated me, hearing that I had been healed by Christian Science and had given up glasses, said, "A year will not pass before she will be compelled to return to them;" but it is now many years since that statement was made, and I have never worn glasses nor needed them, and am strong and well in every respect.

My mother and I became deeply interested in Mrs. Eddy's wonderful book, Science and Health, and could neither talk nor think of anything else, and two years later I had the priceless privilege of class instruction from our Leader herself. The great facts of Science have been growing upon me year by year, until now I begin to know that God is all-in-all. While it is right to acknowledge our thankfulness in words, nothing can really express gratitude to God, and to our beloved Leader, save heeding the "still, small voice" which repeats in tireless reiteration, "Feed my sheep," and "If ye love me, keep my commandments."

Adeline T. Ricker, Milwaukee, Wis.

I DID not come into Christian Science through the door of physical healing for myself, but through the remarkable healing of my mother. Eighteen years ago she was so ill with cancer of the stomach that *materia medica* declared her case to be hopeless, and that she could not possibly live

longer than six weeks. Her only nourishment consisted of three spoonfuls of milk a day. At this time her pastor, having heard of some very wonderful cures in Christian Science, confided the marvelous story to her and asked her if she would not like to try it, as a last resort. She was of course very anxious to remain with us, and consented. He then told her that if she would not let his part in it be known, he would himself go to a city thirty miles distant and secure absent treatment for her.

He did so, with the result that on the third morning, upon my going into her room and asking her how she felt, she replied, "I have just been thinking that I do not feel anything the matter with me at all. You do not suppose it could be that new treatment that Brother —— asked for me, do you?" I told her it certainly was not due to the old treatment, for the doctor was doing nothing for her.

In a few moments the cancerous growth passed from her. I put it in some water for the purpose of showing it to the doctor when he made his regular morning call. When I returned to the room mother had fallen asleep. I slipped out very quietly and closed the door, and shortly afterward the doctor came. I told him she was sleeping, and he said, "Poor woman, do not disturb her, there is absolutely nothing that I can do, and it is a blessing that she can forget her misery for a while."

I then brought the dish and showed him the contents. He looked at it, then into my face, but I was determined that I would not help him in his investigation. He then sat down, put on his glasses, took his knife and cut the growth open. He looked at it a moment, sat back in his chair, his arms hanging limp at either side, and looking up at me with a dazed expression, he said, "I should call that a cancer. Where in the name of God did you get it?" I said, "That is just how we got it—in the name of God. Mother has been healed by prayer." He said, "If this is true, it is nothing short of a miracle; but I do not believe she is healed. I will call again this afternoon." Suffice it to say that she was perfectly healed, and in three absent treatments. In two weeks she came to visit at my home, a distance of thirty miles.

All this occurred eighteen years ago. She remained in perfect health from that time until six months ago, when the same trouble manifested itself in her breast. Immediately upon realizing its nature she wrote to the same prac-

titioner who had treated her before, and for the second time has been absolutely healed, and by absent treatment. The lump disappeared almost immediately, and the lameness is now entirely gone from her arm and shoulder. I cannot find words to tell of all that Christian Science has brought to me. I will, however, enumerate a few blessings. I was healed of sick-headache, tonsilitis, which always came as regularly as the winter, severe colds in the head, which would make life a burden for three or four days. It has straightened out financial difficulties in a marvelous way, and has helped me to see only the good in everything.

I can understand now that God has given us all good gifts (not will give them), and that if we travel the right way we shall come into possession of them one by one.

I thank God with all my heart for giving us, through dear Mrs. Eddy, an understanding of the way by which we may reach eternal harmony. I wish also to express my love and gratitude for our periodicals, especially for the *Sentinel,* which is rightly named, for it helps to guide us into all truth, and guards our way.—*Evva C. Gilkey, New York, N. Y.*

I DO not think that any one has greater cause to be grateful for Christian Science than I have. I could not command words to say how much this wonderful truth has done for me in the last eight years. I have been healed of astigmatism, very serious stomach trouble, enlarged heart, liver, and spleen. I have been healed of the belief that this altitude was too high for me, and that close office work was injurious. All of these conditions were fastened upon me by medical opinion, years ago. It is to me an even greater sense of freedom that I am learning to love my neighbor as myself, to rejoice always, and to be thankful. My disposition was one of fault-finding, suspiciousness, irritability, unrest. I find that as sin is being uncovered to me, I am loathing it, and turning more and more toward God, good, for our sins alone keep us from the true and lasting riches.

Six weeks ago I was returning from New York to Denver, after a two-weeks vacation. A small pimple, scarcely larger than a pin-head, appeared upon the back of my neck. I did not give it much thought, as I was attacked at the same time with a malignant sore throat. I spoke to my wife about this, and with her help the latter was quickly met; but the pimple kept growing larger, harder,

and more inflamed, until by the time I stepped off the train in Denver, I was, to mortal sense, very sick. The next day was Sunday, and I passed most of the time on my back, although scarcely able to lie in any position in comfort. Monday I thought I must report at the office, after my absence. I did so, but was barely able to work. In the mean time my wife called on a practitioner for help, and she came over in the evening. There seemed to be complications of kidney and stomach trouble, and nervous depression. After giving me a treatment the practitioner left. The next day I learned that I was suffering with a carbuncle. It was seven or eight days before it broke, all of which time I suffered great pain. I was told the carbuncle was larger than an egg, and that my neck was one third larger than its normal size.

In spite of my protracted discomfort, I have felt such a sense of uplifting, and such thankfulness, because I know I have come up out of this experience better and stronger than ever before, so much added light has been reflected on my path. I have always loved this Science as revealed to us in Science and Health, but I have not lived up to my great privilege, in practising its rules as steadfastly and persistently as I should. I now see that I must watch and pray unceasingly. My constant prayer is that I may be able to reflect a little of that light which our revered Leader, Mrs. Eddy, has labored so untiringly to make clearer to us. I do not think there is any one thing for which I am more grateful than for the understanding of the Scriptures which Science and Health brings to me. I always loved to read the Bible, but with this wonderful Key to its meaning, which unfolds its healing and redeeming thought, that sacred volume is much dearer to me.

My heart goes out in praise and deep thankfulness to God, omnipotent and omnipresent good, to His Christ, and to His revelator to this age, for the bountiful table that has been set before us. Surely we shall be satisfied with this feast of good things.

Charles Henry Philips, Denver, Col.

THAT I find life to-day worth living, I owe entirely to Christian Science. It found me after weary years of invalidism, during which every known remedy had been tried but without avail, and there seemed to be nothing left but to linger on in the same unhappy state. Loving friends and

the kindest and most skilful physicians had done their utmost. The last physician consulted refused to take my case, as he said there was "nothing to build upon." I did not want to die, I wanted to live and realize the high hopes and noble ambitions with which I had started out in life, but which had been thwarted by failing health.

When I was ready for the blessing, Christian Science came to me. A friend told me of a friend of hers, who had been healed in a very mysterious way, by some one whom she never saw; and as she thought our cases similar, I might be healed in the same manner. This seemed a glimmer of hope, although I had supposed my case hopeless; so the first day I felt able to walk to the home of the lady who had been healed, I called upon her and found her very willing to tell me of her healing, which had taken place after she had been given up by one of the best doctors in the city. I felt impressed by what she said, although I did not understand it, and went home feeling that I should like to try this, to me, intangible something that healed people without even seeing them. After consultation with my husband, it was decided that I begin treatment. I did so, and very soon found myself less nervous, sleeping better, and eating what was set before me, while constipation and extreme sensitiveness to cold were also overcome. Previously, if a breath of cold air blew upon my head I was sure to have neuralgia, and it was not until I came into possession of a copy of Science and Health and began to study it, that my most painful trouble, a very complicated and distressing condition of the uterus, yielded. Then I was sure that Christian Science had accomplished in my ten days' study of Science and Health, what years of specific medical treatment and operations had failed to do.

As soon as I saw that Christian Science was helping me, I wanted to learn how to help others. I had suffered so much that I wished to devote my life to the alleviation of the sufferings of humanity. With this thought in view, I took up the study of Science and Health, and saw so clearly the unreality of disease that it no longer had any power over me. With the "little book" in hand I went to the bedside of a dear sister-in-law, whose case had baffled the skill of physicians and who was almost a living skeleton. In three weeks she was well, and very soon was able to resume her active public and private duties. I did not know how to give a treatment, I simply knew there was no reality

in disease. Others came to me—even the doctor who had been attending my sister.

Soon after this, I am sorry to say, some literature, falsely claiming to be Christian Science, was given me by one who professed to be a good Scientist. For a time this darkened my understanding, but I never gave up Science and Health, and God was never without a witness of Himself in cases of healing. Later, class instruction dispelled the clouds and lighted anew my torch of faith, hope, and understanding. Although there was much in Science and Health that at first seemed obscure, its logic was irresistible, and I never doubted that it was the truth. The Bible, and the works of our Leader, are my daily study.

I wish to express my grateful thanks to dear Mrs. Eddy, and to all the workers in this great and noble cause of uplifting humanity.

Mrs. Jennie W. Briggs, Madison, Wis.

FROM childhood I was at war with orthodox doctrines as taught me by my grandfather, a stern, uncompromising religionist. They aroused a fierce, antagonistic spirit within me. I did not want to be "saved," if any of my dear relatives and friends were to be "lost," and no orthodox teacher ever convinced me that the place which he called heaven could be at all desirable. As I grew older, I questioned still more as to God's plan of salvation, while unconsciously seeking for something to cling to as the truth.

In early womanhood I read several of a well-known agnostic's books, and at least found new thought in them. Later, I thought I had found the truth, but I sounded the shallows and found myself again adrift upon the sea of inquiry. After my marriage, and the birth of a dear little son, my husband and myself became members of an orthodox church, the only organization in our neighborhood, for we are country people. Later it was "dissolved," and eventually reorganized into a church of another denomination. We stayed with it, stumbling blindly toward the light. Little as we recognized it, the great light was already shining round us as Christian Science, and it shone upon us in our greatest need. Like Saul, I was *made* to see. God in His loving-kindness opened my blind eyes. I began to read Christian Science literature, that I might see for myself if it was worthy of acceptance, and I found the pearl of great price. God had led me away from sin, dis-

ease, mistakes, and sorrows into the path of righteousness, —into truth. As I read and studied more in "Science and Health with Key to the Scriptures" by our Leader, I found that I had always believed its wonderful teaching. What joy to know a loving God—one who is Love. What a glorious awakening to know that God can and does heal all our sin and disease.

My first great benefit came in the mental and moral help which I gained; afterward came physical healing. Organic trouble, malaria,—many ailments succumbed to the application of the truth. My son was healed of a mastoid abscess, of a broken bone, and once, after a very severe hurt occasioned by a runaway accident, we felt that death itself was overcome. The boy was dragged for fifty yards with one leg on top and one underneath a plank drag of several hundred pounds weight. To mortal sense he was terribly crushed, and suffered so intensely that before the practitioner arrived he had all the symptoms of lockjaw, but our faith never wavered. The practitioner stayed with him all night, and the early morning brought the assurance that the danger had been met and conquered.

Our little daughter was entirely healed of diphtheria in one treatment. A severe case of scarlet fever was also met and overcome in one treatment. My father was healed of heart trouble, of almost a lifetime's duration, and also of the tobacco habit of forty years, when he was seventy years of age. He is now stronger and better than ever before. When my dear and only brother passed on, Christian Science was the comforter. The everlasting arms upheld us all in that time of sorrow, and we were lifted out of the sense of materiality to a spiritual plane never before attained. All my family and that of my husband, with two exceptions, are Christian Scientists, and we are all members of the Christian Science church.

I cannot express my love and gratitude to Mrs. Eddy for her goodness to all mankind in giving them our textbook. Since reading it I have never had a doubt that it voices the truth, which to know, makes us free from the law of sin and death. My daily prayer is for wisdom to recognize God's leading, and to be able to demonstrate my faith by my works.—*Mrs. J. B. Sims, Topeka, Kan.*

IT is with a heart full of gratitude for the many blessings I have received through the study and practice of Christian

Science, that I give this testimony of healing, with the earnest desire that all who read it may receive encouragement and help. Two years ago I came to Colorado, on account of consumption. I had been treated by four of the best physicians in Pittsburg, Pa., also in Cleveland, O., and was advised by them all to seek another climate, since they could do nothing more for me. After living in this beautiful climate for a number of months, instead of improving I found myself growing worse. I coughed almost all the time, and was so thin and weak that I could walk scarcely a block without resting. After coming to Denver, my stomach began to give me trouble, and in a short time I could eat nothing without intense suffering. I was treated by two physicians here, but they also failed to give me any relief. At this time I was about to go home and give up the struggle, when I was asked to try Christian Science.

I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. In a short time I secured the help of a practitioner, and after four months' treatment and study, I had improved sufficiently to take care of myself. Not long after, I was entirely healed. A year ago last Christmas I weighed but one hundred and twenty pounds; to-day I am a strong, well man weighing two hundred and seventeen pounds. I have also been healed of headache, catarrh, and stomach trouble.

I have read and studied nothing but the Bible and Christian Science literature for over two years, and not one drop of medicine has passed my lips in that time. I have learned beyond question that God, the divine Principle, does sustain man. The happiness, joy, and contentment that come with this healing and spiritual uplifting can be appreciated only by those who have been healed by divine Truth. For all this, and many other blessings, I am indeed thankful to God, and to our dear Leader.—*Frank McCoy, Denver, Col.*

It was during the month of September, 1887, that I first heard of Christian Science. All through my early life I had been troubled a great deal with hereditary neuralgia and catarrh. After the birth of my first child, in 1884, other diseases set in. These diseases grew worse, until three years later, when, aggravated by my former trouble, which had now seriously affected the stomach, they resulted in nervous prostration, leaving me a complete wreck. I tried everything which I thought would do me any good, until

I lost confidence in medicine, and as I knew of no other remedy, I believed death to be very near at hand. I made plans for my burial, and marked some keepsakes for my child; and when the little fellow would come to my bedside, and I would look into his innocent face and think of the hour that seemed so near, when I must leave him, this thought was harder to endure than the physical pain.

One day my husband said to me that a friend of his had told him of people calling themselves Christian Scientists, who healed through prayer, and had given him the address of a practitioner. To please him I consented to give Christian Science a trial. The day following my first treatment I walked several blocks to the practitioner's home, and the third day I went to the State fair. Later on I was told about God as He is understood in Christian Science, and I listened with much interest. When I was told that Mrs. Eddy was the Discoverer and Founder of Christian Science, and had written a book on the subject, called Science and Health, I purchased a copy. I read many hours each day, carefully looking up the definitions of many words. It took me several months to read the book through. Then came a hard struggle over the question of matter, until one day, in thinking over the statement found in Science and Health, page 109, lines 32 to 4 next page, the spiritual sense dawned upon me, and I was healed. From the time that I took my first treatment I have never used medicine in my home. Truth has been our healer. Since my healing in Christian Science, I have given birth to three children, doing all my housework unaided up to the hour of birth, and remaining in bed only twenty-four hours after the birth, each time, then going on with my work as before, no nurse or hired help of any kind assisting me.

I am indeed grateful to Mrs. Eddy for Christian Science. It has done much for me, more than I can tell in one testimony. It is not enough to feel grateful. I want to learn more and more how to express gratitude. I have had my dark hours of trial, when clouds of mortal sense have seemed to hang very low and heavy, but this thought always comforts me: they cannot remain with the Christian Scientist, because a student of the truth knows that there is no reality in them. Sooner or later the clouds dissolve into their native nothingness, and again the sunshine of divine Love shines forth, and upon the receding clouds is always seen the beautiful rainbow of God's promise, "He that overcom-

eth shall inherit all things: and I will be his God, and he shall be my son."—*Mrs. S. E. Troyer, Minneapolis, Minn.*

FROM childhood, until fourteen years ago, I never knew a day when I felt perfectly well. At this time I was led, through the healing of one of the family, to study the book, Science and Health by Mrs. Eddy, and it made the promises in the Bible so clear that my healing was accomplished in four weeks. In the fourteen years since then, I have had reason to thank God daily for the knowledge of this truth. One day I had read the lesson in our *Christian Science Quarterly* on "Mortals and Immortals," and as I went about my work the first section was constantly before me, with the thought that only as we deny materiality does our true being appear and error is powerless. I was melting paraffine, and in lifting the cover from the stove the pan was upset on the coals. As the flames spread up, I thought, This is not of God's creating. The fire was put out quickly and no harm was done to the room. My face was slightly burned, but my arm from finger-tips to elbow was severely burned. The pain seemed intense, but I tried to meet it with declarations of its unreality, and as soon as the excitement was quieted I went to my room. After declaring the truth for half an hour, all pain left, and I went on a picnic in the afternoon. I was not, however, able to demonstrate over the appearance, for there was a large blister. This occurred Friday, and by depending entirely on the power of divine Truth, a week from the following Sunday my hand was perfectly healed, —not a scar nor any stiffness left.

Frances M. Hodson, Minneapolis, Minn.

CHRISTIAN SCIENCE has been so much to me the past six or seven years that I hardly know how to begin to tell of its blessings. I was healed about ten years ago of chronic stomach trouble and paralysis, but the religion did not appeal to me until about three years later. Since that time I have had many proofs of God's healing power, through Christian Science.

The most wonderful demonstration to me was at the birth of my baby one year ago. I experienced very little pain. I was up and dressed the third day, with no bad effects, although I had always been considered delicate.

I wish to express my gratitude to Mrs. Eddy for giving us Science and Health. My growth has been slow, but I

am thankful for the knowledge which I have already gained of Christian Science.—*Mrs. Grace Hopkins, Chicago, Ill.*

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REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN, *Editor*
JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

A GRATEFUL RECOGNITION.

[Excerpt from a letter.]

Frank N. Nay
Leon M. Abbott

Nay & Abbott
Counsellors at Law
1043, 1044, and 1045 Tremont Building.
Boston, August 16, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Madam:—We are acting as counsel for Mrs. Whitcomb, the administratrix of the late E. Noyes Whitcomb, in settling her husband's estate, and we desire personally to thank you for relieving the estate from very serious embarrassment by taking title to the Brookline land which Mr. Whitcomb just prior to his death had contracted to purchase.

Mr. Abbott, who is now in the mountains on a vacation, did everything he could to try to get the estate relieved from Mr. Whitcomb's contract, but was utterly unable to accomplish anything in that respect, even though he offered to pay a considerable forfeit.

Therefore, when you came forward and took this land and paid the purchase price, you relieved Mrs. Whitcomb and her daughters of a most severe burden, and we can assure you that we appreciate it. After carefully looking into the circumstances, we have advised them that there was not only no legal obligation on you in this matter, but also no moral obligation whatsoever.

Yours very truly,
NAY & ABBOTT.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., August 19, 1905.

Messrs. Nay and Abbott.

My Dear Sirs:—Your favor of the 16th inst. was duly received; please accept my deep appreciation and gratitude for your kindness and professional skill.

I well knew that the dear Whitcomb family held no legal claim against me for debt; and yet the moral demand remains with every Christian Scientist to comfort such as mourn. Let us trust that no sinister consciousness will trample on this priceless pearl. The bereaved family are members of my Church, and the sudden loss of a husband and father, one of the very best of men, strongly appealed to me, otherwise, I could have ill afforded so great an undertaking and expense. It is far better to do unto others as we would have them do to us than fail to obey a single precept of our Lord.

Most sincerely yours,
MARY B. G. EDDY.

MRS. EDDY BUYS LAND.

SAYS the *Boston Herald* of to-day: A transfer of more than usual interest has just been concluded in Brookline, and deeds filed at the Norfolk registry, Dedham. The transaction conveys to Mary Baker G. Eddy of Concord, N. H., three tracts of land aggregating 171,622 feet, practically four acres, bounded by Holland Road and Seaver Street, and in one of the finest locations in Brookline, on Fisher hill, being a part of what was once the old Hancock estate. It is on a high section, overlooking the Brookline and Chestnut Hill reservoirs and the Beacon Street boulevard. The property was acquired from three grantors: Charles H. Pearson, 50,346 feet, taxed on a valuation of $22,000; William B. Rice, 13,150 feet, $5,000, and Frank E. Simpson, 108,126 feet, $42,000, making a total valuation of $69,000, but the price paid was considerably in excess of this. It is understood that the new owner purchased the property merely as an investment. The title was passed through Mittie A. Whitcomb, and the broker was Henry W. Savage, Mr. Simpson being represented by Meredith & Grew.

The Boston papers of this morning declared that Mrs.

Eddy's purchase in Brookline was for the purpose of building a residence for herself. In answer to an inquiry from the *Monitor,* as to the truth of this report, Mrs. Eddy made the following statement:—

"Nothing of the kind is contemplated. I purchased the lot to save some Christian Scientists from meeting a financial disaster."—*Concord* (N. H.) *Monitor.*

NOT MRS. EDDY'S TEACHER.

To the Editor of *The Herald.*

A dispatch from Amesbury, Mass., appearing in *The Herald* of Wednesday and reporting the death of Miss Sarah O. Bagley of that town, alleges that she taught the Rev. Mary Baker G. Eddy "her first lessons in the healing art," some thirty years ago, when Mrs. Eddy was sojourning in that town.

To correct this rumor I have received from Mrs. Eddy the following statement:—

"I taught my first student in 1867 in Lynn, Mass. I never saw Miss Bagley until about the year 1870, while I was stopping in Amesbury, Mass. Then she, Miss Bagley, applied to me for admission to a class in Christian Science that I was preparing to open, but I declined to accept her as a student. She was a Spiritualist and a so-called medium when I knew her."

This false claim, so often refuted, that Mrs. Eddy did not discover Christian Science but learned it from some one else, seems to still seek circulation, though its authors change and the names of the alleged tutors of Mrs. Eddy change. First it is asserted that Dr. Quimby discovered Christian Science and gave Mrs. Eddy her first lessons on the subject. Now it is declared that Miss Bagley gave Mrs. Eddy her first lessons in Christian Science. Just how both of these persons could have been Mrs. Eddy's first teacher is somewhat of a puzzle. Regarding this subject, it is important to note that Mrs. Eddy's alleged teachers are not named until they are dead and gone, and therefore, not here to speak for themselves and credit to Mrs. Eddy that which belongs to her.

ALFRED FARLOW.

Boston Herald.

ONE of the beliefs about Christian Science most commonly held by those who have no practical knowledge of the subject, or who seek to account for its healing work upon the plane of faith cure or suggestion, is accurately stated in the following words, which we quote from a testimony of healing in the August issue of the *Journal.* The writer of this testimony says, "I wanted relief; I did not want Christian Science; I did not want to be a Christian Scientist. I did not believe I could be helped. I thought nervous, hysterical, imaginative people might be benefited by some mental process, but I had real diseases, diseases having name and dignity. They were real conditions that would make any one unhappy. My sufferings were not imagined, and I could not see how any mental process could change what really existed. I could believe that there was an influence of mind over matter, but I believed there was a greater influence, and that was matter over mind, for I had always been told that my physical condition was responsible for my mental depression."

A most peculiar phase of this belief, that Christian Science treatment is good only for "nervous, hysterical, imaginative people," is that the persons who hold it really think that in making such a statement they have said a great deal in favor of Christian Science, and that they have thus proved themselves to be extremely progressive in their views and quite liberal in their hospitality to new ideas. We once knew a man who, for six years after Christian Science was brought to his attention, held a belief similar to that of the lady above referred to, and during this period he suffered untold agony from the numerous surgical operations which were performed upon him, in the hope of curing him of the disease which he felt sure was so real and tangible that nothing but the most heroic material means could bring relief. After these numerous operations had left him a bedridden invalid, with but a few months to live (according to the verdict of the surgeons), he was persuaded to try Christian Science, which he had rejected in the early stage of his illness, and was healed in a very few weeks.

The lady from whose testimony we have quoted was healed also, and of her experience she writes, "I had never known what it was to be well since I was twelve years old. When a girl I was taken to physicians in Chicago, and received the best treatment known to the medical profession at that time. Later, surgery was resorted to, but all to no avail.

. . . The suffering increased with years, and I looked to time alone to release me . . . added years only brought added suffering. . . . I spent many months in a private hospital in Chicago; I underwent three surgical operations. For two years I was never free from pain, waking or sleeping. . . . The only thing left to offer me was another more serious operation, the last resort in such cases. . . . It was this condition of physical and mental suffering that I brought to Christian Science. . . . To-day I am well in body and in mind. I am well on a new basis; well without the fear that I shall not be well to-morrow, next week, or next year . . . To-day I am not only in perfect health, but I am peacefully happy, and there is a new basis of happiness, no fear that it will be snatched from me to-morrow. The discordant conditions which seemed so hopeless have disappeared, and in their stead is harmonious, happy, and peaceful living."

May we not say to other sufferers, Your condition is no more serious and no more real than the conditions from which these people have been rescued by Christian Science, and there is the same hope for you, and the same surcease from pain and suffering as there has been for them, if you will but accept this truth. Jesus did not believe in the reality of sickness, nor did he select only "nervous, hysterical, imaginative people" upon whom to practise his healing ministry. His promise was, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover."

Christian Scientists are doing this work "in his name," and his promise is being fulfilled.

ARCHIBALD MCLELLAN.

Faith and unfaith can ne'er be equal powers;
Unfaith in aught is want of faith in all.

It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all.

TENNYSON.

THOSE who have not experienced the healing power of Truth, as demonstrated in Christian Science, are often much surprised at the faith in it which is shown by

its representatives, and are apt to think it unreasonable. Mankind has so long been accustomed to rely upon material means for healing, that such a departure from them, as is entire reliance upon spiritual means, is too startling to be accepted before Truth is understood. Even remarkable evidence, in the way of healing through Christian Science, does not always bring confidence to those who have not themselves felt the power of Truth in this way. The fact is that "unfaith" is a characteristic of mortal mind, which ever doubts the reality and permanence of good, but believes in the reality and persistency of evil; and little wonder, for the material senses are always giving evidence of the latter. Until divine Principle is understood there is no stable ground for human expectation; to-day may be bright with the sunshine of promise, to-morrow the light obscured by the clouds of misfortune and fear, and because of this, even the greatest manifestations of divine goodness and power are not regarded as any warrant for future deliverance.

This is illustrated in the following case of healing: The mother of a family had been almost immediately healed of an abnormal growth of a serious nature. The joy over her deliverance was great, but little interest was expressed, or felt, by the family, in the healing truth. Soon after, one of the children was attacked by measles, which the father considered too serious an ailment to be entrusted to a Christian Science practitioner. The mother's heart was, however, still warm with gratitude to her heavenly Father, for her own wonderful deliverance, and she felt that she could trust her child to His all-wise and loving care. The result fully justified her decision, and it led the entire family to understand, as have so many others, *how* the sick are healed in Christian Science.

Some may smile at the inconsistency of the thought that would question the efficacy of that which had brought help when all material means had failed, but this same doubting thought is written on every page of human history. All Christians have had their Red Sea perils, which were safely passed under divine guidance, but this has not hindered them from doubting and denying the same power when, in the wilderness, their bread and their water were seemingly unprovided. It would seem as if no professed Christian could consistently deny that God has both the ability and the willingness to heal. Most of them admit that it is safe

to trust cases of nervous disease to God, but draw the line at so-called functional and organic disorders. Such discrimination can, however, find no authorization in the Bible. Therein it is declared that God "healeth all thy diseases," —not the nervous ailments alone,—and it is said of the Master that he healed "all manner of sickness and all manner of disease," and that, too, without any aid from materiality. No proof can ever be given that matter heals, though mortals have long believed that it does. It has no life, hence it cannot give life; while God, Spirit, is Life, and "giveth life unto the world." In spite of popular indifference to this all-important truth, the divine Life is all about us, sustaining and restoring, and our only worthy endeavor is to know all that may be known of Life. With this knowing comes an ever-enlarging faith in all the possibilities of good, and a lessening belief in evil, whether it be manifested as sickness or sin. The Psalmist's admonition, "Bless the Lord, O my soul, and forget not all his benefits," has a profound meaning. The beginner in Christian Science can no more appreciate the full import of his own healing than can the babe its mother's tender love. In both cases growth is needed, and as we call to remembrance our past blessings, gratitude is kindled anew, while their full significance becomes better understood.

We should not overlook the fact that so long as we regard anything, or any relation of life, materially, we shall be subject to varying phases of discord, until every affection, motive, and endeavor is spiritualized, and we see things as they are in God's sight. On our way to this goal of all true aspiration, we are sustained by this word of Truth, "I will be with him in trouble; I will deliver him, and honor him." The Master did not lead his followers to think that there would be no struggles on the way to victory; he said, "In the world ye have tribulation" (R. V.); but he added, "Be of good cheer; I have overcome the world." Thank God for this assurance, and also that we are made partakers of this self-same overcoming of doubt and fear, —of all that constitutes the world of material sense,—by the revelation of Divine Science. Doubt and materiality are inseparably linked together; while faith and spirituality are forever joined, and are eternally victorious over sin, disease, and death. History and individual experience alike show that spirituality and faith in good have ever held the key to progress and prosperity. ANNIE M. KNOTT.

AT a recent annual convention of one of the largest and most honored Christian bodies, the report of church growth, for the year, revealed the fact that only one for every twenty-seven hundred of the "great mass of people, who as is fairly presumed, are not receiving religious instruction at home" had been received into the church; and the presiding bishop is reported to have commented upon the subject in the following words:"—

"'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Granting that the time of miraculous healing for the sick, together with other things of this nature that Christ taught, is no longer possible—and I grant it only for the sake of argument—even then is it right that we should be satisfied with one soul out of every twenty-seven hundred?

"If we have done our utmost, then God has failed us. This, we know, He has not done. The trouble is we are satisfied with too little. We have asked for the one soul and God has given it to us."

Frankness and honesty in facing a situation are sterling virtues, and no less becoming to a bishop than to a layman. He who is not made uncomfortable by failure can have no promise of success, and therefore the expressions of dissatisfaction with the meager results of Christian effort, which are coming up from every corner of Christendom, may be looked upon as prophecies of good. Naught can stay the advance of aspiring discontent, and Christian workers need not be dismayed by the vastness of the undertaking in hand, the unnumbered failures of earnest effort in the past, or the multiplicity of the difficulties in the present. Success has been achieved and can be, despite all these. Jesus encountered every phase and degree of opposition, and his overcoming is final and abiding proof that an adequate apprehension of Truth is still able "to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us;" no kind or degree of moral darkness can impede the effulgence of spiritual light.

The discouraging aspect of the situation appears when we note that despite the fact of dissatisfaction with results, upon the part of Christian leaders, they continue to maintain that tenacious hold upon their old philosophy and methods which would be authorized were these eminently effective, and some of them seem to be unwilling to entertain even the suggestion that there is a better faith and a better way.

If a pupil should fail to work out a problem assigned him, which problem had been solved again and again by others, the inference would be both fair and inevitable that either he had not yet come to understand the nature and conditions of the example, or else he had failed to apprehend the basic law and mode of procedure by which it was to be worked out; and for a student to persist in pursuing his old course, under such circumstances, would be not only profitless but foolish and discreditable. The conditions of the problem of escape from sin and its ills are practically the same that they were nineteen centuries ago, and since the divine factor, the unchanging law of Truth, is assuredly constant, it is apparent that the ineffectiveness of human effort is to be explained in large part by faulty methods or ignorance of that truth which Jesus said would bring freedom,—the ability to fulfil his commands.

It is very much easier for the average man to recognize and enlarge upon his failures than it is to concede that his philosophy and opinions are valueless. And when to our human indisposition to see and own a fault in ourselves, is added the holdback of pride of intellect, of faith, or of official position, together with that conventional inertia which accepts the ideas we are born to, with scarce a thought as to their origin and worth, we have no difficulty in locating a very great obstacle to the world's redemption.

The bishop from whose address we have quoted is brave indeed when he openly uncovers the conditions in his church, but to recognize the error and inadequacy of the concept of truth for which he stands, and be willing to be led in what some would call an unorthodox path,—this demands bravery of a distinctly higher order, and here both individuals and religious organizations are wont to stumble.

Jesus said that men were to be known and judged "by their fruits," and this test is no less applicable to ideas than to individualities. The erroneous concepts which have been held by many good people for many years have not been rendered any the less false and unworthy by their associations, and yet for centuries multitudes of earnest Christians have been contending for, and heroically striving to make effective, creedal opinions and doctrines of which the inadequacy is perfectly apparent in the light of our Lord's test. This is one of the most astonishing and inexplicable facts of religious history.

The physicist who persisted in exploiting a theory

which had repeatedly been proven barren of results, would awaken astonishment among his fellows, and he would be told that he ought to learn wisdom from experience. Even more unwise and reprehensible are those religionists who are expending their time and energy in furtherance of doctrines and philosophies which have in no degree measured up to the healing standard of Truth's apprehension which the Master imposed; and for the reason that the present availability of demonstrable truth has been revealed in Christian Science, whose message is reaching all ears and whose unnumbered demonstrations may be verified by every sincere truth-seeker.

The last census conveys the startling information that in the City of New York there are over one and one half million Protestants who are not affiliated with any church. This astonishing statement indicates that Christian churches are not only failing to rescue "the unchurched masses," as the bishop has declared; they are also losing the affiliation of large numbers of Christian people. In the presence of these overwhelming facts, and with the evidences of a discovery of a better way crowding upon the world's attention, indifference to the effectiveness or ineffectiveness of one's concept of truth seems deplorable.

The proof of a right idea is its efficiency for good, and its efficiency for good evidences that it is divine. This was the teaching of Jesus. "The Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." The effective idea with us means "God with us." Works are truth's sign and signet, and what right have we to be content with any asserted truth, if the necessary and convincing evidences of truth's presence be wanting? We most honor those who were true to their best understanding in the past, when we are awake and true to the best understanding of the present; and it is difficult to account for the fact that organized Christianity continues the effort to buttress itself, and to win the world with inefficient theologies and forms, instead of endeavoring to present the irresistible appeal of truth's practical demonstration, as did the Master in the healing of sickness and sin.

Hawthorne may have well referred to a type of faith which is earnest but wholly inadequate, a mere echo of the past, when he protestingly exclaimed, "What slaves we are to bygone times. . . . Dead men sit on all our judgment-

seats, and living judges do but search out and reflect their judgments. We worship the living Deity, according to dead men's forms and creeds, and we must be dead ourselves before we can begin to have our proper influence over our own."

Elsewhere he gives a wondrous prophecy of better things, which is fulfilled in the coming of Christian Science; he is speaking of Hester Prynne, and says she "comforted and counseled them as best she might. She assured them, too, of her firm belief that at some brighter period, when the world should have grown ripe for it, in heaven's own time, a new Truth would be revealed. . . . The angel and apostle of the coming revelation must be a woman, indeed, but lofty, pure, beautiful; and wise, moreover, not through dusky grief but the ethereal medium of joy, and showing how sacred Love should make us happy, by the truest test of a life successful to such an end."

While honoring all the honest faith and earnest endeavor of the past, Christian Science insists upon the application and enforcement of the Master's test of all asserted truths; namely, their efficiency. It declares that spiritual truth is both scientific and demonstrable, and thus emphasizes not only the legitimacy but the necessity of those beneficent works which attested our Lord's sovereignty over evil, and which must ever abide for the maintenance of truth's identity and for the comfort and healing of the nations.

JOHN B. WILLIS.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIII **OCTOBER, 1905** **Number 7**

"HOW IS IT THAT YE HAVE NO FAITH?"

SAMUEL GREENWOOD.

THE writer is in receipt of a letter from a man who has been an active member of an orthodox church for half a century, a man whose voice has been heard in earnest exhortation and prayer, and whose Christian character is above reproach. The claims of Christian Science, as to the lifegiving virtue in Christianity, have been brought home to him through the healing of a member of his family after the efforts of *materia medica* and his own prayers had failed to bring even temporary relief. Although admitting the good works of Christian Science and the lack of his own church in this respect, he writes in substance that he does not know how to rely upon God for his own physical health and healing. Could there be a more pathetic admission of the failure of modern Christian ideals to measure up to the standard established by Jesus, when after fifty years of prayer, devout Bible study, and consecrated work along the lines approved by the Church, a Christian does not know *how* to trust God to the extent of his health?

The above is not an exceptional case but fairly represents the average Christian's attitude towards spiritual healing. It is the understanding and not the desire that is lacking, and how is it that this knowledge has not been gained? What has the Church been teaching and doing all these centuries that it cannot yet take the first step in practical Christianity; viz., the healing of the sick? In addition to its "Confession of Faith," must not the Church have a confession of faithfulness as well? How is it that Jesus' in-

junctions to "have faith in God," and to "heal the sick," meet with such little response from his professed followers? What has so divided their confidence in God that they are unable to believe that He will heal their diseases, even as the Bible declares? Does it mean that with them evil so holds the balance of power in this world that they cannot believe God to be capable of saving them from its grasp?

Popular religious belief finds it quite possible, and even easy, to believe that God will save mortals from a great yawning hell when they die, while it stands pitifully helpless before the sufferings that afflict them here. Is it necessary that a man should die in order that he may understand and rely upon God's omnipotence? Will God be more gracious, more merciful, more loving or kind on the other side of death than He is on this, that Christians are willing to commit the safety of their souls to Him throughout eternity, while they shrink from leaving the health of their bodies in His keeping during their short sojourn on earth?

Those who disapprove of Christian Science healing should tell us how it is that Christians can go on for their lifetime declaring their belief in God and in Christ Jesus' redemptive work, and when disease attacks them run in terror to some drug, or medical doctor, instead of to God, to save them? What has such an one to whom we have referred learned of the real meaning and purpose of Christianity, or of the privileges of Christ-discipleship, when he stands before some condition of physical disease and says, "I do not know how to trust in God for this"? Or how is a Christian Scientist blameworthy or unchristian who stands in the same place and rests his cause so confidently in God that he has no need or desire for any other remedy or means? Which of these two follows more closely the teaching and example of Jesus? If the Son of man came to find faith on the earth, which of these conditions represented would appeal most to him?

It should be a matter of deep consideration and heart-searching why Christians generally are so reluctant to take God's promises seriously; and why they refuse the opportunity that Christian Science affords, to learn how to heal the sick as well as the sinful in accordance with our Master's commands. A Christian who cannot rely upon God to the same extent that he relies upon a doctor, cannot too soon find out the reason why. If he does not take the Scriptures

as his guide in such a course, why not? How can he deceive himself that he is doing God's will, if he is not faithfully taking up his cross and following in the footsteps of the Master? Jesus showed us how the Father's will is done on earth by healing disease and sin and overcoming death. He taught his disciples that their lives must be a demonstration of their faith, but he did not say very much about death except that those who kept his sayings should not taste of it. It was the demonstration of spiritual life which he was most concerned about, not the weak yielding to death as having any virtue or goodness, or as taking man one whit nearer to his heavenly Father. In the light of Jesus' teaching and work, it is evident that the more a man understands of God the further he will be removed from death, and that there is no other way by which eternal life may be gained.

The needs of the human race press for the return to primitive Christianity. To teach mortals that the sufferings of earth are unescapable through Christianity, is to take away from it the feature which its Founder deemed so important and necessary. The Church to-day cannot afford to leave out of its work what he considered so essential to his own success. Mere ritualistic religion, the observance of church ordinances, or professions of Christian belief, if not backed up by intelligent, reliant faith, will never rebuke the demons of disease, nor say with joy to the Christ, "Even the devils are subject unto us through thy name." Christ Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?"

That God, divine Love, is the Father of all, is the sweet burden of Scripture, and it enters into the creed of the Christian church. The child who loves his father will turn to him for help in trouble, and not to some stranger who may not know his needs nor have any sympathy for him. We would deem it a strange thing for a child to have more confidence in such an one than in his own father. Likewise why should a Christian forsake his heavenly Father in time of trouble, and turn for help and comfort to some non-intelligent drug, to that which has no knowledge of his needs nor sympathy for his misery? Is it possible that after all he does not believe that God is the loving, compassionate Father of man, ever-present and omnipotent, that he does not give Him as much confidence and love as he does to an earthly parent?

While Christian Scientists do not consider themselves as personally better than others, they do find that through Christian Science they have more confidence in God than they had before. And while they do not feel like condemning those who in sickness do the best they know, they feel it but just to say that in their own experience they have found that by looking to God alone for health they have fared immeasurably better than when they sought it by material ways and means. It is because of what they know, not what they believe, that Christian Scientists advance the claims of Christian Science and urge their impartial investigation. Although Christian Science came to them as a new religion, they have since found it to be the sweet, old, simple Christianity of Jesus Christ, with nothing left out of it and with nothing read into it by mortals' material belief. They can say with David, that God hath done great things for them, whereof they are glad.

[Written for the *Journal*.]

MORNING.

ALICE MARIAN ADAMS.

In the east the light is breaking,
All the heights are touched with gold,
And the dwellers in the valleys
See a wondrous scene unrolled.

Those who sit in outer darkness
Catch a gleam of glory bright,
And the shadows of the night-tide
Outward sweep in Living Light.

From the grave of creed and custom,
Christ's command, "Arise!" sounds clear—
And the dead awake, and rising
Feel his touch and know him near,

And their voices join with Mary's—
Master, we would know Thy will!—
While the Risen Day sweeps upward
Over height and depth and hill.

CHRISTIAN SCIENCE AND LEGISLATION.

JUDGE CLIFFORD P. SMITH.

TO comprehend the constitutional rights of Christian Scientists, who do not elect to employ medical doctors, it is necessary to bear in mind certain fundamental principles of American government. While these ought to be familiar to all American citizens, an accurate statement thereof, from recognized authorities, will help to clarify the subject under discussion. As certain State constitutions say, "A frequent recurrence to the fundamental principles of civil government is absolutely necessary to preserve the blessings of liberty."

The first and most important consideration is that the American system of government is founded upon the individual and his independence. The constructive statesmen who brought this nation forth, conceived government or the State to exist "merely as a legal entity, created and organized solely for the protection of the individual." (Thorpe, Constitutional History of the United States, Vol. 1, p. 43.) "In the revision and new definition of the State by Adams, Jefferson, and their associates, the individual was recognized as the center of the political system. . . . The American Revolution differed from all preceding revolutions in the history of the world in its enthronement of the individual and its subordination of the State to him. For a proper understanding of the character of the American constitutions of government, this idea cannot be too well mastered." (Idem, p. 42.) In the United States, "organized government has for its object the protection of the individual against undue interference on the part of others with his enjoyment of life and the beneficial employment of his faculties. . . . The purposes of government will not be carried out in accordance with the principles of the Declaration of Independence, unless all men are guaranteed equality before the law, that is, the equal right to protection under the law in the enjoyment of individual liberty, so far as it can be secured without depriving others of substantially the same degree of freedom and opportunity." (McClain, Constitutional Law, pp. 289, 290.)

The underlying basis is that men are endowed with rights, "not by grace of emperors or kings, or by force of

legislative or constitutional enactments, but by their Creator; and to secure them, not to grant them, governments are instituted among men." (Powell v. Pennsylvania, 127 U. S. 678.)

Christian Science is "a system of religious teaching, based on the Scriptures, which originated with the Rev. Mary Baker Eddy about 1866. Its most notable application is in the professed cure of disease by mental and spiritual means." (Century Dictionary.) Christian Scientists rely on the practice of their religion to prevent and cure disease, and for very good reasons. The principal reasons which obtain with the great majority are these: 1. They have had need of relief from sickness or bad habits and have failed to obtain it by other means. 2. They have found Christian Science to be a superior curative agent, even curing the diseases which other systems deem incurable. 3. They believe it to be the curative agent ordained of God; that Christ Jesus used the same method, and commanded all his followers to do likewise. 4. They believe that the practice of Christian Science will ultimately overcome and abolish evil, sickness, and suffering, and thus deliver the human race from the law of sin and death. For these reasons and others—such, for instance, as the fear of ill effects from drugs—a large and ever-increasing number of intelligent and law-abiding citizens rely on Christian Science to prevent or cure disease, and others are constantly turning to it after *materia medica* has failed to heal or relieve them.

We submit to all fair-minded persons and especially to those who cherish American traditions and respect constitutional limitations, that the facts just stated ought to preclude the enactment or existence of any law calculated to forbid or hinder citizens from relying on Christian Science or employing Christian Science practitioners in case of sickness.

Aside from the constitutional questions which are involved, we assert that the drugging system has not become so certain in its results as to be entitled to prohibit people from going outside and employing other means and methods to obtain relief. When any system of healing reaches the stage of development, and its practitioners exhibit the uniform success which will warrant them in asking a monopoly, they will not need or want an act of the legislature for that

purpose. Chief Justice Clark of the Supreme Court of North Carolina sums up this aspect of the matter as follows: "An eminent medical authority in this State has said that out of twenty-four serious cases of disease, three could not be cured by the best remedies, three others might be benefited, and the rest would get well anyway. Stronger statements could be cited from the most eminent medical authorities the world has known. Medicine is an experimental, not an exact, science. All the law can do is to regulate and safeguard the use of powerful and dangerous remedies, like the knife and drugs, but it cannot forbid dispensing with them. When the Master, who was himself called the Good Physician, was told that other than his followers were casting out devils and curing diseases, he said, 'Forbid them not.'" (State *v.* Biggs, 133 N. C. 729, 46 S. E. 401, 64 L. R. A. 139.)

Christian Scientists are not opposing the efforts of medical doctors to raise the standards of their own profession, nor do they oppose any law legitimately calculated to regulate the practice of medicine. Moreover, they have no objection to any law appropriately designed to protect the public from the ignorance or imposition of persons whose qualifications do not correspond to their professions. Christian Scientists do not profess to be medical doctors. They study, rely on, and practise a different, an opposite system, a system which the public well knows to be entirely different. It should also be understood that Christian Scientists are not making an attack on medical doctors. We have the greatest respect for the motives and attainments of the better class of physicians. We are also aware that not nearly all of the medical profession—probably not a majority at present—desire legislation against Christian Science. The more cultivated, broad-minded, and successful physicians labor to alleviate pain and sickness, leaving Christian Science to rise or fall by its own merits or demerits. Many of them show a friendly interest in our work and an increasing percentage of them advise their patients to try Christian Science as a last resort.

The fact remains, however, that the efforts to obtain legislation against Christian Science have in every instance emanated directly or indirectly from the medical profession and usually from medical societies. Many such efforts have been made, often with great preparation and

years of political activity. This has been a prominent feature of nearly all the more recent efforts. The fact that the demand for legislation against Christian Science comes from the medical doctors and not from the people generally has been noticed by all whose official duty has brought them in contact with the subject. Thus, Governor Mickey of Nebraska vetoed a bill for a law aimed at Christian Science practice in 1905. In his veto message he referred to the fact just stated as follows: "Without in any degree reflecting upon the motives of the legislature, it is difficult, too, to avoid the conclusion that the bill was conceived in a spirit of professional intolerance. As orginally introduced, the measure bore upon osteopaths with the same rigor that it does upon Christian Scientists, and when it is recalled that homœopaths, eclectics, and other now well-recognized schools of healing, as well as osteopaths, have had to fight their way to existence over legal barriers raised by their professional brethren who happened to be within the pale of the law, the suspicion may be pardonable that there is more at issue than a consuming zeal for the public health." Governor Peabody of Colorado vetoed a bill for such an act in 1903. He referred to the same fact in his veto message as follows: "There is no demand on the part of the public for this class of legislation, and while I have been urged by many eminent physicians to approve this bill, others, equally eminent and quite as numerous, have urged me to withhold my approval."

Governor Thomas of Colorado vetoed a bill for such an act in 1899. Referring to the same subject in his veto message, he said, "A decided majority of the medical profession, including a large number of personal and political friends, have urgently requested the approval of the measure. I am persuaded that they earnestly believe it to be essential to the public welfare and designed to subserve the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their desires. With every consideration for their judgment and their sincerity, I regard the bill as unjust, oppressive, and obnoxious to the general welfare. . . . The title of the bill as it relates to the public is a misnomer. This is a common subterfuge; all measures designed to promote a specific interest or protect an existing evil are ostensibly labeled 'for the benefit of the people.' The fact that the people do not seek

the protection, ask for the benefit, nor suspect the existence of the alleged danger, is wholly immaterial. . . . It is a legitimate criticism of this bill that it is the offspring of an union between the allopathic, homœopathic, and eclectic schools of medicine, into whose custody the health of the public is to be unconditionally delivered. Each in its own circle is given impunity as against the other two, but the condition is that the fusion or triple alliance must stand as a unit against all others. No one will believe that this union would have been made had it not been essential to the passage of this bill. If the allopath is to be believed, the homœopath is a charlatan and the eclectic a fraud. If the homœopath is to be credited, he has saved society from the narrow dogmatism of allopathic ignorance, and if the eclectic is heard, he tells us that he has garnered to himself the wisdom of all the schools and nothing but the husks remain. Neither deems it consistent with professional ethics to confer or consult with the others, and each believes his own to be the one branch of medical science worthy of the name. Homœopathy fought its way to recognition against the bitter and implacable antagonism of the regular school, established itself in the face of abuse, ridicule, persecution, and invective. Its disciples suffered all the pains that hatred, contumely, and authority could inflict upon it. They now unite with their hereditary and still unreconciled adversaries to deny to others the claims they have so successfully vindicated for themselves, and to assist them in the effort to extinguish all forms of healing save their own. Society, however, does not forget, and it may, therefore, be pardoned if it sees in this fusion of the schools something beyond the philanthropic desire to protect the public health."

It will be observed from the facts and reasons stated in the second division of this article that persons who may choose to employ Christian Science to preserve or recover their health cannot be forbidden by law to do so without depriving them of their religious liberty. Hence Governor Mickey of Nebraska justly said in his veto message, "The constitution of the State of Nebraska declares that 'all persons have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences,' and further adds, 'nor shall any interference with the rights of conscience be permitted.' In the Christian Science religion the ideas of worship and of divine

healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with 'the rights of conscience' and thus becomes an infringement of the constitutional guaranty of religious freedom."

It is also true that the rights of such persons do not depend solely upon the constitutional guaranty of religious freedom. For—to again quote Chief Justice Clark—"This is a free country, and any man has a right to be treated by any system he chooses." Whoever thinks that spiritual knowledge is more effectual and reliable in case of sickness than material knowledge, has the right to act accordingly. For, as Mr. Justice Brewer of the United States Supreme Court says, liberty is "simply the right to do that which one deems best, subject to the limitation that it does not interfere with the equal rights of other members of the community." (American Citizenship, p. 87.)

The fact that *materia medica* is not an exact science, but simply a process of experimentation; and the fact that thousands upon thousands of persons—constituting a considerable and a respectable part of the community—hold to the opinion, based on their own knowledge, observation, and experience, and the known experience of others, that Christian Science furnishes the most effective and reliable curative method known to humanity—these facts alone, not to mention the other considerations weighing with them, should dissuade the members of legislatures from attempting, by law, to deprive other citizens of their freedom of choice. Any such law, whether attempting the result directly or by indirection, must necessarily be contrary to the spirit of American institutions and deprive citizens not only of their religious liberty but of their individual liberty as citizens of a free country.

To again quote from Governor Peabody's veto message: "Guided by the late experience of similar legislation in other States, the conclusion is irresistible, that all such legislation has a tendency to restrict the citizen in the employment of whomsoever he pleases in the treatment of his diseases, and it also has a tendency to build up, under the protection of the State, a trust or combination of certain schools of medicine, to the exclusion of all others equally meritorious."

To quote again from the message by which Governor Thomas of Colorado vetoed a bill for an act designed to

suppress the practice of Christian Science by requiring all who practise healing to pass an examination in *materia medica* and kindred subjects: "The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction. It is a part of the law of this land, and no civil power is strong enough to deprive the citizen of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair just as much as is his choice of a minister or attorney. His action may prove injurious, possibly fatal, to himself or to some members of his family. It is better so than to delegate to any tribunal the power to say 'thou shalt not employ this man' or 'thou shalt employ this one.' That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect or resultant blow that is masked and falls unexpectedly. The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The State must lead him as a little child, lest he fall into trouble unawares. He must be guarded and chided, limited here and licensed there, for his own protection. Such a system, born of the union of Church and State, crumbles into ashes in the crucible of experience. It cannot flourish, though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick-couch to the prison cell, and to substitute for him some one who, however exalted and honorable, may not command the confidence or secure the sympathy of his patient. These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracized by this bill form a very large part of every community, nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent, and conscientious people. They recognize in many modern forms of relief to the suffering a re-

ligious or spiritual element that appeals to their best and tenderest sympathies. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall not longer enjoy their benefits or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three schools legally right? By what authority does it so declare? A distinguished physician of Massachusetts has recently declared with great force that 'the commonwealth has no right to a medical opinion and should not dare to take sides in a medical controversy.' It would be as consistent to take sides in a theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate, but cannot prohibit the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers."

Christian Scientists ask no special privileges nor proscriptive legislation. They do not wish to force any one to adopt their opinions or methods. They only claim the right to do Christian work and to be free from constraint in respect to their choice of religion and therapeutics. They assert that the spirit which gave our system of government birth and form forbids any group of citizens, though temporarily clothed with the power of making laws, to define or regulate the relations between God and men, set limits to His salvation, or prescribe what method all citizens shall employ in case of sickness. They assert that every American citizen has the right to choose the method or system which he will employ to preserve his health, and the right to have the aid, if he so desires, of a practitioner of that system. Such rights pertain directly to the preservation of life, they belong most vitally to the pursuit of happiness, and, when the citizen chooses to rely on the practice of a religion to prevent or cure disease, they are inseparable from both civil and religious liberty. When the American people first assumed the power of self-government, they declared such rights to be God-given and unalienable.

"EVIDENCE OF THINGS NOT SEEN."

RICHARD P. VERRALL.

Errors, like straws, upon the surface flow;
He who would search for pearls must dive below.
DRYDEN.

THE Rev. J. A. Fleming, M.A., a prominent Anglican divine, commenting upon the "evidence of things not seen," in a recently published article, puts the following significant question: "On what grounds are we to resist the inference that what mind detects mind has produced, and that an underlying order, which it needs intelligence to unravel, is there only because it is the result of intelligence operative in creating it?" The above inference, so far as it goes, suggests an advance of thought, but inasmuch as it draws no line of demarcation between the mortal mind, which furnishes the evidence of things seen, and the divine Mind, which has created "the substance of things hoped for," it expresses no definite conclusion.

The method of capitalization adopted by Mrs. Eddy in all her writings on Christian Science clearly indicates the necessary distinction between the real and the unreal, and at once designates Mind as the creative intelligence or deity, while mortal mind or belief is shown to be responsible for the material and finite sense of things.

Under the caption, "The Universe Implies a Thinker," Dr. Fleming says further, "The progress of biological science may have annihilated the older notions of special design, but it has revealed at the same time remarkable facts of heredity and cell structure, and this has simply transferred the difficulty from one place to another. It has not injured the general argument that the Universe is not merely a thing, it is a thought, and thought implies a thinker.

"Intelligence in us, therefore, finds something corresponding to itself in external nature on which it can operate. But intelligence can only respond to intelligence, and that which intelligence can produce. Hence, the intelligibility of nature is a proof that intelligence other than our own is at the back of it; in other words, that it is the product of mind."

The writer's induction, that "all natural phenomena are

the product of Mind," in no way conflicts with the declaration of Mrs. Eddy in her "scientific statement of being." He fails, however, to face the inevitable consequence of his admission, or to distinguish "Nature" from the universe of God's creating. Mrs. Eddy, on the other hand, boldly accepts the responsibility of her metaphysical conclusions, and, in the face of overwhelming sense evidence to the contrary, declares that matter is but illusion; it must pass away, while God, the creator of all things real, is indestructible and immortal, the same yesterday, to-day, and forever. He changes not, and His creation, like Himself, is not subject to discord or decay.

In this twentieth century, progressive thinkers are for the most part ready to acknowledge that Mind is a factor, if not the prime mover in all that relates to the objective world and the affairs of men. It is of the utmost importance, therefore, that this spirit of progress be preserved in its purity, and that there be no confusion between Christian Science and false metaphysics.

The reluctance of the academic mind to accept the simple yet profound declarations of Christian Science, as stated by Mrs. Eddy, and the numerous efforts now being made to re-state the substance of her discovery in other and misleading terms, are manifestly due to the spirit of anti-Christ, which is ever lying in wait to obscure all new revelations of Truth.

Christian Science appeals pre-eminently to the rational thinker, on account of its practical explanation of the signs which followed the teachings of Christ. It shows that faith and works are inseparably related and that Mind is the noumenon of all true healing phenomena. In the realm of literature, art, philosophy, and mechanics there are many evidences of the spiritual idea, as it percolates through the fleshly barriers of human thought and bursts at last into manifestation. Among those who have caught glimpses of the majesty of Mind, Thomas Carlyle was a voice "crying in the wilderness" of human thought. In his "Sartor Resartus" he says,—

"How much more, one whose capabilities are spiritual; who has learned, or begun learning, the grand thaumaturgic art of Thought! Thaumaturgic I name it; for hitherto all Miracles have been wrought thereby, and henceforth innumerable will be wrought; whereof we, even in these days, witness some. Of the Poet's and Prophet's inspired Mes-

sage, and how it makes and unmakes whole worlds, I shall forbear mention; but cannot the dullest hear steam-engines clanking around him? Has he not seen the Scottish Brasmith's idea (and this but a mechanical one) traveling on fire-wings round the cape, and across two oceans; and stronger than any other enchanter's familiar, on all hands unweariedly fetching and carrying: at home, not only weaving cloth; but rapidly enough overturning the whole old system of society; and, for feudalism and preservation of the game, preparing us, by indirect but sure methods, industrialism and the government of the wisest? Truly a thinking man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, I doubt not, there runs a shudder through the Nether Empire; and new emissaries are trained, with new tactics, to, if possible, entrap him, and hoodwink and handcuff him."

Carlyle's recognition that "A thinking man is the worst enemy the Prince of Darkness can have," was truly prophetic of the reception of Christian Science, and clearly explains the unjust and unreasonable attacks which have since been directed against its Discoverer and Founder. We doubt not that the mental activity prompted by Mrs. Eddy's teachings has caused many a shudder to run through "the Nether Empire," and "new emissaries" have doubtless been "trained with new tactics, to, if possible, entrap and hoodwink" her followers. Among the methods thus devised, one of the most plausible is the suggestion that Christian Science is but a modern rehabilitation of the Hindoo philosophy, which taught that the world of sense-perception was "maya" or illusion, and by a process of negation attempted to reach "nirvana." This state to the Buddhist sense was the perfection of "peace, goodness, and wisdom." The Hindoo Mahatma, or God-man, believed it necessary to literally abstract himself from the world in order to obtain salvation, thus making it impossible for him to benefit his fellow-men or even to acknowledge their existence. Christian Science, on the contrary, primarily emphasizes the teachings of the Founder of Christianity and points to the possibility of being in the world, but not of it, also to the impossibility of obeying the first commandment unless we first love our neighbor as ourselves. Such modern converts from Vedantism to Christianity as Pundita Ramabai, superficially assume that Christian Science is but a latter-day revival of their ancient religion. They

have unfortunately overlooked the important fact that Christian Science is in reality as unlike the teachings of the Upanishads as the Gospel of Christ was unlike the theology of the rabbis. Christian Science does not ask to be measured by any lower standard than that set by the great Teacher. Its followers are willing at all times that it be judged by its fruits.

Another suggestion of mortal mind is that Christian Science, if its teachings are infallible, should render its votaries immune from all mental and physical discord, and we not infrequently meet persons who deplore its inability to set them free from some bodily ill, the cause of which they still cherish and are unwilling to give up. Those who expect the mere acceptance of Christian Science to immediately relieve them from all sickness and pain are surely mistaken as to its true mission. The text-book of Christian Science is in full accord with the teachings of Scripture, in that the fulfilment of its promises is invariably made conditional upon some act of self-sacrifice. As a matter of fact, Christian Science has been given to the world, not to take away the problems of life, but to enable mankind to solve them intelligently; it points to no royal road to the kingdom of heaven, but furnishes a guide-book of the straight and narrow way that leads to life eternal. Again, the purpose of Christian Science is not to preserve the material universe, as we see it, but to transform our material sense of it, so that we may see the spiritual reality which God made in the beginning. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," are the inspired words of St. John; also, "If a man think himself to be something, when he is nothing, he deceiveth himself."

Another phase of impersonal evil is expressed in the attempt to effect disintegration among individuals and churches, where union has resulted in strength. Referring to the essentials of national government and the integrity of the Union, in his first inaugural address, President Lincoln thus concisely summarized the question of union and disunion. He said, "If a minority will secede rather than acquiesce, they make a precedent which in turn will divide and ruin them; for a minority of their own will secede from them whenever a majority refuses to be controlled by such minority. For instance, why may not any portion

of a new Confederacy a year or two hence arbitrarily secede again, precisely as portions of the present Union now claim the right to secede from it? All who cherish disunion sentiments are now being educated to the exact temper of doing this. . . . Plainly, the central idea of secession is the essence of anarchy." The events of history have conclusively shown that evil in its varied forms is always self-destructive. It has no inherent integrity or vitality of its own, and cannot therefore permanently withstand the progress of truth.

The conflict between the spiritual aspirations of man and the material ambitions of the carnal mind has darkened the pages of history with crime since the day that Cain rose up against Abel, his brother, and slew him. All races and nations have attempted to establish some sort of Divine worship, but few, if any, have devised a religious system which has withstood for any length of time the obscuration of its original purpose in the materialism of its form and ceremonies.

In the patriarchal days, when religion consisted almost entirely of prayer and sacrifice, the conscience of man was easily satisfied with a mere performance of religious rites. Later came the invention of letters, and with it came the Mosaic religion, consisting of a written code of restrictive and proscriptive laws. The opportunity for oppression, falsification, and extortion under the Levitical law can readily be imagined when it is remembered that a legal profession was evolved to settle the perplexities which arose from its practice. The Israelites, during the latter days of King Solomon's reign, utterly failed to meet the test of material prosperity, and the young king, whose simple faith and pure religious zeal had prompted him to say, "O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this people, that is so great?" even he was obscured in old age by idolatry and self-indulgence.

An early Christian apocryphal writer, in an effort to expose the criminal instincts which had incited the crucifixion of the Saviour, thus graphically allegorizes the copartnership between Satan and the Prince of Hell. A dispute is said to have taken place between the Prince of

Hell, who has charge of the infernal regions, and Satan, whose duty it is to procure victims upon earth. The immediate cause of the disagreement is occasioned by Satan's command to prepare to receive Jesus of Nazareth, whom he is about to put to death on the cross. In framing his objection, the Prince of Hell replies, "Bring not therefore this person hither, for he will set at liberty all those whom I hold in prison under unbelief and bound with the fetters of their sins, and will conduct them to everlasting life." Satan, in the exultation of his fancied victory, however, makes the following defence, "As for me, I tempted him and stirred up my old people the Jews with zeal and anger against him; I sharpened the spear of his suffering; I mixed the gall and vinegar, and commanded that he should drink it; I prepared the cross to crucify him, and the nails to pierce through his hands and feet; and now his death is near at hand, I will bring him hither, subject both to thee and to me." This account conveys the impression that Satan manipulated his "old people," by a species of hypnotic suggestion, keeping himself at all times in the background and concealing his tactics by a cowardly but cunningly devised method of incendiarism.

John Bunyan throws additional light upon the unseen workings of demonology in his description of Christian's journey through the Valley of the Shadow of Death. In a steadfast trust in God's protecting care, Christian entered the Valley without fear of the yawning chasm on the one hand and the roaring of wild beasts threatening danger on the other. He continued his journey, in spite of all the gins and stumbling-blocks which beset the way, until, in the small hours of the morning, a new difficulty confronted him. Involuntarily he found himself blaspheming God and questioning the Divine guidance which had thus far led him safely. His body, which had been strong while his thoughts were stayed on God, now became weak and ready to faint. He struggled on blindly, almost overcome with fatigue, until the gray light of approaching dawn revived his hopes. When morning broke and the sun rose above the mountain-tops, Christian looked back into the valley, and he then saw the cause of his difficulty. The point at which he had questioned God's guidance was infested with invisible demons, which, unseen by the travelers crossing the valley, attacked them from behind

by suggesting all manner of discouraging and rebellious thoughts, which they involuntarily accepted as their own.

The above illustrations are intended to show that the seeming domination of evil is solely dependent upon the credulity of its victims, and that its illusive kingdom has only a fabulous existence. Surely Dr. Watts was right in saying that Satan finds some mischief still for idle hands (thoughts) to do, and Mrs. Eddy prescribes an efficient antidote for all idle thinking when she advises Christian Scientists to keep their minds so occupied with Truth and Love that error cannot enter. The Christian world owes a deep debt of gratitude to Mrs. Eddy for having equipped it with an efficient weapon with which to fight against the unseen forces of evil. By stripping off the disguise of the traditional devil and exposing impersonal evil, or mortal mind, as the adversary of man, she has identified the question of salvation, not with that of vicarious atonement, but with that of individual at-one-ment; and has formulated a scientific rule by which this can be successfully wrought out.

In a scholarly article on the relation of Christian Science to the gradually evolving plan of divine revelation, a learned professor of English literature, after a careful study of "Science and Health with Key to the Scriptures," and Mrs. Eddy's other writings, thus summarizes his conclusions: "Now one sect or another has got its own meaning out of the Bible and Mrs. Eddy has got hers. Imbued with idealism and the scientific consciousness, she finds below the types and figures of the Bible, below the various stages of its historic development, that one central meaning runs. And it is this: That the real world is a spiritual world, that man's real nature is a spiritual nature, and that nature and man, not looked at in the light of sense and self, but in the light of reason and Spirit, constitute the kingdom of God. The guarantee and ground of it all is the Supreme Being, Father in heaven, the substance and cause of all, the eternal Spirit, or Mind, who is Life, Truth, and good. That the laws of God are immutable and harmonious is the divine Science upon which rests the significance of the real world and the real man. Taken in its entirety, this is the broad, spiritual meaning running through the Bible, not found in every text or type or at every stage, but slowly emerging at first, dimly in early times, fully and completely in the Gospel, and then, at last,

to be fixed and settled in a grand scientific Principle, in the light of modern thought."

In conclusion, he says further: "That a woman's mind should formulate so great a contribution, there is the pause! But why not in America, in spite of its faults and crudities and because of its liberty and the free play of a wide-spread Christian consciousness, where woman has reached the highest pinnacle of her honor and adoration, why should not a good woman's spiritual intuitions catch glimpses of the secret of life?"

The above tribute to our beloved Leader and Teacher is both gratifying and reassuring, for it not only confirms the practical experience of all Christian Scientists, but is a frank acknowledgment that the discovery of Christian Science is the most valuable contribution to English literature in modern times. Those who have proved the healing benefits and reforming influence of Christian Science can truthfully say that it affords at once the "evidence of things not seen" and "the substance of things hoped for."

NO UNBELIEF.

THERE is no unbelief!
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by-and-by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And still by day and night, unconsciously,
The heart lives by the faith the lips decry,
God knoweth why.

Charles Kingsley.

THE MESSAGE AND THE MESSENGER.

WILLIS F. GROSS.

THE bearer of God's message must of necessity be God's messenger. At all times the vital question is whether the message be of God. If it is, the messenger is justly entitled to the honor and appreciation due the one who blesses humanity; but if it be found that the message is not of God, the person is not to be received as one who speaks with divine authority.

The message is not to be received, or rejected, because of the one who bears it, but the messenger is to be judged by the truth, or falsity, of the message he brings. The messenger does not originate, or create the message. He is the recipient thereof, and it is his mission to bear it to those to whom it is sent. He is sometimes received, and at other times rejected, not because those to whom he is sent have satisfied themselves as to the truth or falsity of his words, but because they are pleased or displeased with what they hear. It is often the case that mortal man cares not so much for the truth as he does for what he believes to be the truth or wants to be the truth. The man with a message in accord with the desires and beliefs of mortals is received with open arms, while another is rejected because he dares to proclaim that which is contrary to popular opinion.

In the past there have been those who hoped to rid themselves of what was to them an unwelcome message by persecuting the messenger, and there are those to-day who indulge in this futile practice, as if they hoped to change the message by rejecting the messenger. They are unmindful of the fact that the truth or falsity of a statement is in no sense dependent upon the one who gives utterance thereto. Instead of proving all things and holding fast that which is good, they waste their time and energy in contending for or against personalities.

The Jews thought to rid themselves of the teachings that were displeasing to them by persecuting those who boldly declared the truth and proved their words by their deeds. In the days of the apostles there was a learned Pharisee named Gamaliel. This man had learned to look farther than did his fellows. It was evident to him that it is not possible for a person to make or unmake the truth. A man

might discover and declare the truth, or he might misrepresent the truth, he might even believe a lie to be the truth and so declare it, but nothing that he could say, think, or do could change or affect the truth. Gamaliel had also learned that sooner or later error would fall of its own weight, because it has no foundation. On one occasion he strongly rebuked the Jews and pointed out the folly of their doings. He cited two instances, well known to them, where the advocates of error were overthrown and all their adherents with them. Then he gave the wise counsel which is as far-reaching and effective in this day and age as it was at that day, "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

If this counsel had been heeded in the past, many of the bloodiest pages in history would never have been written, and if it were heeded to-day, persecution and misrepresentation would be unknown, and the world's spiritual progress would keep pace with the marvelous strides of civilization in other lines.

The message and the messenger are in a certain sense inseparable. It is the message that comforts and encourages, strengthens, sustains, and heals, but without the messenger suffering humanity knows not that there is a saviour from the ills it endures. The messenger must hear and understand or he cannot carry the message to others, and those to whom he is sent must believe and accept the word or they cannot be helped by it.

The messenger thinks not of himself but of the message he has received and of those to whom he would bear it. It is the privilege of those who hear to love and honor the messenger. Ungrateful indeed is the man who fails to appreciate the loving service of the messenger or fails to show his appreciation. It is the greatest folly for him to declare that he is indebted only to the message, for had he received it from any other than the one who brought it to him it would have been as acceptable and done as much for him. Perhaps this is true, but the fact is that he did not receive it from another, and he is in no small degree indebted to the one who so lovingly, and at no small sacrifice, brought that which helped him in time of need.

History records that the messenger is sometimes rejected

even when the message is received. The selfishness of mortal man makes him unwilling to acknowledge the good done by others. The greatness of the message is not realized unless there is a just appreciation of the messenger, and *vice versa* the greatness of the messenger is not perceived unless the message is comprehended. But few, if any, of the truly great and good men and women of earth have been fully appreciated by the people of their times. It remained for future generations to understand their work and realize how great they were. A great message makes a great messenger; not always great as mortal man counts greatness, but great when measured by the standard of that which is true and enduring.

Moses and the prophets were God's messengers and as such they are accepted by the Christian world to-day, but they were not received by all who heard them proclaim the Word of Truth. The Decalogue was the greatest message the world had received up to that time. It revealed the basic law of right doing and thinking and gave promise of all good to whomsoever should obey its demands. The world's history is a record of humanity's acceptance or rejection of this great message from God, delivered by His messenger thirty-five hundred years ago.

The world's greatest messenger was Jesus of Nazareth. Ear hath not heard a greater message than that which he proclaimed, a message which, when understood, makes man free indeed,—free from sin, sickness, and death. The life he lived, the wonderful words he uttered, and the marvelous works he performed, all unite in proclaiming the Gospel of peace and good-will to men. Those who were not ready for the message rejected the messenger, and they cast him out, thinking thereby to destroy him and his words; but the progress of Christianity shows how they failed and how all must fail who oppose themselves to that which is true.

Those who understood the Master were commanded to proclaim the good news in the same manner that he proclaimed it,—by living a pure life, by preaching the gospel, by healing the sick, cleansing the leper, raising the dead, and casting out devils. Only as they understood were they able to declare aright what they had heard. On one occasion the apostles, because of their unbelief, their lack of understanding, were unable to proclaim the gospel of salvation by healing the lunatic child. The Master rebuked the false

sense and cast it out, thus demonstrating God's presence and power.

The apostles did not fully comprehend the message, and they thus entertained but a limited sense of its application. The Master had repeatedly proclaimed God's love for all mankind, but even Peter believed salvation to be for the Jews only, and this belief had such an effect upon him that he refused to become a bearer of the good tidings to the Gentiles. In a vision he was shown the error of his thought, and he afterwards boldly declared, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." After this experience the message was more to him than ever before, for he saw that it was sent to all the world.

God's message is to all mankind, and when understood it proclaims a present salvation from all evil,—sin, sickness, and death. The erroneous belief that the Saviour's mission was to the Jews only has long since disappeared from thought, but there are other errors which, in the belief of mortals, limit God's power, or at least His willingness to save. The message of salvation, as to-day proclaimed by the great majority of Christians, contains the promise of salvation from sin only, in this world, and the hope of salvation from sickness in the world to come. Is it not evident that this is not the gospel as taught by the Master? The truth as he revealed it made man every whit whole. He proclaimed that which was given him by the Father, and he declared that all who do God's will should know of the doctrine, whether it be of God or whether he spake of himself. The reality and power of the gospel was in no sense limited to himself, but all may know Truth as the present Saviour from all evil.

For hundreds of years the world heard and received only a part of the gospel, but the limitations of mortal belief cannot forever endure. In the fulness of time the Science of Christianity was discovered by one who was sent of God to proclaim once again the gospel of salvation from sickness and sin. This messenger, Mary Baker G. Eddy, thought not of herself, but of the wondrous message she had received, and the suffering and sorrowing ones to whom it was sent. Many have heard and believed. These have been healed of their physical infirmities and have learned how to forsake their wicked ways and unright-

eous thoughts. Is it strange that their hearts are filled with love and gratitude for the one who brought them the message? They realize that it is the message of Truth and Love which they have received and that it has brought them blessings without number, but they also realize that a debt of gratitude is due the messenger, and they would lovingly pay the debt. They would first love and honor God, and this they do by honoring His messenger. Their expressions of love and appreciation are not "personal worship," they are but an honest recognition of what God has done, of the means He has employed to bless His people. We love God more when we love the individual through whom God has worked to save humanity. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Christian Science has been proclaimed to the world. No one is asked to accept it because of hearsay; he can prove its worth for himself. When he has learned from experience that Christian Science is Christianity made practical, and that it is effectual in overcoming the claims of sin and sickness, he will begin to see and comprehend the greatness of the messenger, and he will love that purity of thought and life which could hear and repeat the message to others. He will begin to realize how much he, as an individual, is indebted to that one who has demonstrated, and taught others how to demonstrate, God's power to save.

THE faculty of being happy is destroyed by skepticism, artificial living, over-abuse; it is fostered by confidence, moderation, and normal habits of thought and action. Wherever life is simple and sane, true pleasure accompanies it as fragrance does uncultivated flowers. . . . He who takes pains to foster it [joy] accomplishes a work as profitable for humanity as he who builds bridges, pierces tunnels, or cultivates the ground. So to order one's life as to keep, amid toil and suffering, the faculty of happiness, and be able to propagate it in a sort of salutary contagion among one's fellow-men, is to do a work of fraternity in the noblest sense. No one finds more pleasure for himself than he who knows how, without ostentation, to give himself, that he may procure for those around him a moment of forgetfulness and happiness.—*Charles Wagner.*

SOME PROBLEMS CONSIDERED.

REV. G. A. KRATZER.

IN examining the teaching of Christian Science there may arise in the minds of beginners and critics some questions to which, as it appears to them, conceivable and satisfactory answers cannot be given. In this event, it should be remembered that questions to which satisfactory answers cannot be given arise in every philosophy and theology that men have believed in, before the advent of Christian Science, and so, even if such questions were involved in Christian Science, they would not be peculiar to it. Questions that cannot be satisfactorily answered are, in fact, logically and inevitably connected with statements and doctrines which most people freely accept and act upon; yet these people do not realize that such is the case. They were brought up to accept certain teachings, and they have never made a thorough examination of the "Hows" the "Whys" and the "Wherefores" that may legitimately be asked about them. When, however, they set themselves to the consideration of the teaching of Christian Science, and find difficulties, they leap at once to the conclusion that this fact interdicts their acceptance of Christian Science. If they had been reared in some other system of belief than that they hold, and had been asked to examine the theology or philosophy which they now believe in, as they are examining Christian Science, they would have found many more "hard questions" to which satisfactory answers could not be given than they find in Christian Science.

For instance: In every system of theology and philosophy (with the exception of Christian Science) which acknowledges God and His sovereignty, there inevitably arises the question of God's fore-knowledge and man's free-will. It is asserted that God is infinitely wise and knows all things that are and that are to be. Yet it is also generally asserted that man is entirely free to do as he chooses. How, then, it may be asked, can God know what a given man is going to do in the future, when the man himself has not made up his mind what he will do, and is perfectly free to do any one or more of several different things. In the attempt to solve this difficulty, unnumbered books have been written, and yet a satisfactory answer has never been given. Respecting this matter Christian Science teaches

that, since the real man is an eternal image or reflection of God, he cannot think different thoughts from those of God; that he has no will to do things apart from God; that he reflects the divine thought alone. The free-will which mortal man claims to have, whereby he can think and act independently of the will of God, is part of the mortal-mind dream and has no real existence. God is the only original thinker; *i.e.*, nothing comes to pass except of and by His thinking. Since all that really exists or occurs springs from God's thought, it is perfectly clear that He has complete knowledge of all that does or can exist or transpire.

Further, in every system of philosophy or theology there arises the so-called "problem of evil," which may be stated as follows: If God is all-power, so that He can do what He will; and all-wise, so that He knows everything that will occur, the results of all His creative acts; and all-Love, so that His every impulse and determination is benevolent, how can He permit evil, or how could He have created man with the capacity to commit sin, and then punish him for doing what He gave him power to do? Thousands of books have been written in the endeavor to answer this question, but success has never been attained outside of Christian Science. This Science teaches that evil, sin, sickness, and death are not realities; they are but parts of the mortal-mind dream; God has not created them, they are not in His consciousness, and He does not permit them to be. The only status they have is that of being false conceptions of the human sense, and, when this human sense is replaced by divine understanding, their seeming disappears.

In an examination of Christian Science the problem of evil presents itself in the form of a question; to wit, Where did mortal mind, with its asserted capacity to entertain false concepts of evil, sin, sickness, and death, originate? and the answer is that mortal mind, not only in its thoughts, but in itself, is a dream, and has no more existence than a dream; hence, it *is not*. It never began; for what does not have real existence cannot begin. To some, this answer may not be easily conceivable, but let it be remarked that, as we have already said, easily conceivable answers cannot be given to the questions that arise in other systems of thought, in terms of those systems.

To illustrate what we mean by an answer which is true and accurate, and yet not easily conceivable, we may refer to the generally familiar science of geometry. Let us draw a

straight, horizontal line, which may be indefinitely extended, with another straight line perpendicular to it and intersecting it. If, now, this perpendicular line be revolved around a point which is a little above or below the horizontal line, the point of intersection will move with ever increasing rapidity toward an infinitely distant horizon, and on the basis of our assumption, the revolving line would ultimately no longer intersect the horizontal line but become parallel with it. Now the question may be asked, As the perpendicular line is thus revolved, and the point of intersection moves out in the direction of the horizon, at what point, and when, does the revolving line finally cease to cross the horizontal line, so as to assume a parallel position? Let us try to picture to ourselves the place where there ceases to be any point of juncture, and how it looks at the instant when, away out at an infinite distance, the revolving line ceases to cross the horizontal line. We will find that we can make no such mental picture. We cannot trace the process. Yet we know that just that thing occurs, and, we may ask, Why is it so impossible to form a conception of a condition, the actuality of which we can but concede? The answer is, Because, as the line revolves, the point of intersection moves over spaces inconceivably great in periods of time inconceivably small. Now this answer is true, but it is inapprehensible. Again, suppose the revolving line to be parallel with the horizontal line, and that it is revolved in an opposite direction. We cannot picture to ourselves how it looks, in the infinite distance, when the revolving line ceases to be parallel and intersects the horizontal line; neither can we tell just when or where it will happen, and yet we know it must happen.

We thus see that in the practical, exact, and universally accepted science of geometry, it is possible to ask questions to which no wholly satisfactory and conceivable answer can be given. We do not, however, think for an instant of throwing away the science of geometry as being untrustworthy and of no practical value, just because it is impossible to give a wholly plain and conceivable answer to every intellectual question that may arise in connection with it. Thus also in Christian Science: though its students cannot give a wholly conceivable answer to every question, nevertheless Christian Science enables us to do practical works of vast importance which cannot be done on any other philosophical basis, even as in geometry we can

do practical works of vast importance which cannot be otherwise accomplished; and we do not need to discard the one system of thought any more than the other because there can be asked in connection with them questions to which it is not easy to give an answer that is apprehensible to our present limited sense of things.

When once understood, the Christian Science system of thought is logically complete in itself, is wholly harmonious with itself, and has practical applications in our daily living which are of far greater importance than is the case with the science of geometry. Furthermore it answers many "hard questions" which elsewise cannot be answered, and so brings confidence and peace where once there was doubt and unrest.

In this connection, we may be reminded that if any one were now listening for the first time to the statement that the earth revolves on its axis and around the sun, he would probably find it very difficult to accept the logical inference that our senses deceive us in this matter. He would bring up a whole line of questions which had never been suggested to him before, because the present accepted system of astronomy was taught him before he was old enough to think or ask these questions. We find little difficulty in believing the variety of philosophy or theology which we have consciously or unconsciously held, because from childhood we have been taught its doctrines by implication and the common consent of those with whom we have been associated; but, if we were now forced to make an exhaustive intellectual examination of the system of thought whose fundamental statements we tacitly accept and act upon every day, we would get into far more difficulties than the examination of Christian Science presents. Conversely, if from childhood we had been brought up as Christian Scientists, we would not experience the difficulties which some may meet with in trying to understand its teaching, while viewing it from the standpoint of the philosophy and theology in which they have been reared.

In making an intellectual examination of Christian Science, we thus see that though questions come up to which it is difficult to give a conceivable answer, this is not *necessarily* a bar to our acceptance of Christian Science, since kindred questions come up in connection with every system of philosophy and theology, and even in the exact science of mathematics.

It therefore appears that, examined on merely intellectual grounds, Christian Science is in at least as favorable a position for acceptance, to an impartial inquirer, as any philosophy or theology that is embodied in human thought. What, then, shall be the deciding test by which we may determine whether or not we will accept Christian Science? The answer is, By the following; viz., Which system of thought enables us to do the most effective and the best practical work? Which system of thought, believed in and adhered to, banishes the most evils from our consciousness, imparts the most joyful, hopeful, and happy tone to our daily living? Which system enables us, and society at large, most certainly and thoroughly to get rid of the ills of life? When this test is applied, the advantage is immeasurably on the side of Christian Science; and this is the test which does and should determine the judgment of an impartial inquirer as to the fundamental teachings of the allness of God, good; the unreality of matter and of evil, sin, sickness, death. When the human mind can be brought to realize and assert that the belief in the reality of matter is an illusion, that all ideas or concepts at variance with the ideal perfection which exists in divine Mind are also illusions, and that there is no reality, temporary or permanent, other than the perfect, pure, painless, beautiful, joyful, peaceful, and benevolent ideas that exist in the one Mind, it is possible on this basis to heal cases of sickness that no other method of therapeutics can even benefit; to banish sin with surprising effectiveness, and to bring harmony into many a discordant situation in a way never shown to be possible by any of the world's systems of theology or philosophy.

For a clear setting forth of the lines of demarcation between truth and error, and for the discovery that truth can be used as an active agent here and now in the destruction of error, and in teaching men how to perform practically such blessed works, the world is immeasurably indebted to our Leader, Mrs. Eddy; and this will be realized more and more, and with greater rapidity, as the years go by.

OUR whole life is but a day repeated; whence it is that old Jacob numbered his life by days; and Moses desired to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

A CHAPTER FROM MY LIFE.

H.

If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.—EZEKIEL, 33: 15, 16.

WE are told in the Christian Science text-book (p. 497) that we are to take the inspired and inspiring Word as our guide, and it may be said also, that in so far as we do take this Word of God, the spiritual significance of the Bible, as our guide, in so far as we do trust and rely on the promises of God as personal messages to us, in that degree are we loyal to Truth,—Christian Scientists. The Bible teems with statements such as that quoted above, from Ezekiel, but for the most part they have been but a dead letter, and for the reason that they have not been regarded as expressing the operative laws of God, divine Mind, which are quite as accessible to humanity now as they were centuries ago. These clear statements of divine law would still remain a dead letter, but for the spiritual understanding awakened in humanity through the ministry of Christian Science, which teaches that the true interpretation of Scripture is verified to human consciousness by practical demonstration; that God means exactly what He says, and that He is what He declares Himself to be,—a very present help in trouble.

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "All these things" include health, harmony, joy, and peace, and if we have these what other desirable thing can we lack? Nothing could be added that could possibly augment our harmony and tranquillity; nothing could possibly increase the joyfulness of joy, or magnify the calm composure and blessed satisfaction of peace. Seeking God's righteousness consists in striving to do right ourselves, and the understanding of God gained through the teachings of Christian Science proves to us in a demonstrable way that sin and sickness are overcome by honest efforts to think and act righteously or rightly. These words of Jesus voice a divine law, unchangeable and immutable, and the promise is to those only who first seek the kingdom of God. Material sense will argue that evil may sometimes result

from doing right, but this is declared to be false in many of the statements of Jesus, notably those declaring that a fountain cannot send forth at the same time sweet waters and bitter, and that a house divided against itself must fall; and Christian Science is also proving this claim of error to be untrue.

I never read the text quoted at the beginning of this article without being reminded of an incident that occurred early in my experience with Christian Science, when I was struggling to assimilate something of this truth. When doubts and fears, as well as disappointments, seemed to crowd in upon my efforts, it was a never-failing help to meditate upon the incident, for it always dispelled any lurking doubt in my consciousness that Christian Science is true.

I took up the study of Christian Science to get physical relief, not knowing at the time that I stood in far greater need of healing from sin than from sickness, notwithstanding the fact that I was in a very bad physical condition. I was then employed as cashier of a large establishment, and had been for many years an embezzler. I had been using the funds of the company for my own private purposes, yet the money had been taken in such a way that there was no possibility that it could ever be detected, and no one in the least suspected it. One evening, about a week after I began studying Christian Science, the thought came to me while reading Science and Health that my course in this matter was wrong. Strange to say, up to that time I had justified myself in the practice, and had not felt that I was doing wrong. There were circumstances in the case which, as it seemed to me, made it excusable. Quick as the thought dawned on me that I had been doing wrong, I decided, then and there, I would give up the practice. I would never take another dollar. This satisfied my mental condition for the time being, but it was not long before the question came up, What about the past? Try as I would, I could not down it. Many plans crowded through my brain for making amends, which were all based on making restitution quietly, without revealing my shortcomings to my employer; and all failed to satisfy, for the reason that I had no means of knowing how much I had taken and could therefore never know, no matter how much I put back, whether or not I had made full restitution, and thus clear a guilty conscience. My mental condition at this time is

best described in the words of our Leader, which the reader will find in "Miscellaneous Writings" (page 203, lines 20 to 5 next page).

I spent a sleepless night, but in the morning I had my plan fully outlined. I would go to my employer, make a clean breast of the whole matter, make whatever restitution he required, and take whatever punishment came to me without murmuring. I expected, of course, to lose my position, and visions of the penitentiary were also before me as a result of this action, but I was convinced there was nothing else to do, and I was fully resolved to do it. I sought the first opportunity for a private audience with my employer, and told my story, concealing nothing. I told him it was impossible to say how much I had taken, but I gave him an estimate of the amount as nearly as possible. I had expected that he, who had always regarded me with confidence, would at once change his attitude, at the discovery of my dishonesty, but to my great surprise he seemed to be very much impressed with what he called the honesty that impelled me to make such a confession, knowing, as he did, that my guilt never could have been detected in any other way. We quickly agreed on terms, he voluntarily naming an amount which was just one half of the sum I had estimated that I had taken. I had also tendered my resignation, thinking he would not want a man to handle his money who had proven unfaithful, but this was promptly declined, and I am therefore still in the same position, about six years having elapsed since these incidents occurred. The amount of money that I was to pay back was considerably in excess of what I possessed at the time, but I turned over what I had and devoted one half of my salary to the payment of the balance, until the sum was fully paid.

Now as to the relevancy of the text first quoted. There were some half dozen persons that it became necessary should know of the incidents related above, yet in all these years the promise of Holy Writ, "None of his sins that he hath committed shall be mentioned unto him," has been literally fulfilled. No one, by word or deed, has ever made the slightest reference to it, and I know that every one of God's promises will be fulfilled if we are equally faithful in conforming to God's requirements.

It is needless to say that I was healed of the physical troubles that brought me to Christian Science, though I count this as least of all the benefits received. I was also

relieved of the liquor habit instantly, never having taken a drink, or desired one, since my first treatment, though I considered whiskey a daily necessity before that time. I gave up smoking, or rather it gave me up, after ten days, the desire having entirely left me, never to return again. Whereas I had been skeptical in religious matters for many years, I became an earnest student and believer in the Bible, and through the study of Science and Health, which has been indeed a "Key to the Scriptures" to me, I have been able to demonstrate in a measure the great truths that Jesus taught, casting out error in myself and others, and healing the sick.

Through the experience that I have just related, I learned that we cannot be healed in sin, and that sin is the foundation of sickness, and that as our text-book teaches, no man can be helped permanently, unless he is lifted from the slough of immorality and made better within. Surely a system that works out this rule with such splendid results must be an exact science, and with equal sureness does the fulfilment of one of the precious promises which God has given His children through His inspired Word, point to the final fulfilment of every promise. (Science and Health, page 568, lines 24 to 30.)

I cannot close without expressing my great love and gratitude to Mrs. Eddy, Discoverer and Founder of Christian Science, who, through her purity and patient toil, has brought again to the world and made practical a religion which has accomplished so much for me.

WE have to assert, and the assertion will, we doubt not, cause extreme surprise, that the discipline of science is superior to that of our ordinary education, because of the religious culture that it gives. Of course we do not here use the words scientific and religious in their ordinary limited acceptations, but in their widest and highest acceptations. Doubtless, to the superstitions that pass under the name of religions, science is antagonistic, but not to the essential religion, which these superstitions merely hide. Doubtless, too, in much of the science that is current there is a pervading spirit of irreligion, but not in that true science which has passed beyond the superficial into the profound.—*Herbert Spencer.*

BEAUTIFUL WINDOWS FOR FIRST CHURCH OF CHRIST, SCIENTIST, CONCORD, N. H.

THE beautiful colored glass from the celebrated studios of John Hardman & Company, England, for the openings of the great north and south transept windows of First Church of Christ, Scientist, of this city, will be seen by the public for the first time at the regular church service to-morrow [September 10]. These large windows represent the highest order of artistic workmanship in glass decoration, and their rare beauty of classic design and rich coloring makes them notable works of art. These worthy masterpieces fittingly adorn the noble building for which they were specially designed.

The windows are the gift to Mrs. Eddy from First Church of Christ, Scientist, of New York City, which church gave the generous sum of ten thousand dollars for this purpose.

The architect of the church, Mr. Francis Richmond Allen of Boston, commissioned the Church Glass and Decorating Company of New York to glaze the openings of the transept windows with colored glass from John Hardman & Company of Birmingham, England. The figure glass in the south transept illustrates the command of Christ Jesus to his church as reported in the tenth chapter of the Gospel according to St. Matthew: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." This is very beautifully done by portraying in the four large openings of the south transept the following incidents in the life of the Master: His healing the sick, cleansing the leper, raising the dead, and freeing the possessed from the power of evil. The glass in the north transept window is devoted to two subjects: one illustrating the 21st chapter of the Gospel according to St. John, and the other the third chapter of the Book of the Acts of the Apostles. The first represents the appearance of Christ Jesus to his disciples after the resurrection beside the Sea of Galilee. His glorified presence, which banished the gloom of the crucifixion and confirmed his victory over death, brought them great joy. This glad meeting with their risen Master, at the commencement of a new day, and the morning meal of which the Master and the disciples partook, is commemorated by Christian Scientists in their Communion service. The second subject

depicts an incident of healing by the early church. The Master was no longer with them, but his followers, true to his commands, were doing the works he had promised. The scene is at the Gate Beautiful, where the apostle Peter says, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The subjects of these windows are most appropriate, as they clearly bring before the spectator that the works of Christ and his church were not merely to preach, but above all to heal the sick and the sinful.

The artist of these fine windows has been particularly successful, not only in arranging the various groups so as to make plain to the most commonplace mind the subjects, but he has also given them a quality that enhances their artistic value and places them high among works of beauty and art. It is evident that he has studied very intelligently the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This is made clear from the expression of the Master's countenance, as there are no indications of the presence of that kind of human pity which weakens and destroys, but on the contrary it is marked by that Divine compassion which heals. These windows are certainly grand sermons, and again demonstrate the value of pictorial art in the crusade against error, and in the setting forth of truth. Moreover, the scenes depicted in these windows demonstrate the power of Christianity to heal the sick as well as the sinful.

The regular Sunday morning service will be observed in the church to-morrow, and all are welcome.

Concord (N. H.) *Patriot.*

NEW EVIDENCE IN OLD CASE.

[WE are glad to give prominence to the following letter to Mrs. Eddy, which we copy from the *Concord* (N. H.) *Daily Patriot.* The statement of Mr. Sargent which it contains clearly defines Dr. Quimby's practice as that of a mesmerist, and, therefore, an impossible foundation for Christian Science, which has no affiliation with mesmerism, but which, on the contrary, overcomes and destroys its alleged power.—EDITOR.]

New York, August 25, 1905.

Beloved Leader and Teacher:—A gentleman (who is not a Christian Scientist) called on me to inquire about treat-

ment, and in the course of conversation it appeared that he had known well the late Dr. P. P. Quimby of Portland, Me. He had lived and grown up in the same town with him, had himself taken treatment of Quimby, knew him well personally, and knew his reputation in that community.

The name of this gentleman is Mr. Charles C. Sargent. He resides at No. 29 East 73rd Street, New York, and has a large business establishment at 917 Broadway. I find he is in every respect a reputable, honest New England gentleman, a man of education and refinement, sixty-three years of age. He says that he lived for years at Belfast, Me., where Dr. Quimby resided before he moved to Portland. He also says that one day, when he was quite a lad, a professional mesmerist gave an exhibition at the public hall in Belfast, which proved a failure, because some person in the audience perverted the hypnotic influence and prevented a perfect control. The hypnotist invited the person, whomsoever he might be, to remain and meet him after the performance, and it proved to be Park Quimby (as Mr. Sargent repeatedly referred to him). Mr. Quimby was told by the hypnotist that he (Quimby) possessed extraordinary mesmeric powers, and that if he developed them, he could become a great adept.

That he (Quimby) forthwith proceeded to do so, the following incident shows: Mr. Sargent says that at the age of ten years, as a little boy, he remembers distinctly having been troubled for days with a sore neck, which medicines did not heal. Finally, in desperation, his mother sent him to Dr. Quimby, who was then practising the mesmeric art in physical healing. The latter examined his youthful patient, and told him emphatically that he did not have a sore neck, but instead, that it was his front tooth which pained him. This, young Sargent strongly denied, insisting that his teeth had never troubled him, but that the pain was in his neck. The boy held to his point so persistently that finally Dr. Quimby told him to go home, and tell his mother that he could do nothing for him, because he (the boy) had too strong a will; that his purpose had been to direct the boy's thought from his neck to his tooth and thus accomplish the cure.

Mr. Sargent says that Dr. Quimby was widely known in the community as a hypnotist; that people feared his powers, which he used rather freely; that whenever some one felt or acted queerly on the street, it was a common occurrence to say that Park Quimby was working on him.

I asked Mr. Sargent if he had ever heard Dr. Quimby connect God in any manner whatsoever with his method of healing. He replied that he never had; that, on the contrary, the power possessed by Quimby was quite notoriously a mesmeric power, and nothing higher.

This rehearsal of facts may at any time be verified by calling on the gentleman named. Christian Scientists well know that the Christ-method of healing disease and sin through the spiritual power of God, or Truth, acting beneficently upon the human mind and body, is based on the divine Principle which, through you, God has unveiled to a waiting world, and that it is in no conceivable manner related to, nor emanating from, the material system of human suggestion or will-power practised by P. P. Quimby.

Lovingly and gratefully yours,

JOHN C. LATHROP.

To Rev. Mary Baker G. Eddy, Pleasant View, Concord, N. H.

[Here we state, on Mrs. Eddy's authority, that after she visited Dr. Quimby and conversed with him on a higher basis of healing, he assumed a higher outlook, and she regards him as a good moralist.—EDITOR.]

BELLS BROUGHT TIDINGS OF PEACE.

THE ringing of the chimes in the Christian Science church, last evening, conveyed to the people of Concord generally the signing of the Treaty of Portsmouth.

In Portsmouth there was firing of cannon and blowing of whistles, but the plan adopted by the authorities of the Christian Science church had more of meaning, as bells and chimes since ancient times have been made use of to herald tidings of peace and joy.

On this occasion the Doxology was played, and as the words are so appropriate they are appended:—

Be Thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

Concord (N. H.) *Patriot.*

[The ringing of the chimes as an announcement of this important event was by the special request of Mrs. Eddy. —EDITOR.]

TESTIMONIES FROM THE FIELD.

I HAVE heard and I have read many wonderful testimonies of the power of God to heal the sick, but I regard my own healing as being far more wonderful than any of the cases that have come under my notice, for it has lifted me from the very depths of invalidism and despair to the heights of health and happiness.

I was born a Jew, and brought up in the Jewish faith, but I was unable to reconcile its ancient formulæ, law, and symbolism with the metaphysical and scientific advancement of the age. I therefore became at the age of fifteen a confirmed skeptic, and as years went on this skepticism mellowed into agnosticism, the plane of consciousness on which Christian Science found me. A firm believer in evolution, the atomic theory, etc., I was led by the human reason, and naturally mistook effect for cause, pleasure for happiness, matter for substance, sensation for life; and so inevitably drifted farther and farther away from Truth, God, and from health and happiness. I slid down the steep incline which was well-worn, for I thought, believed, and acted as did the world. Being in the world and of it, it required no special effort on my part to accept matter as my basis of thought, and thus God was logically excluded from my basis of reasoning. Having no faith in God, I naturally had no faith in good, in things unseen, but gradually acquired a belief in the power of evil, this belief being based on the testimony of my personal senses. I became grossly material and utterly selfish. My highest ideals, my gods, were success, fame, wealth, beauty in externalized forms (art). I nourished anger, revenge, and envy, was easily offended, and brooded over supposed injury. I drank deeply and often, I smoked continuously, gambled, and swore. According to the world's standards I was rated a good fellow, for I lived well within the pale of the civil and social laws,—in short, I lived a conventional life. Thus I went on, life was one round of mingled pleasure, pain, work, play, enjoyment, misery, health, and sickness,—making existence a chaos, a self-evident contradiction, a burden. I often asked myself what was the object of my existence, what it meant. Theology, philosophy, and science had spoken, but their replies had only increased my perplexity, and I endeavored to solve the problem of ex-

istence myself by plunging deeper and deeper into the game of mortal life.

I was fairly successful in my profession (that of writing for the stage), and had no financial worries, but my health began to give way, my nervous system broke down, and in a very short time I counted among my assets, liver complaint, insomnia, dyspepsia, nervous irritability, and a constant dread of some impending danger, an almost absolute hopelessness, which state made not only me but my family exceedingly unhappy. I consulted physicians, specialists, alienists, even druggists, as to the possible remedies for my multifarious diseases. I took nearly all their advice, and as much of their medicine as my stomach would stand. I lived on sedatives, purgatives, tonics, hygienic foods, and alcoholic stimulants in various forms. I read medical works, and would go to my doctor with positive pride when I discovered I had a new complaint for which he could write a new prescription; but it was all of no use, nothing did me any permanent good, life was a living death, and death seemed to offer the only hope. Incipient melancholia set in, and I took a saddening pleasure, a morbid interest in thinking of the joys of oblivion. Life had completely lost its interest for me. In addition to my own troubles, my wife was almost an invalid. She suffered from general debility, pulmonary troubles, throat disease, headache, and chronic colds.

These were the general conditions governing me at the time when Christian Science found me. I do not think I have exaggerated in my description of the above conditions. Everything seemed terribly real, and evil seemed to predominate to such an extent that I left good almost entirely out of my calculations as a potential factor in human affairs, believing good and evil to be co-ordinate, with the chances in favor of evil. I believed fully in the testimony of my senses, and my senses saw all as matter and ideas proceeding from matter. Sometimes I plunged deeply into the gaieties of life, in the hope of finding happiness in some particular mental state, through material means; but every hope was only destined to become part of my general experience, that nothing was real or lasting or true, and the longer I lived the more perplexed, unhappy, and ill I became.

One day, a memorable day in my history, a friend of mine noticed my condition, and I, glad of the opportunity

to air my woes, unburdened myself to him. I ticked off my ailments to him with a sort of morbid pride in the possession of so many diseases with unpronounceable names. I told him I had tried every known remedial agent, medical, hygienic, philosophic, but all in vain. He asked me if I had ever tried Christian Science, and I looked at him with a smile of bland superiority, mingled with pity. Why Christian? and why Science? Being a Jew, I objected to the word Christian, and being a materialist, I objected to the association of the terms. My friend told me that Christians were those who understood the Christ, Truth, whether they were Jews or Gentiles. What impressed me most of all was his evident gratitude to this Science, which I neither believed in nor understood; in fact, the subject mystified me completely, but I promised to look into it when I had the time, and he gave me the address of a practitioner. Now I left him fully intending to go to my club, where I had an appointment with some friends, but precisely at this moment a most astounding event took place, an event I regard as almost miraculous. I deliberately jumped on a car and went to see that Christian Science practitioner. As I wondered at my own unaccountable action, a feeling of hope came over me, a vague, indefinable hope. Could there be any truth in this Christian Science? How, I asked myself, could such an intangible thing have power to do that which so many tangible realities had failed to do? However, impelled by this inexplicable, indefinable hope, I said to myself, I'll see this nonsense through. All the isms and ologies of the centuries have failed to cure me, and I might as well have another laugh at myself. Ashamed of my credulity, and yet hoping against hope, I ushered myself into the office of a Christian Science practitioner. There were two or three persons waiting for treatment, and there was an atmosphere of peace and calm about the office that soon extended itself to me, for, seating myself in a chair, I fell into a sound sleep.

I must have slept fully half an hour, for when I awoke, the others had gone, and a portly, smiling, business-like gentleman stood in the doorway of the inner office and asked me what I wanted. I did not know, and I told him so. He asked me what he could do for me, and I replied that I did not know that he could do anything. He said I was quite right, inasmuch as God does all. I smiled superiorly. So far as I was concerned God was a vague

hypothetical abstraction. I was very positive on this point, and the gentleman, seeing I was so well-informed and had nothing to learn, did not argue with me; on the contrary, he let me talk myself out, and after I had pretty well exhausted my catalogue of ills and woes, my Christian Science friend calmly informed me that God, divine Love, would destroy them all if I were willing. This of course was arrant nonsense to me. I had been willing for years, and God, if He could have cured me, would have done so. As for divine Love, I saw very little evidence of its existence.

With a marvelous exhibition of patience, the practitioner gently explained that God did not create evil, and has no consciousness of evil, for God is Love, Life, and Truth, infinite Mind, and that the recognition of this infinite Mind would destroy the false mental pictures that were manifesting themselves on my body, destroying my peace and happiness, and thus creating all my apparent woes. The word "apparent" annoyed me. Why apparent? Was I not to believe the testimony of my own senses? To my utter astonishment he replied, "No." I asked him to explain, and he showed me a book, the title of which was "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I looked it over and thought it was a sort of ethical culture handbook. I said I would investigate it, and I did! A short time after this, my Christian Science friend went away, and I met another practitioner, a lady, who treated me for my various ailments. As I have said, I was a man of the world, a member of several clubs, social and literary organizations, and numbered among my friends many of the most prominent physicians, lawyers, and artists. I was a confirmed materialist, and yet I make the following statement, fully realizing the difficulty of its being understood by those who do not understand Christian Science. Indeed I myself would not, and could not, in the light of my worldly training, have believed in such a contradiction of accepted theories and material laws before I studied Christian Science. All the same, it is true that from the time I received these treatments, from the time I opened and read that book, I gradually, indeed almost immediately, recovered my health, my peace of mind, professional and financial success, and happiness far beyond my wildest dream, and I have never taken a drug nor consulted a physician since that hour.

Under Christian Science treatment all traces of kidney

disease disappeared. I suffered no more from insomnia. I lost my desire for alcoholic stimulants, and stomach troubles which I had from boyhood, dyspepsia, nervous irritability, heart, gastric, and bowel ailments, all left me by degrees; I had no more of those awful fits of depression, and my whole life was changed. Nor was this all; my wife was healed of general debility, pulmonary and throat diseases of a most pronounced type, headaches, and neurasthenic tendency. She had seemed to be ill all the time, but she soon recovered her health through treatment and the reading of Science and Health. In addition to all these blessings, my son was healed in two treatments of hernia from which he had been a sufferer for seven years, and I cannot begin to enumerate the various other physical discomforts from which my family and myself were relieved. What I would like to dwell on now, is the wonderful spiritual healing we have experienced. There are eight of us, all partakers of the blessings of Christian Science, and right here I want to express publicly my deep and abiding gratitude to Mrs. Eddy for having shown me the way to health, to happiness, and to eternal life.

I know now what caused my diseased physical and mental condition, for Mrs. Eddy's book, Science and Health, has taught me that my body only reflected my thoughts, and that diseased thought manifests a diseased body. I know now that I lived in a constant state of mesmerism, —a prey to every mental suggestion, controlled by the thoughts of others, because I knew not how to resist scientifically these influences. Instead of allowing God to govern my thought, I permitted false beliefs, false gods, hatred, envy, avarice, and self-love to govern me. I believed in the power of evil, and evil ruled me. As soon as I learned that this power is a fiction, and that God, good, is the only power, it conferred on me not only health and happiness, but also the power to help others, and this is my greatest joy.

This truth has not only restored me to health. but it has enabled me to begin to comprehend the Bible, which had hitherto been utterly unintelligible to me. When I first read Science and Health, I could understand but little of it, but its clear statements of truth soon made themselves felt, and I groped on blindly, discarding little by little my false human knowledge, until finally my persistence was rewarded and the truth burst upon me, bringing in its train the

joys and blessings which I am never tired of enumerating. It taught me the difference between good and evil. It showed me my real self, and how to destroy my false sense of self. This truth gave me no rest until I discarded my false material beliefs, then was I soothed by divine Love. It taught me that the belief in evil—popularly known as the devil—has a poisonous influence on the human body, working through the mortal mind and externalizing itself in disease. It showed me that man is not a hopeless creature, working blindly against overwhelming material forces, or a cruel, revengeful, personal God, but on the contrary, that we can destroy these evils—disease and sin—with the knowledge of Truth, as we follow in the footsteps of the great Nazarene.

When I see the depth of the pit of human belief and worldly knowledge, and then get a glimpse of the vast distance we have to travel in our journey from sense to Soul, from the material to the spiritual, a faint sense of the meaning of infinity is unfolded to me. When I think of myself as I was, in all my falsity (ignorance of my real self), trying to separate myself from God and from my fellowman by imbedding myself in sense, when I think of the selfish motives and their inevitable punishments from which I have been rescued, I feel so grateful to our dear Leader for pointing the way to eternal life, health, and happiness, that I find it difficult to refrain from the use of extravagant terms. I used to wonder why Christian Scientists were so profuse in their expressions of gratitude, but I no longer wonder, in fact when I think of what Christian Science has done for me, and that it is through her we have received this truth, I feel that her great work for mankind is under-rated rather than over-rated. I know that I have not yet sufficient understanding either to realize or appreciate its greatness.—*Charles Klein, New York, N. Y.*

CHRISTIAN SCIENCE has meant to me release from the toils of agnosticism. From the time that I began to reason, I doubted the validity of theologies which were so at variance with my ideal concept of Deity. A God of wrath and vengeance, a God whose sense of justice outweighed His mercy and compassion for struggling humanity, was not a God that I could acknowledge or revere. I could not conceive of a Supreme Being who would permit such an unequal distribution of the good things of life, and then punish the creatures of adverse circumstance for shortcomings

which ofttimes were not so much their fault as their misfortune. Such a concept seemed wholly lacking in the elements of common humanity. I delved more or less into various religious teachings, hoping to find some rational explanation of the mystery of life, but they all failed to satisfy, and after a fruitless effort to reconcile reason and revelation on the basis of modern theology, I was forced to conclude that they were irreconcilable. The arguments in general seemed so frail, the reasoning so faulty, that I began to feel that many professing Christians were either bad logicians or hopeless hypocrites. Finally, for want of a better solution, I fell back upon the theory that God is synonymous with nature, and that after death man was resolved back into the elements and ceased to exist as an individual.

While in this skeptical frame of mind, Christian Science was brought to my notice through the healing of a member of my family who had been an invalid for many years. For a long time he had held radical atheistic views, and the fact that he had been led to acknowledge God through Christian Science was more of a wonder to me than was the physical healing. Perhaps it was only a desire to be accounted liberal, perhaps it was an unconscious longing for something beyond my own experience, that led me, on the strength of this evidence, to investigate Christian Science. The first service that I attended was a revelation. The statements read from Science and Health were so logical and unanswerable, so unlike the reasoning of ordinary theology, that before the service had ended I was satisfied that here was an answer to all my doubts and questionings. The solution was so simple and natural that it had been overlooked by the wisdom of the ages. If the goodness, omnipotence, omnipresence, and infinitude of God be accepted as a premise, certainly no rational conclusion could be drawn about evil except that it was unreal, a mortal dream, without entity, power, or permanence. On this basis, God became a Father who could be loved and revered, approached and understood, evil a false sense to be eliminated from daily experience, not a factor to be accepted as inevitable.

This doctrine of the unreality of evil became for me a new foundation from which to work out the problem of life. One by one, discordant conditions are being met and mastered from this great vantage-point, and the impotence of evil, the allness of good demonstrated. The Bible, which

before had seemed a bundle of contradictions, now reveals a marvelous unity and consistency, and is a treasure-house of inspiration, a key to the solution of all ethical and moral problems.

But the greatest charm of this new-old religion is not in its theoretical consistency. Christian Science is essentially an applied science, and only through its application to the problems of daily life is its beauty and efficacy fully discerned. It reveals religion no longer as a matter of sentiment, but as a vital, practical issue, and it proves that religion need lose none of the "beauty of holiness" in conforming to scientific methods. The way in Christian Science is not always easy, but the conviction that God is the perfect, unfailing Principle of being, that discord of every kind is the result of our own deviations, never in nor of Him, and that salvation is the process of bringing our lives into accord with Truth, shifts the responsibility for the world's imperfections from God to mankind, and becomes an incentive for activity along the lines of right.

In proportion as the teachings of Christian Science are understood and lived, they are lifting the veil of mystery from life, bridging the gulf between the human and divine, and proving, as a present-day writer has aptly said, that "the supernatural is only the natural not yet understood."

Georgia G. Ralph, Pittsburg, Pa.

Two years ago I was an unhappy, suffering, and hopeless woman. I had been an invalid for eighteen years, and during that entire period I was seeking help from first one noted physician and then another, spending months at a time in sanitariums and hospitals, and undergoing various operations in a vain search for health. There were years at a time that I was unable to stand upon my feet, but for a period of four years I was able to walk about the house, and as much as two squares at a time, although suffering constantly with headache and spinal trouble. Because of supposed nerve poverty, I was unable to use my eyes, and I was so deaf that I was compelled to use a trumpet in order to hear a strange voice. At last all hope of help was gone. I was like a ship tossed at sea, engulfed in anguish and despair. But in the final hour of darkness the heavenly Father was watching over His child, and led me, in a most unexpected way, to a faithful Christian Scientist, an entire stranger. She advised me, in a gentle

and loving way, to get Science and Health by Mrs. Eddy, and to study it with the Bible.

It was in Indianapolis, in January, 1903, that I met this lady, as I was passing through the city on my way home. Without a moment's hesitancy, I followed her advice, and the next day began an earnest search for light. It was for peace of mind, and rest from the bitter rebellion raging in my soul against my deafness and the condition in which I was left after the final operation, that I entered into the work. I had no hope that I could ever be cured of the constant and intense physical suffering, for all the doctors who had treated me had said, one after another, that they could do nothing more for me, but I prayed that my mental condition might be changed so that I could endure the suffering without the fear of insanity.

For four weeks I read, seemingly unable to understand any of the teachings in Science and Health, and without being conscious of help, although I received it at once, in being able to read for hours at a time. Relying upon God, I attempted to walk, but the old pain and lameness held me captive, and my husband would have to support me home. One evening, a month after I began the study, I was reading the 40th chapter of Isaiah. I felt that these promises were for me, and I wondered why I had been unable to receive them and to prove the truth. A mighty prayer came from my heart, Help me, Lord, to know the truth. In turning to Science and Health I opened the book on page 224, and read the paragraph which invites us to open the door to the divine message. It then came to me that I had been working all this time with my door closed, and I said, Father, I open it now, to any angel who seeks to enter, bringing health and happiness.

Without realizing what I was doing, I put on my wraps and stepped outside. It was a beautiful moonlight night, and the ground was covered with freshly fallen snow. It seemed to me I had never seen such glorious, brilliant moonlight, and with my soul lifted to God, and "my door" wide open, I went out into the brightness alone. I knew at once that the promise was fulfilled to me. With my head lifted, and my lame back straight, I walked, waiting upon the Lord. Before I returned I had walked ten squares—five times as far as I had been able to walk in ten years. I slept that night without waking, something I had not done for twenty years, insomnia being one of my great afflictions.

The next morning error made a mighty struggle to regain its hold, but the truth had entered into the "open door," and passages from Science and Health came into my mind, with a clear understanding, enabling me to overcome the sense of congested spine, swollen foot, lame side, and aching head, the ills which had always followed unusual exertion, and I knew that I had entered into "the kingdom."

I left off all medicine at once, depending entirely upon divine Mind. I was instantly healed of chronic constipation, an ailment which had held me for many years, and of severe nervous headaches which I had had since infancy. I have not taken a dose of medicine since. Relief from all troubles did not come at once. I studied constantly, and gained strength and confidence gradually. I now know that I was healed at once, when I opened my door that night to Christian Science, but it took constant work to overcome the habits of weakness and fear. After my beautiful demonstration, I wrote to the lady who had recommended Science to me. She answered at once, and her loving help was another proof of divine Love. I am in better health than I have ever been in my life. My spiritual condition and my thoughts have changed in an even greater degree. This town has always been my home, and when I walked upon the streets, straight and free, it was the delight of all my friends. Because of my healing Christian Science is no longer unknown here. Daily I am being asked about it. I have placed twelve different copies of Science and Health in the hands of as many friends, all of them receiving much help. I have been able to meet and overcome many ailments in my family, in the form of poison-ivy, rheumatism, hay fever of fifteen years' standing, colds, constipation, headache, sprains, toothache, accidents, ill-temper, etc. Our little son has laid aside his glasses, which a noted oculist said he could never do. All this was my experience within eight months after I opened my door to Christian Science. Since then many seeming difficulties have crossed my path. Being the only one in a small town who openly acknowledges Christian Science, I have had much to meet in the way of criticism and antagonism from those ignorant of the truth. When error attempts to make the difficulties seem real to me, I do not always realize at once that my door is partly closed, but I have never known the water to be so deep, nor the way so dark, that divine Love

has not shown me how to open wide my door to the angel that is always there.

We have subscribed for the *Journal*, the *Sentinel*, and the *Quarterly*, and we often have family services. I have most of Mrs. Eddy's writings, and find the Concordance a great help. My children are able to help themselves, and, as our daughter wrote to a friend, "Since mamma came into Science our home is not what it used to be,—full of aches and pains, and complaint and medicine,—but it is now what a home ought to be, full of love and happiness."

The deafness is not yet overcome, although I have been able to throw away my trumpet, and am hearing much better. My heart is in a constant state of thanksgiving, for the blessed help I have received, and I know my entire freedom will soon be manifested.

Sallie M. Hickam, Spencer, Ind.

WHILE I do not feel warranted in saying I am a Christian Scientist in the truest and best sense, I can truthfully claim that I am a believer to the extent that I have employed no other treatment for the physical ailments from which I have suffered during the past six years. About six years ago, I had a sudden attack of illness which came in the night. I suffered intensely for hours, and when morning came I applied for the first time to a Christian Science practitioner. To my delight I was quickly relieved. I had had similar attacks before, and always employed a physician, but had never obtained relief so quickly. I was then convinced that Christian Science healing was a reality.

The demonstration of which I now wish to speak, and which seemed to me the most wonderful of any that had ever come under my immediate notice, came to me a few weeks ago. A small pimple appeared on my face. I thought little of it, although it was unusual. Soon three more appeared, and rapidly developed into sores. I was a sight to behold, and my discomfiture was the greater as my vocation brought me constantly before the public. In great distress I went to my barber, only to learn that what I most feared was indeed true. He examined my face carefully, then frankly admitted that I had barber's itch. Several of my acquaintances had been thus afflicted, and in every case it was many months before they were healed. One barber who looked at my face said that he had known

a case to last a year, and no one gave me any encouragement that I could be rid of the disease short of several months. In my distress I called on a member of my family for help. He told me to use none of the material applications that had been recommended, but to rest the case with Truth, and my face would soon be well. In four or five days I was perfectly healed. My friends were simply amazed. To me it was a marvelous demonstration of the truth of Christian Science, to which I testify with a grateful heart.—*Elisha S. Knowles, Worcester, Mass.*

IN April, 1904, I was driven to Christian Science. I found myself on the brink of a collapse, and was fast becoming a physical and mental wreck. Physical suffering alone would not have driven me to take the step, although I had reached the point where I knew that doctors and medicine did not keep me well, but the mental strain, due to ten years of great financial losses, worries, and limitations, combined with a lifelong fear of colds, with lung trouble and the usual attending complications, had exhausted all my strength, both physical and mental. Christian Science had been held out to me by one near and dear, for four years, but it had meant nothing to me, and opposition in the family kept me from looking seriously into the subject. I did not even realize that I wanted it, but divine Love was surely leading me. When in despair at my condition, the opposition was withdrawn, and I was advised to try Christian Science. I hastened to a practitioner, hoping that I should find help, and I was not disappointed. I then immediately sought a practitioner in my own town, and received treatment regularly for some time.

While my physical ailments were many and visible, they were as nothing to my mental troubles. I was a personification of fear, worry, doubt, and in ignorance of the fact that in God was my supply. Since my first treatment I may say I have never "worried," and while the claims of debt and limitation were very real and of long standing, their unreality is becoming clearer and clearer, and I know that I shall soon realize my birthright, which is freedom. Through the understanding and light which is coming to me, I begin to realize that God is my Life, and in Him is my strength and my supply. I had much to pull down intellectually, and while I can see much good in some of the paths that I have taken in my journey from sense to Soul, I

realize that I came by a long and crooked route. Though an active member of an orthodox church, I had for seven years been an ardent student of theosophy, but I realize now that all the seeming help I received from this and from kindred subjects, had been of the mortal, changing mind, —not of infinite Truth. It took several readings of Science and Health before I commenced to understand the truth, even in a small degree. I only knew that I was happy and at peace, instead of being discouraged and hopeless; well, instead of suffering!

When I first turned to Christian Science in April, I had been suffering with a cold since the previous November, and was coughing badly—especially at night, when I had to sleep with medicine by my side and two pillows under my head. After the fourth treatment my cold and cough had entirely disappeared. These colds I had every winter since I was a child. They drove me to a southern climate, where I lived for fourteen years, which, while it did not stop the colds, had been supposed to have saved my life. I took medicine almost constantly, and the strongest tonics, including creosote, strychnine, quinine, and whiskey. Last winter is the first in my recollection that I have not had a severe cold and cough, and I have taken no medicine of any sort. Each time that the thought of cold has come to me, it has been met with a few treatments. The most violent neuralgia and sick-headaches have also been overcome within a few hours, in place of several days, often spent in bed. When I had been reading Science and Health about one week the thought came to me, that if what I read was true, I could give up my glasses, which I had worn for fifteen years for farsightedness. I spoke to my practitioner, and with her help I have not worn them since. At first there was much fear to be overcome, and it was some weeks before I realized that in God is my sight, but at all times I was able to read Science and Health and do most of my own sewing. We are having constant demonstrations of the truth of Christian Science, and God's allness, in the healing of colds and other ailments in our family; also many remarkable business demonstrations, which prove that God is with us in all ways, and that there is no reality in inharmony of any kind.

As the clouds of materiality disappear into their native nothingness, the clear white light of Truth and Love appears, and brings joy where there was sorrow, health in

place of sickness, and peace at all times. Words are inadequate to express the gratitude I feel towards Mrs. Eddy, and my prayer is that by my life I may be able to show my thankfulness.—*N. M. Arthur, New Rochelle, N. Y.*

I SHOULD like to express my gratitude for Christian Science, which cured our baby of rupture. A friend was telling me of the wonderful things that Christian Science could do, and especially of how a little baby had been most wonderfully healed. I said that if it could do all these things it could surely cure our baby of rupture. He assured me it most certainly could, so I determined to try it. We had taken her to a doctor, and he said the rupture was hereditary and that she would have to undergo an operation to be cured. He also ordered her to wear a truss. She was always suffering great pain and was crying incessantly. We dreaded the time for the operation, as our eldest girl was also ruptured, and the pain she went through for twelve months, while she was under the doctor's care, was so great that I made up my mind to try anything rather than that this one should go through the same trouble.

My friend gave me a lady's address, and I wrote, asking her for treatment. My wife took the child to her the next day, and from the day I wrote for treatment till now, no sign of rupture has been seen nor did she wear the truss after treatment was given. The pain disappeared and she also stopped crying, for almost the first time in her life. For this instantaneous healing, and several other cases of healing in my family, I am truly grateful.

H. J. Crowsley, London, England.

LANGUAGE is inadequate to express my gratitude for the revelation of Christian Science and my joy that it has come to me. Although suffering from various physical ailments, they were trifling compared to the darkness of my mind, and I sought Christian Science for the spiritual enlightenment alone. For years I had been groping in the dark, like "an infant crying in the night." I never could accept the orthodox interpretation of God's will, but became a member of an orthodox church at the age of sixteen because I earnestly desired to lead a Christian life and because I wished to stand before my little world as a follower of Jesus. Thus, while I could not believe in God as a being who had to placate His anger against sinners by the sacri-

fice of His beloved son, I could see no other way to come out from the world and be separate.

While striving to live exemplarily I found myself diverging more and more from the accepted interpretation of the Bible, proportionably to the widening of my mental horizon.

To doubts of the vicarious sacrifice were gradually added the rejection of the doctrine of everlasting punishment, of the limitation to the Hebrews of revealed truth, the immediate translation to heaven after death of the believer, and the literal meaning of the Scriptures, until at twenty-seven I could only pray, O God—if there be a God!

Thus I groped on in the dark, earnestly desiring to know the truth and to serve my fellow-creatures, until the glorious teachings of Christian Science smote my darkness with their astounding effulgence, filling me with joy unspeakable. My soul was so hungry that I paid little attention to the physical healing, and while certain ailments disappeared gradually without direct treatment,—dyspepsia, headaches, rheumatism,—I did not at once accept the full cup of salvation, but when attacked by illness I used to apply to practitioners for help, and by their aid was cured of several different attacks of grip, of rheumatic fever, blood-poisoning, various injuries, and, in one treatment, of eczema of seventeen years' standing. By my own understanding I was cured in a few days of congenital catarrh. What I am able to relate of physical healings seems little compared with demonstrations over discordant conditions that could not be related in detail. Suffice to say, that under such conditions doors of egress have repeatedly been opened through what seemed like walls of stone, and mountains have melted into their native nothingness, anxiety has given place to trust and chaos to order. The rapid relief from great pain, caused by a severe injury from a fall, for three weeks filled my soul with a joy known only to those to whom "the arm of the Lord" has thus been revealed. Can there be a happiness greater than that resulting from a demonstration of the truth in the healing of sin, sickness, or mental discord?

I am always filled with awe at the demonstration of this most wonderful revelation ever made to man. The greatest healing I have experienced was through the destruction of fear, in three different forms, that clouded my life almost from infancy.—*Louise Maertz, Havana, Cuba.*

MEETING OF GENERAL ASSOCIATION OF TEACHERS.

THE annual meeting of the General Association of Teachers will be held in First Church of Christ, Scientist, 96th Street and Central Park West, New York, at 9 A.M., Monday and Tuesday, October 23 and 24. Admission to these meetings will be by card only. The Secretary will mail cards to all members now enrolled. Members who have changed their addresses since the meeting of last year will please notify the Secretary, Mrs. Ida G. Stewart, 5209 Washington Avenue, Chicago, Ill.

All non-members, including those who were not present at the meetings of 1903 and 1904, who are eligible according to Section 1, Article XXXIII., of The Mother Church By-laws, and who desire to become members of this Association, should apply by letter to WILLIAM B. JOHNSON, C.S.D., Secretary of the Executive Board, 239 Huntington Avenue, Boston, Mass. These applications must be in his hands on or before October 9.

Application has been made for reduced rates on the railroads. Members who wish to avail themselves of this reduction must secure certificates from their local ticket agents.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of The Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

WATCHING VERSUS WATCHING OUT.

MARY BAKER G. EDDY.

THE above is the caption to an article in the *Sentinel* of September 16, 1905, that needs to be corrected.

Our Lord and Master left to us the following sayings as living lights in our darkness: "What I say unto you, I say unto all, Watch;" and "If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through." (Luke, 12 : 39.) Here we ask: Are Christ's teachings the true authority for Christian Science? They are. Does not the text-book of Christian Science, "Science and Health with Key to the Scriptures," read on page 252, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material body finally disappears, and the eternal man, created by and of Spirit, is understood and recognized as the true likeness of his Maker"? It does. If so-called watching produces fear or exhaustion, and no good results, does that watch accord with Jesus' saying? It does not. Can watching as Christ demands harm you? It cannot. Then should not "watching out" mean watching against a negative watch, *alias*, no watch; and gaining the spirit of true watching, even the spirit of our Master's command? It must mean that. Is there not something to watch in yourself, in your daily life, since "by their fruits ye shall know them," which prevents an effective watch? otherwise, wherefore the Lord's Prayer, "deliver us from evil"? and if this something when challenged by

truth frightens you, should you not put that out instead of *putting out your watch?* I surely should. Then are you not made better by watching? I am. Which should we prefer, ease or unease in sin? Is not discomfort from sin better adapted to deliver mortals from the effects of belief in sin than ease therein, and can you demonstrate over the effects of other people's sins by indifference thereto? I cannot. The Scriptures say, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah, 6 : 14), thus taking the name of God in vain. Ignorance of self is the most stubborn belief to overcome, for apathy, dishonesty, sin, follow in its train. One should watch to know what his errors are; and if this watching destroys his peace in error, should one watch against such a result? He should not. Our Master saith, "He that taketh not his cross, and followeth after me, is not worthy of me. . . . and he that loseth his life [his false sense of life] for my sake shall find it." (Matthew, 10 : 38, 39.)

Pleasant View, Concord, N. H., September 18, 1905.

PRACTISE THE GOLDEN RULE.

[In response to a telegram received by Mrs. Eddy from the *Boston Globe*, she made the following statement, which appeared in the *Globe* of August 30, together with the views expressed by other prominent and representative Americans. The telegram and Mrs. Eddy's reply follow.—EDITOR.]

THE GLOBE'S TELEGRAM.

"Official announcement of peace between Russia and Japan seems to offer an appropriate occasion for the expression of congratulations and views by representative persons. Will you do us the kindness to wire a sentiment on some phase of the subject, on the ending of the war, the effect on the two parties to the treaty of Portsmouth, the influence which President Roosevelt has exerted for peace or the advancement of the cause of arbitration."

MRS. EDDY'S REPLY.

Concord, N. H., August 29, 1905.

To the Editor of the *Globe*.

War will end when nations are ripe for progress. The treaty of Portsmouth is not an executive power although

its purpose is good-will towards men. The government of a nation is its peacemaker or breaker.

I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction, —"Look unto me, and be ye saved, all the ends of the earth."

The Douma recently adopted in Russia is no uncertain ray of dawn. Through the wholesome chastisements of Love, nations are helped onward toward justice, righteousness, and peace, which are the landmarks of prosperity. In order to apprehend more we must practise what we already know of the Golden Rule that is to all mankind a light emitting light. MARY BAKER G. EDDY.

A QUESTION.

WHY does not Mrs. Eddy attend our State Fair? This question would not naturally be asked concerning another lady of my years and every-day life, but being up we answer it. Because I have lost all pleasure in such entertainments by having found so much else in moral and spiritual directions that demand my entire time and attention, that I deem it my duty and privilege to abstain from all else.

The managers of our State Fair have my good wishes.

MARY BAKER EDDY.

Concord (N. H.) *Monitor.*

THE fact that several pensioners have surrendered their pensions because they have been healed by Christian Science of the diseases which had afflicted them has occasioned considerable comment, and at least one newspaper has made it an occasion for sneering at Christian Science. The *New Haven* (Conn.) *Leader* very properly rebukes this attitude, and we take pleasure in copying its editorial on the subject, which is as follows:—

"This jeering reference to Christian Science rather strikingly illustrates the extreme to which prejudice will cause some newspaper writers to go in matters of religion.

"Here is a man whose condition of health is such that he cannot honestly accept an 'invalid' pension from the government—and his moral strength is equal to the duty which is obvious.

"Because bodily health has been restored and conscience quickened the *World* apparently thinks there is reason sufficient for making sneering reference to Christian Science and those who find health and comfort in that form of religious belief.

"It is a very cheap way of saying an unkind thing of those who find great comfort for mind and body in a belief which no man has yet been able to say has accomplished anything but good in the world.

"The Christian Science belief may not be your belief, but if it is a source of happiness and benefit to your neighbor, why scoff at it or those who are of that faith?

"Until you can say something worse than that Christian Science has made a man strong and well physically and improved his morals so that he will not take money to which he has no right, you had better not do any sneering unless you wish to be less favorably thought of than you now are."

Some people require a great deal of evidence before they are willing to admit the truth or value of anything which is not circumscribed by the boundaries of their own particular environment, or even to seriously consider its claims, but it would seem that Christian Science has been long enough before the public, and its work well enough established and vouched for by the experiences of thousands of reputable and intelligent persons, to entitle it to serious consideration at all times.

It is said of our Master, on one occasion, that "great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

It was thus that Jesus proved the utility and divine nature of his teachings, and by similar works Christian Scientists are proving that they are his disciples,—as truly his disciples as the twelve to whom he gave "power and authority over all devils, and to cure diseases."

ARCHIBALD MCLELLAN.

IT is admitted by all who study the text-book of Christian Science, or who are healed by its ministry, that a great spiritual awakening is felt, and that it is manifested in

a new interest in the Bible and in religion generally. Texts which had formerly no special significance are illuminated, and often the question is asked, Why did I not see all this before? The statement that Christian Science is a rediscovery of the divine Principle underlying the teaching and practice of Christ Jesus, brings joy to many a heavy heart, especially when this declaration is supported by their healing. In many of these cases, however, the one who has accepted Christian Science is asked by friends who do not understand its teaching, if the same spiritual uplifting could not have been found in the church which he had left. The outsider does not, and perhaps cannot, appreciate the tremendous significance of the Christ-healing,—the actual demonstration of Immanuel, God with us, and it sometimes happens that the beginner in Christian Science attempts to explain past experiences in their relation to the newly-gained understanding of Truth, and confusion is sure to result if he is led to believe that the old sense and the new are in any wise identical.

This may be illustrated by the case of a good woman who had been deeply religious before coming into Christian Science. On one occasion, soon after her healing, she said, "Why, I always believed that God is all." She was then asked if she had not believed in the reality of sin, disease, and death, prior to her study of Christian Science. She admitted that she had, and that she had also believed in the reality of matter. In answer to the question, whether she now considered such belief consistent with the Scriptural teaching that God, Spirit, is all, and that "there is none beside Him," she admitted very readily that she had been mistaken in so thinking, and that she was glad to be corrected.

Now, Christian Science stands by the declaration that God is all,—that He is unchanging good, and never less than perfect. It shows, however, that the human concept of God and man is very erroneous, and that mortals suffer terribly from their false sense until error is given up for Truth. As we study the Bible in the light of Christian Science we see that those of the olden time understood Truth with varying degrees of clearness; and that a clear glimpse of spiritual reality always resulted in a demonstration which proved a power above and beyond materiality, and the fact that such demonstrations were not more generally made, is evidence that their divine Principle was not understood

to the exclusion of all belief in the reality of matter or its supposed laws.

In the teaching and practice of the Master we find ample and satisfying proof that he understood the supremacy of Spirit and the law of health and holiness,—the law of Life. Of this great Teacher and his teaching the apostle John says, however, "He came unto his own and his own received him not." When he read in the synagogue the demand for the demonstration of spiritual law, from the prophecy of Isaiah, he called attention to the fact that very few had been healed in the time of the old prophets, and that "to-day" the Scripture was being fulfilled in their midst. His words enraged his listeners, for they were content with a mere belief in the achievements of the prophets whose work had been limited by the unbelief of their contemporaries. "We are Moses' disciples," said those who rejected the divine message to their age, but the Master denied it, for, as he maintained, Moses' teaching and work ever pointed to the Christ.

We can rightly claim to be followers of Christ Jesus, or true believers in the oneness of God, only as we consistently and constantly strive to rise above the degrading bondage of sin and of slavery to the physical body,—as we prove to ourselves and to the world that we are indeed the children of God by our likeness to the Father.

We should remember that the reproach of a bygone age, "there was no open vision," belongs not to our day. God has spoken to us through our revered Leader, His messenger, and above the clouds of age-worn doctrine and opinion, the voice of divine Science is heard, speaking to every receptive heart. In accepting the message for "to-day," the past becomes luminous with the light of divine revelation; thus emancipated, we clasp hands with prophet and apostle, till at last, like Enoch, we walk with God.

ANNIE M. KNOTT.

NO mental advance of modern times is more significant than that expressed in the present very general recognition that we do not see things in themselves, but only our concepts, or mental pictures of them. In the past, the great body of even intelligent people have been more sure of the so-called facts of the material world than of anything else; and their present awakening to the truth

that we cannot rely on sense-testimony, constitutes a most eventful transformation of thought. It is now becoming understood that in keeping with the etymology of the term, education means a leading out, an escape from the bondage of ignorance and false ideas,—states of thought which are not good, not true, and which must disappear before the dawn of right ideas.

Every thoughtful person must see that our spiritual progress demands the constant giving up of imperfect apprehensions of truth; that the indefinite and obscure must steadily give place to the more consistent and complete, and that the surest possible interdiction of advance is effected when we allow a present erroneous idea of things to acquire that fixity which belongs to Principle and its manifestations alone.

It is to be remembered that a false sense of things is the enemy of all good, and so long as we fight for the retention of such a sense, so long are we shackled. For all save those who have attained to a perfect apprehension of Truth, unchangeability of conviction can mean only the crystallization of a faulty sense; and this is true, though the unideal conviction may be less faulty than other forms of error. It follows that all who have reached great elevation of character and attainment have been teachable all the way; they have perceived that this false sense of things is an enemy, at war with their highest success and happiness. A Gladstone, when charged with inconsistency between a present policy and a past position, could readily concede the fact, and state that this was an evidence that his convictions were subject to enlightenment, and hence to change. A lesser man would have prided himself, perchance, upon the maintenance of an unvarying attitude respecting public questions, in explanation of his loyalty to a party slogan. Next to the right apprehension of truth, it is most important that we have a right attitude respecting every imperfect sense we may now entertain; namely, that we recognize its unworthiness; that it would rob us of our best inheritance, and that it is to be given up the instant demonstrable truth is perceived.

Our growth out of error into spiritual discernment is not the enlargement of an ideal little concept until it becomes an ideal big one. We develop spiritually as the falsities and vacuities of mortal belief are replaced by right ideas, the increments of eternal truth. Spiritual incompleteness

must signify the presence of error in consciousness, and the frank recognition of this fact is the primary requisite for its cure. Most people would readily concede that a large proportion of their ideas and opinions are the products of false education, hearsay, self-interest, etc., and that they will one day be replaced by something better; but in the matter of their religious convictions, they would promptly declare that they must maintain them or give up the truth, though these have in no degree met the test of truth which Jesus gave; viz., that it makes free. It may not even have occurred to them that these convictions should also be held subject to further illumination; and their attitude toward corrective thought is therefore one of resistance, a resistance, like that of Saul, which is looked upon as right and Christian, but which in fact is only a misguided struggle for the maintenance of a long-loved sense of things that must be put away before further progress can be made.

The necessity of being teachable respecting religious convictions, is most interestingly set forth by the writer of the Epistle to the Hebrews. He is arguing that while the Mosaic covenant was needful, it was by no means free from imperfection, and he quotes Jeremiah as saying,—

"There are days coming, says the Lord, when I will establish with the house of Israel . . . a new covenant, a covenant unlike the one which I made with their forefathers. . . . After those days, says the Lord, I will put my laws in their minds and will write them upon their hearts."

Commenting upon this, the writer goes on to say, "By using the words 'a new covenant,' he has made the first one obsolete . . . whatever is decaying and showing signs of old age is not far from disappearing altogether. . . . And the lesson which the Holy Spirit teaches is this—that the way into the true Holy place is not yet open, so long as the outer tent still remains in existence. . . . For it was not into a Holy place built by men's hands—mere copies of the reality—that Christ entered, but he entered into heaven itself, now to appear in the presence of God in our behalf . . . that is why, when he comes into the world, he says, 'Sacrifices and offerings thou hast not desired, but a body Thou hast prepared for me' . . . 'I have come to do Thy will.' He does away with the first [covenant] in order to establish the second." (Hebrews, 8 : 13;

9 : 8, 24; 10 : 5, 9. Weymouth's "The Modern Speech" N. T.)

This clear and explicit Scripture teaching of the necessity of maintaining the mobility of our religious concepts, in so far as their conformity with absolute truth has not been established through practical demonstration, is frequently emphasized by Mrs. Eddy in Science and Health. On pages 24 and 324 she expresses the thought that the readiness of our consent to the passing of familiar and long-honored beliefs has very much to do with our assimilation and demonstration of truth, and the testimony of teachers and practitioners of Christian Science confirms her statement.

The history of religious reform proves that its progress in the individual and in the community is largely determined by the answer which is given to the Master's loving query, "Wilt thou be made whole?" Accustomed ways, sentiment, fealty to tradition, and regard for seemingly imperiled personal interests,—how often, as in the past, do these still rise up when sweet truth hath come to men, and bar the door against her. Said Jesus, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," and it is written that at other places "he did not many mighty works there because of their unbelief." Nothing but loss can result from a resistance to the demonstrable Christ-idea, out of regard for that which divine Love would remove only that its place may be filled with a blessing whose value is beyond compare.

But things are bettering, and "the earth [has] helped the woman." The clearer understanding of the nature of perception which has been brought to men through Christian Science, is opening the eyes of multitudes, so that they now see that "things are not what they seem," and that to cling to a seeming when the real is at hand is the extreme of folly, however strongly it be supported by human opinion and material sense. Thus in the acceptance of this Science every imperfect and therefore unworthy concept is destined to pass, until all shall "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

JOHN B. WILLIS.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIII NOVEMBER, 1905 Number 8

THE WORD DECLARED.

BLANCHE H. HOGUE.

IN the second book of Esdras, one of the Apocryphal writings of the Old Testament, there is found this beautiful prophecy: "For evil shall be put out, and deceit shall be quenched. As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared."

Glancing backward over the centuries, weighing cause and effect in the history of Christianity, the thinker to-day may discern with this isolated Esdras that the truth "hath been so long without fruit;" but that whensoever and wheresoever it has been declared, fruit has been borne. The first great national declaration of the truth was given to the children of Israel in that formulated statement known as the Decalogue. Moses perceived enough of the Truth of being to know that obedience to the law of God is man's only way of salvation, but his people, perhaps, could bear no more than the "Thou shalt not" which, through its law of exclusion, leads thought gradually to love the better way. From the clearness of Moses' vision sprang these formulated commandments which are indeed truth declared, for that time and all time, in that they set forth the mode of conduct which alone leads to a knowledge of Christ, Truth.

Following Moses, there came the long line of leaders and prophets, emphasizing, in their degree of understanding, the truth about man, and crying out against the teachings, the customs, and the sins of their times; recognizing, one and all, that a fact must be declared, to be established, and

working to that end through denunciation, encouragement, exhortation, rebuke, exalted example, praise, and prophecy. Isaiah describes this divine announcement as "The voice of him that crieth in the wilderness" and says furthermore, "Speak ye comfortably to Jerusalem, . . . O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." David in his Psalms implores, "Keep not thou silence, O God." This king of Israel stood sublimely in the assurance that "He will speak peace unto his people," and declares, "He sent his word, and healed them, and delivered them from their destructions." In the book of Isaiah we read, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

After the advent of the Master, whose whole life was a continuous unfolding of the "Word of God," Luke, his disciple, declares that "his word was with power;" and the beloved John makes the crowning statement,—"The Word was with God, and the Word was God." Paul leads thought to the effect of the declared Word, in writing to the Hebrews, "For the word of God is quick, and powerful, and sharper than any twoedged sword, . . . and is a discerner of the thoughts and intents of the heart." In fact, the Scriptures from beginning to end unfold the value of the applied Word of God; from the "God said," of Genesis, to the picture in Revelation of him that is "called Faithful and True, and in righteousness he doth judge and make war, . . . and his name is called The Word of God."

A fact of great import to mankind is met with just here, to wit, the adaptability of this Word of God to the affairs of men to-day. With the exception of the most devout Christian lives, mankind in general has relegated the Word of God to remote ages. Whatever God may have done in the past, matters of to-day are supposed to be left to so-called natural law, and to the supervision of the men and women involved in them, and the Word of God is considered not available, or is not remembered until every human agency has failed.

Upon this nineteenth-century scene a woman has entered, —one who discerned the whole truth of being, as demonstrated by the Master, Jesus of Nazareth,—the woman who

perceived the value of divine utterance, and who has had the heaven-born courage to utter the truth as she has seen it. Mrs. Eddy's book, "Science and Health with Key to the Scriptures," presumes not to add to the Word of God, but testifies to its presence, its power, its availability to meet the sore needs of men; sets in motion, if such expression may be used, the activity of this "Word" by urging the children of men to think it, to speak it, to understand it, to love it, to live it. The book sets forth such a clear explanation of this age-abiding Word, that a "Key to the Scriptures" is indeed afforded. The first effect of Mrs. Eddy's book, in many households, is to bring an unused Bible from its resting-place, and send a family searching through its pages, eager to find its Word of Life a living reality for to-day.

Every heart wherein good is ascendant, longs for the time when evil shall "be put out, and deceit quenched;" that faith "shall flourish" and that "corruption shall be overcome," and every such heart rejoices that the time foreseen by this prophetic Esdras is at hand; that time when "the truth, which hath been so long without fruit, shall be declared." The advent of Christian Science declares again that the truth which bore its fruit in the life of the Founder of Christianity, rouses human thought from its faith in a dormant, unused "Word" to a practical, intelligent utterance of that which heals and redeems.

One of the first things asked of the sufferer who turns his attention to Christian Science, is that he shall declare the truth and refuse to voice error. He may understand very little of this in his first effort, and perhaps may demur when the subject is presented to him. But if he is obedient, if he begins to utter the Word of God which opposes the testimony of material sense, he will find this declared Word dislodging and demolishing the accumulated thinking of materiality, with all its effects. This process may not at first be understood, but if it be undertaken, it will, one thought at a time, undo the mental methods of error and establish in individual thought the stately operations of the Christ-Mind. This is true for the reason that thought of some kind precedes every action and condition; and the quality of the thought decides the nature of the external manifestation. The thinking which has bred discomfort and disease must be abandoned, when Christly standards are adopted, and the only way to discard it is to put some-

thing better in its place. Hence, Christian Science urges that an exchange be made, thought for thought, statement for statement, and words of truth substituted for the "former conversation" of the fleshly mind. When Truth is well understood and loved, this is no toilsome task, for the knowledge of the power and presence of God springs readily into thought and speech. But in the hours when right thinking is not spontaneously present, the beginner must needs bring to bear upon himself all possible discipline by training thought into obedience to the highest and best he knows. To this end it is often valuable to enthrone in one's mind and heart the written statements of the Word of Truth, and to utilize them by holding in memory Bible texts, and sentences found in Science and Health, which declare the omnipresence and omnipotence of Him "who keepeth Israel." When the suppositional forces of error, by some sharp attack, so scatter individual thought that confusion and disaster seem probable, and clear understanding seems for the moment to have fled, some well-known and well-loved text becomes a rock of refuge, and affords at once that mental steadiness which redeems the situation, and turns the tides of thought toward the eventual proving of the supremacy of good. Many, many times does the student of Christian Science find himself leaning upon the 91st Psalm or the "scientific statement of being" (p. 468 of Science and Health), and being lifted thereby to a clearer sense of the power of God to redeem and rescue His own. The Word of God is not a formula, not something to be confined in a sentence or a paragraph. But in hours of assault or temptation a beloved text becomes a stepping-stone to that higher altitude of thought which reveals God as near at hand, and a ringing declaration from the text-book of Christian Science is a battle-axe with which to fell the suggestions of evil. Thus may the Word of God be declared literally, and bear its fruit.

It is a very simple situation. At the moment when a declaration of the truth has possession of an individual's thought, the erroneous opposing suggestions can find nothing upon which to stand. A false suggestion must be mentally accepted ere it can pose as reality or power, and the consciousness which is glowing with the activity of Truth, declared and understood, offers no foothold to error.

Much time and effort are wasted in the fruitless plans of the human will, in the incessant search for material reasons

and personal causes, and in the doubt, fear, uncertainty, regret, speculation, comparisons, and limitations of the common habits of thought. The weary hours spent in such friction and turmoil may be transformed into seasons of peace and gladness, if thought is disciplined to relinquish such turning and overturning, and to declare, with simplicity and persistence, the absolute truth. Such self-control brings the fruit of declared truth in a purified heart, a chastened will, a sounder judgment; and thus "evil shall be put out" and "deceit shall be quenched." "As for faith, it shall flourish," and "corruption shall be overcome." This simple process of thinking and speaking the right thing instead of the wrong thing, the truth instead of the error, opens the gates of thought toward heaven; the Word of God, if declared, enters the arena of human affairs to-day and is indeed God dwelling with men, to "wipe away all tears from their eyes." God is Love; Love held in thought, spoken, lived, means God dwelling with men. Love forgotten, neglected, ignored, means a futile, fleeting dream of existence wherein God is not to be found.

So every quality of God is established with men as it is found, loved, understood, and kept active in daily thought and deed. God is always the same God, as available to one man as to another, but that man who keeps his thoughts bright with the activity of God-likeness, finds his God at hand more readily than does the man who lends his thoughts to the "moth and rust" of ungodliness. For thought makes the man what he is each day. So each man should strive to know himself as God knows him, and to cease thinking otherwise. Only of undeclared truth can it be said that it "hath been so long without fruit," to man. Declared truth transforms the human deserts into gardens of gladness, and the wilderness way broadens into great fields of plenty.

To the genuine Christian Scientist, no situation is so severe that the Word of God cannot be uttered therein. Pressed into the very corner of adversity, hemmed in upon every side by the threats of evil, overwhelmed by the weight of fear, or failure, or sorrow, he has always his one refuge,—he can think truth, and in that thinking he can so reject the suggestions of evil, he can so declare the power and presence of his God, that his very persistence must externalize itself in the transforming of the situation and in the ultimate triumph of good.

No Godlike thought is lost, nor is it unavailing, and the

man who remains unshaken in his allegiance to Godlike thinking, walks with a Saviour whose eventual conquest over every phase of sin, sickness, and death is a divine and absolute certainty.

Christian Science commands its student to work, to cease loitering, complaining, and doubting, and to bring the saving declarations of the truth into active duty every hour of the day. If but one thought of truth has been gleaned from study, that one thought must be cherished as a dear companion, and declared again and again. Such right mental activity will put to flight armies of evil suggestions, with all their attendant weariness and pain. The knowledge of Moses' commandments, declared from generation to generation, has uplifted the moral standard of thousands of men, and saved them from the sins of a lower mental level. The knowledge of the New Testament teachings, declared to the world through centuries of Christian effort, has quickened the spirituality which would have lain dormant without such persistent repetition. And to this century, through the life of one holy woman, there has come a declaration of the truth which so clarifies the understanding of both Old and New Testament that its utterance does indeed put out evil, quench deceit, overcome corruption, and cause faith to flourish. Mrs. Eddy has set her message before the world. To those who heed it not, it bears no present fruit. To those who re-declare it in their own lives, it opens a highway of salvation, wherein they walk to the possession of that abundant understanding which follows faithful declaration. Unquestionably these are the ways of deliverance, and sin and pain and death must yield to the "peaceable fruit of righteousness."

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

THE GOLDEN AGE AND THE GOLDEN RULE.

W. D. MC CRACKAN.

THE human race has cherished no tradition more persistently than that of a Golden Age, a period of primeval innocence and unclouded happiness. The annals of almost all nations and tribes contain references or recollections of this sort, dim perhaps and vague, but carefully nourished as of precious import. Such traditions have been variously colored by the peculiar temperament, environment, or need of different races, but they generally agree in depicting a state of nature wherein men have supposedly attained a condition of approximate perfection, are good and beautiful, virtuous and happy; and at the same time, free from care, fear, and want.

But, alas, it has been customary to relegate the Golden Age to prehistoric periods, to some remote "once upon a time," and to a "somewhere or other." The ancients referred the Golden Age to the time of the mythical reign of Saturn, while some modern reformers have projected a Golden Age into the future, when certain conditions of human justice shall have been reached. Thus the idea of a Golden Age has generally been presented to mankind either as an indistinct remembrance or as a far distant hope, and just because mankind at large has not thought of this ideal state of affairs as a present reality or possibility, the term has acquired a secondary or derived meaning, which is less exact and precise than the first and makes smaller demands upon human faith.

It is now frequently used to denote a period of exceptional brilliancy in the arts or sciences, as, for example, the Golden Age of sculpture in Greece, or of Roman literature, or the Golden Age of discovery during the reign of Queen Elizabeth, or of invention during the nineteenth century. But even when the term has been used in its original sense, the supposition has been that this age could not last forever, that man could not remain perfect indefinitely. On the contrary, he has been supposed to fall inevitably from grace, and so to dash human hopes to the ground. The Hebrew Scriptures give us what is doubtless the best-known version of this so-called fall of man and of his consequent expulsion from paradise. Mankind is, however, still craving for the Golden Age, is still watching for it, planning for it, and

though frequently disappointed, is still expecting to see it realized and become an established fact.

There is something pathetic about this noble search, in which poet and philosopher, philanthropist, sociologist, and religionist vie with one another in altruistic rivalry, always in the hope of being the first to make the Golden Age a practical reality for all mankind; but the fatal flaw in all such endeavors has been uncovered by Christian Science as human ignorance of God and His creation. False concepts of the creator, material beliefs concerning His man and His universe, have confused the searchers, vitiated their conclusions, and destroyed their hopes. Mortal beliefs have produced their own mortal results. Only the correct understanding of God, the knowledge of the Truth of being; *i.e.*, divine Science, is capable of revealing the true Golden Age, of bringing to human apprehension the reign of harmony, the presence and power of Life, Truth, and Love, and of establishing the kingdom of heaven on earth. This ideal age is no mere aspiration, it is already here and now, and has always been an established fact in the divine Mind, accessible to all; but it is not the kind of a heaven which mankind has imagined for itself, sighed for, or dreamed of, since it is not material. Heaven was described and defined by Jesus when he said, "The kingdom of God is within you," and "My kingdom is not of this world." Even John the Baptist, who had not attained the Master's comprehension of Truth, declared many centuries ago, "The kingdom of heaven is at hand." Christianity, properly understood, has always furnished evidence that heaven is a present reality, and Mrs. Eddy, in the Christian Science text-book, explains to mankind—suffering, stricken, weary, despondent, and thirsting after righteousness—how this glorious realization may now be attained and made an abiding comfort to all. Christian Science comes in the crises of human life to teach us that man, made in the image and likeness of God, has never fallen, but dwells forever in a state of consciousness which is heaven, knows no reality in any belief that can make for fear and mortality, or produce sin, sickness, or death. As for the belief which styles itself mortal, material man, it has no true existence or reality, and the belief in it must be outgrown and put off, not nurtured or perpetuated in human thought.

Thus the efforts of noble-minded men and women to create, organize, plan, and arrange the Golden Age, either

for themselves or for others, on a material basis, have invariably gone awry. The kingdom of heaven needs not to be created, for it already is, and here; it cannot be manufactured through human contrivance, for it is of God. It only needs to be realized, to be apprehended mentally. Mankind need no longer be blinded by the belief that beauty, strength, or intrinsic worth are qualities of matter. Paul wrote to the Romans, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The kingdom of heaven is not of the flesh and matter, but is spiritual; its beauty is a thing of Life, its condition is one of true bliss, its duration is permanent, and the knowledge of this dissipates the false beliefs of mortal existence, and brings regeneration, rejuvenation, and salvation to mankind. To know God is to acknowledge good as natural and spontaneous, and evil as abnormal and fabulous.

Thus, while in human society there is great need of reform, of curbing will-power and frustrating its attempts in the direction of oppression, tyranny, and injustice; while much is to be done in the way of establishing social, political, and economic freedom, and in breaking the bonds of human slavery, yet the way to accomplish these results is the same to-day as it was when Jesus said, "I am the way, the truth, and the life." This way, as the Christian Science textbook so clearly teaches, is the truth, the understanding and wisdom "which was also in Christ Jesus;" and this truth instructs us that no material concept can ever be perfect or permanent; that mortal man, therefore, has never fallen from perfection, for he was never perfect; while immortal man cannot fall, for he is ever with God. Hence the true Golden Age, or the kingdom of heaven on earth, is a present fact only in so far as it is recognized as of spiritual import. It need not be imagined nor dreamed of, but can be mentally grasped as a metaphysical actuality by all who realize the nature of God as Mind, Spirit, and who recognize His creation, including man, as mental or spiritual and not material. In this manner the brotherhood of man can be shown to be a spiritual fact, independent of human societies or co-operative plans, and unity is found to be eternally established by God, the creator and controller of the universe.

In the true Golden Age the Golden Rule acts as the only form of government. It constitutes at once the charter,

constitution, by-laws, and order of the true Golden Age. Jesus came bringing the Golden Rule to fit into the Golden Age. Of this rule individual seers among the ancients had caught faint glimpses. Not only was this true of members of the Hebrew race, but also of some among the so-called pagan or heathen nations. Yet it remained for Christian Science to uncover the full meaning of this rule, whereby all assaults of error can be frustrated, and man can learn to love his neighbor as himself.

One of the best of the Romans who lived toward the close of the century in which Jesus taught and practised on earth, was Pliny the Younger. He was the author of certain "Epistles," highly prized for their elegance of style and refinement of thought. He was a man of great wealth, a brilliant pleader in the law courts, a friend of the famous writers, Tacitus, Suetonius, and Cornelius Nepos, and was on intimate terms with the Emperor Trajan. His acts of munificence were very marked; both privately and publicly he dispensed sums large and small, and his letters indicate a nature characterized by kindness, charity, and generosity. In one of his "Epistles" he advocates as a motto, "To pardon others, as if one daily needed pardon oneself." This was a near approach to the sentiment of the Golden Rule, and yet, when Pliny became a public official in Asia Minor, and was brought face to face with the early Christians there, his motto did not save him from persecuting them on the assumption that they were disloyal to his emperor and patron. In a letter to the Emperor Trajan which has since become famous, Pliny wrote to inquire what should be done to Christians who refused to abjure their doctrines. He stated that "not only cities, but country towns and rural districts have been touched by the contagion of this superstition." After obeying instructions, he again wrote: "Those who obstinately persisted that they were Christians, after being warned of the consequence, I ordered to be led off to punishment, not doubting that whatever it was that they professed, their inflexible obstinacy deserved it." In contrast with such conduct, which was doubtless endorsed by the best official and public opinion of the day in the enlightened Roman Empire, Jesus taught the Golden Rule according to the precept—"Blessed are the merciful: for they shall obtain mercy."

To fulfil the metaphysical demands of the Golden Rule means constantly increasing spiritual growth. It means that

we must learn how to respond more effectively to the demands of others for help, while resting in the consciousness of God's power to protect all men and to prevail over every evil. To practise Christian Science by destroying sin, sickness, and sorrow, and by meeting and mastering the machinations of error in its various forms, involves also doing unto others as we would that they should do unto us. There can be no Christian healing on the basis of selfishness or Pharisaism, for the Christ-truth demands of the healer humility, denial of the false concept of self, both as regards himself and others. From the standpoint of Christian Science the Golden Rule requires that we should not only act towards others as we would have them act towards us, but that we should also think in accordance with the same rule. It bids us share the joy of every victory over evil with all mankind, and admonishes us that, if God has granted us the privilege of proving the unreality of some error for ourselves, He must of necessity, as a loving and just Father, have granted the same privilege to all His other children. It causes us to recognize that the very same power which has blotted out for us the claims of fear, limitation, perversity, and superstition has provided a way whereby this may be done for our brethren; that every joy we experience and every glimpse of beauty we delight in belongs essentially to all, as the sun shines on all, and the dew falls on noble forests and lowly weeds alike. This metaphysical interpretation of the Golden Rule causes us to apply our understanding of impartial, divine Love to human affairs, and tends to banish envy, jealousy, greed, and oppression from our midst.

The Golden Rule invites us to go yet farther in working out our own salvation and that of our brother. It clearly points out the dangers that come from self-complacency and pride of intellect. It warns us that no one can consider himself really healed by Truth, who doubts in his heart that others are thus healed. So long as we question God's perfect plan of creation as applied to some one else, we are in danger of questioning the perfection of man as applied to ourselves, and our own door of doubt stands open to admit the hypnotic suggestion of return or relapse. We cannot be truly safe so long as we believe others to be in danger. We cannot be truly happy so long as we insist that others must be unhappy or present the conditions which lead thereto; and the reason for this is not far to seek. Chris-

tian Science uncovers and explains causation as mental. It lays bare metaphysical ways and means, and shows that the only harm error can do results from man's belief in it, from his acceptance of it as real and effective. Then to believe in its power as regards another is to admit the possibility of its power as regards oneself, and to allow another power except God, to permit a supposed evil mind to dispute the control of man by God, is to break the First Commandment. On the other hand, to know for others the truth about man, is not only to heal them, but also to heal ourselves, and never to doubt the truth is to remain healed. Thus the Golden Rule blesses him who receives and him who gives. St. Paul went so far as to admonish the Romans to be in the mental attitude described as follows: "in honor preferring one another."

It is evident that if men actually lived together on the plane of the Golden Rule, they would need no other form of government, and peace and prosperity would reign undisturbed. But this grand result has never been attained among mortals. It must first be worked out in the individual consciousness by the overcoming of the belief of life in matter, the belief of hate, of want, and selfishness. The true Golden Age will be more readily found by the publican than the Pharisee, by the meek and merciful than by those who pride themselves on human power and trust in the letter of the law. Only in proportion as the individual purification, according to Science, goes on, can any real benefit accrue to human society; only as reforms have first been accomplished privately can they be made manifest publicly, for the evil concepts which have their birth in the general human consciousness and work therein secretly, must be extirpated, else they will undermine, corrode, and cause to tumble every structure men may erect as a joint enterprise. The brotherhood of man must remain an empty name, unless it be founded upon a right apprehension of God and the real man, an apprehension which leads to individual renunciation of wrong and individual growth in righteousness, in accordance with the divine pattern.

If we take the history of any nation, we discover that constant attempts to disrupt the brotherhood of man have been made, and have only too often succeeded. In the Bible narrative we find that human brotherhood had no sooner been established in the first family than it was violently disrupted by jealousy on the part of Cain. We

are told that when his offering received no respect, he "was very wroth, and his countenance fell." If we follow the history of the Jewish race as depicted in the Bible, this same disruption will be recognized as constantly reappearing, and that it was due, in every instance, to some form of sin. We find Jacob and Esau separating; the sons of Jacob ridding themselves of Joseph by reason of envy; we find the kingdom of Israel rent apart, and many coming into captivity. Many similar illustrations might be cited from the histories of all nations and peoples.

Upon closer study, then, the prerequisite to any practical scheme for expressing the brotherhood of man is found to be knowledge of God and His creation, leading to humility and love, and to the overcoming of evil in the individual consciousness.

Suppose that two persons should agree never to hate again, no matter what the provocation, no matter whether they were seemingly justified by the customary codes of mankind; suppose a third person should join these two; a fourth; a fifth; ten persons; a hundred; a thousand; suppose a million persons should agree never to hate again; and suppose this process to be extended, by degrees, to the whole human race; would not hatred be as completely eliminated from our midst as though it had never been? Suppose all the other sins to which flesh is heir were eliminated, one by one, from human consciousness in the same manner; is it not evident that by degrees the sinless man would make his appearance, and also the complete unity for which we so greatly long? The human race has been too prone to put the cart before the horse in all these problems, to look at material conditions and manifestations as cause, and to relegate a man's mental attitude to the realm of consequence and effect.

That enormous changes for good are going on in the thought of individuals to-day, is proven by the fact that the idea of unity and comity among the nations of the earth is advancing by leaps and bounds. If there ever was a time when the real interests of certain classes or nations, or of certain aggregations of individuals might seem to have conflicted with each other, that time is even now seen to be passing rapidly away from human history. Every department of activity in every quarter of the globe is tending to be brought into practical unity with others elsewhere, in an interlacement of mutual interests. Thus it is being

more than ever realized, both theoretically and practically, that the good of one nation means the good of all, and that injury to one leads eventually to injury to all. Nevertheless, the mistake of the ancients must be guarded against, and the belief that the Golden Age is material in its nature must not prevail, else heaven on earth will continue to elude our search and remain but a dream. The Jews looked for a Jewish kingdom of material greatness, and when Jesus shattered this false hope he not only raised against himself the resentment of the multitude but probably also shattered the secret expectations of some of his own disciples. When it is understood that the works of Jesus and his followers were not supernatural, illegal, or illegitimate in the sight of God, but were supremely natural, lawful, and normal, and when it is perceived that God's laws hold good for all men, at all times, then Jesus the Christ becomes an elder brother, showing the way by actual demonstration, and proving every step that is to be taken, while his words of advice, such as his Sermon in the Mount and the parables he related, acquire a fraternal meaning which they could never have had so long as Jesus was looked upon as a mere exhibitor of miracles.

Viewed from this standpoint of the brotherhood of man, there is nothing more touching in the whole career of Jesus than his words to Mary Magdalene after his resurrection, when he bade her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Here Jesus, having just triumphed over the "last enemy that shall be destroyed," as St. Paul denominates death, fresh from this culminating climax of his career, from the demonstration of the omnipotence of Spirit and the powerlessness of matter's most stubborn belief,— at this very moment he enunciated the doctrine of the true brotherhood of man by designating as "brethren" those who seemed to be his weak disciples, but who were known to him in reality as God's children, having one Father, his Father, their Father, his God, their God. If this was said so many centuries ago by the one who knew most of Science, we of to-day may count ourselves his "brethren," and should watch that the true Golden Age of our spiritual consciousness, shown to us by the author of Science and Health, may never be invaded by any false concept which would break the law of Love, the Golden Rule. All have received the assurance, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

CHRISTIAN SCIENCE, THE GOSPEL TO THE POOR.

REUBEN POGSON.

AMONGST the many aphorisms which Shakespeare gave to the world none is truer than the statement that "The devil can cite Scripture for his purpose." One need search no farther than the New Testament for an illustration of this, for even our Master was assailed by this form of subtle temptation. Unfortunately for the Christian religion many of its adherents have been made the willing exponents of a false method of handling the Scripture. By the wrong interpretation of the sacred Word the Church opposed the Copernican system in astronomy and the corroborative discoveries of Galileo. "Principalities and powers" used to quote the Bible in support of the slave trade and polygamy, and some people still use it to favor the drink traffic. Remembering this, one is not surprised to find the evil of poverty upheld by Scriptural malquotation, as an immovable phenomenon in God's universe. Jesus, within a few days of his crucifixion, in rebuking those who through coveteousness and lust for money murmured at Mary's generous and prophetically consecrating act of anointing her Master's head with precious ointment, said, "The poor always ye have with you; but me ye have not always." This utterance has been vigorously seized and constantly applied, both vehemently and glibly as occasion presented, to hinder any wide-sweeping reforms in economic legislation whereby a partial or total obliteration of the "poor classes" was aimed at. To this, as to many other misinterpretations, we may follow the Master's example and quote from the same source in reply; so in the words of Jesus addressed to the conservative Pharisee of his day we find an answer to these modern opposers of the kingdom on earth: "Ye do err, not knowing the scriptures, nor the power of God."

A few weeks after that memorable act of Mary, when Jesus gave his parting commands to his disciples, he said, "Lo, I am with you alway, even unto the end of the world." When we remember that Jesus had already said that "Heaven and earth shall pass away, but my words shall not pass away," we must admit that either he was forgetful and contradicted himself, or that when he spoke of not

always being with them, he must have referred to his human selfhood which he held, to mortal view, in the flesh; and that when he spoke of his constant companionship with those who obeyed his commands, he referred to his real spiritual selfhood which he had with the Father before the world (the material, illusive sense-world) was. Now Jesus knew that he could make his demonstration over the belief of life in matter, or, in other words, destroy the seeming power of death, in three days, and that the time was rapidly approaching for him to do so. He also knew that the world which had not accepted his teaching would move very slowly in destroying every phase of the false belief in a life opposed to God. One of these phases was poverty, therefore he spoke of them as having the poor, or poverty, always with them, in the same sense in which sin and sickness are always present to mortal belief, which denies that Christ, Truth, is ever-present.

If a more complete ignoring of a command of Jesus than has been displayed in the case of the order to "Heal the sick" be possible, it is to be found in the failure of the Christian church to fulfil the command to preach the gospel, the good news, to the poor.

It may be suggested by the eccleciastical apologist that the church has been foremost in alleviating the cruel conditions of the poor; this we willingly admit. So it has behaved with regard to the sick, but it has healed neither, and has never attempted to do so in Jesus' way since the third century. The solace which scholastic theology has offered to the poor is similar to that which it offers to the pain-racked invalid; namely, a reward in heaven, meaning by that a place far away in the skies, to be reached at some time in the dim future. Through the noble efforts of well-meaning religionists, farm colonies have been organized, besides free meals, shelters, social clubs, country excursions, etc., to lift the lives of the poor out of their sordid monotony. We acknowledge the Christian purpose manifested in the cooling of the fevered brow, the moistening of the parched lips, the watching through those seemingly endless hours of night when the dawn refuses to break, when the darkest hour sinks to a darker and still there is no gleam of light athwart the invalid's dark shadow of pain. Nay, was it not in such hours that the Founder of the Christian Science Church mentally labored and travailed to give birth to the Christ-idea which had begun to dawn upon her waiting

thought? Was it not through the sad experience of the Church's failure to solve the "Wherefore?" of the pain of the innocents, and the "Why?" of the hungering, poverty-stricken masses, that she felt it necessary to start where the Church left off?

During nineteen centuries the Spirit of God has been brooding over the waters of human thought, and the divine fiat, "Let there be light," has been permeating slowly the deadened material senses of a dreaming world, while here and there, men and women, both Christian and skeptic, have caught glimpses of a possible Utopia. These have been mostly the peerings of the finite mind out of its own unbearable state of consciousness, and eyes unused to the new light have not been able to focus the distances of its vision. With a tragically pathetic ending too often the well-meaning efforts of social reformers and Utopian colonists have sunk in the shifting sands and unstable waters of mere human endeavor. The fountain can rise no higher than its source, and experience and history show that that which produces evil cannot cure it, and that the human mind, notwithstanding its many marvelous inventions (to itself), is yet inadequate to the task of achieving its own salvation. The prophet Isaiah saw this when he said in his customary beautiful imagery, "Even the youths shall faint and be weary, and the young men shall utterly fall." In the next verse he gives the only secret of certain success, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It has remained for the author of Science and Health to give, through the divine Science which Jesus lived and taught, the solution of the problem of poverty as she has of the problem of sin and disease. "The poor have the gospel [good news] preached to them," said Jesus, when he enumerated to John's disciples the proofs that he was the Messiah. In running over the different diseases from which mankind suffered, it is significant that he also mentioned their cure, and we cannot, and have not, any reason to separate poverty from the others. Clearly if the blind received that which they lacked, namely, sight, then the good news to the poor meant the supply of all things necessary to obliterate their disease of poverty. This, then, is the good news to the poor; this, then, was one of the proofs

that he was the Anointed of God; this, then, was a necessary item in his authority for his work. Can we, then, afford to ignore that which he thought so important? can we honestly offer to the poor the empty promise that some day in the future they will have an extra good time of it if they bear their poverty patiently? Misguided religionists have told the suffering invalids that God intended them to suffer for some inscrutable reason; they have also told the poor that God intended them to be in that station of life, and that it was opposing the will of God if they tried to get out of it.

If Madame Roland, kneeling to the statue of Liberty, could say, "O Liberty! Liberty! how many crimes are committed in thy name!" well may the true Christian say, O Christianity! what crimes are committed in thy name!

Outside of Christian Science, poverty has been attributed to various causes. Twenty years ago it was strongly held that alcoholism was the cause of poverty; since then this has been shown to be a fallacy, by economists who found that in many lands poverty and temperance stalk hand in hand. Where poverty has been associated with alcoholism it has often been found that the habit was but the outcome of a desire to gain a brief respite from wretchedness. Robert Malthus stated that poverty was due to the fact that the means of subsistence increases only in arithmetical ratio, while the population increases in geometrical ratio,—a statement inexact statistically and incorrect logically. Balanced any single day there is always a sufficiency to supply all necessaries over and over again to all the people in the world. This fact has led the economist to the most consistent material theory of the solution of poverty; namely, equal distribution by the State; but if that were possible, it would not obliterate the covetousness, greed, and lust in the individual. Did Ahab's plenty eliminate his greed for Naboth's vineyard? No! An epitome of the world's character is found in the twelfth chapter of 2 Samuel, where Nathan rebukes David for his sin. "And Nathan said to David, . . . Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do

evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife."

The mortal mind is largely composed of lust, malice, greed, envy, and jealousy, and it will not be tamed or submit to a government composed of the same minds. Imagine for a moment that all the foregoing statements concerning the human mind were personified, and that the person was arraigned before a perfect judge and jury, what think you would be the verdict and sentence? Would it not be "guilty," and the sentence to be that of death? Yes! Even so, and that is the Christian Science sentence to this carnal mind,—death, annihilation; it is Jesus' sentence, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It was also Paul's sentence that we "mortify the deeds of the body," that we "die daily."

Does this mean the annihilation of the man? No! Jesus said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's [the good news which includes abundance], the same shall save it." In this way, and in this way alone, will man find his true individuality, he will awake to a full understanding that "the earth is the Lord's, and the fulness thereof;" he will lose that bane of existence, the sense of human ownership which is essentially fear. He will lose his sense of dependence upon a human employer, upon the rise and fall of the money-market, the fluctuations of trade, the personal caprice of a customer, the competition of unscrupulous men. He will learn that poverty is a disease as much as the well-defined diseases of *materia medica;* that it is governed by the same laws (so-called) that govern physical troubles; namely, heredity, climate, accident, excess, environment, fear, revenge, malice,—that all go to manifest the complaint of poverty, and all can be made null and void by the understanding of the spiritual law governing man in divine Science. Man will come to know that God's kingdom and government does not make men even interdependent, and here we out-distance the most advanced socialism, and its opposite method, anarchism. For God can furnish a table in the wilderness, and the Wayshower, Jesus, fed the thousands irrespective of corn-laws or "corners in wheat." Think what huge burlesques a food trust or any other commercial monopoly would be were the world composed of true disciples of him who could supply thousands

immediately with loaves and fishes, walk the waves, and annihilate space on a boat journey when even the winds were contrary! Man is the infinite reflection of infinite Mind who made the "plant of the field before it was in the earth." God needs no crooked figure with a hoe for His fields already white for harvest. He condemns only the material lie to till its own soil, and stations the angel with the flaming sword of Truth to prevent the possibility of the material lie entering the domain of Spirit.

In reaching this consciousness of man as God's reflection, the so-called material man will pass through various stages in his progress from sense to Soul; his daily work will be improved, his capacities for endurance will be enlarged, the shoddy material will go, as will also doubtful methods of "making it pay," and friction with business associates will cease by the application of the oil of charity. He will learn, either by painful experience or by divine Science, that he dare not play the part of Ananias, that God will not share His power with any false god, that it is a solid fact that a man rich in material beliefs cannot enter the kingdom of Spirit, that on every page of life's experience is written the demand to give up the material sense of life and gain the spiritual. Only as the thoughts of poverty are driven out of his consciousness and each illusion dispelled, only as he grasps the meaning of God as the All in all, the eternal Father-Mother, and man as the eternal son, "having neither beginning of days nor end of life," then, and not till then, will he be released from the fear and manifestation of lack of supply in all directions.

Does all the foregoing affect only the man in the slums? By no means! The millionaire, fearful of having a dollar more on the expenditure side of this year's balance, as against that of last, is stricken with poverty more than is the Scottish cottager who will contribute toward sending "a lad of pairts" to a college. It applies to all,—the woman managing a large establishment with servants, the woman squeezing through the week on her husband's small wage, the small shopkeeper, the business salesman, the traveler who sells on commission, the student filling his vacation with clerical work,—by patient, persistent mental work, each will be shown either the way out or the sucessful way in his business.

Let no one be discouraged or sad if it often seem to be a clinging on in the dark. Gethsemane is not merely a

place in Palestine; it represents that condition of thought which is entailed in the process of rising superior to the testimony of the material senses; it stands for the last hours before the crucifixion, but it is well to remember that it is also a few hours only to the resurrection.

It may be thought that Christian Scientists do not orally preach the gospel to the poor, and that by this seeming neglect they are doing nothing for those in actual want. This charge can well be borne by Scientists until the world understands the power of silent mental work in Christian Science and learns that the actual demonstration over lack of supply with a bondaged brother does a thousandfold more towards lifting the burden of poverty from off the shoulders of the masses than do all the stereotyped wordy sermons of which the poor man knows there are too many already. Of the private generosity of Christian Scientists as individuals, the writer has certain knowledge, but we know that the mere giving of money is the easiest excuse to an awakened conscience. It is often harder not to give, to bear the silent reproach for meanness, while you strive to show the victim of the belief in poverty the way out of it in the only way, the Christ-Science way. The money method is a soothing-syrup for the passing hour, the Christian Science method is potent for all eternity,—it is the fulfilling of the Master's injunction, "Seek ye first the kingdom of God, and his righteousness [right-wiseness, right-thinking]; and all these things shall be added unto you."

BUILDING FUND OF THE MOTHER CHURCH.

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

WANT VERSUS NEED.

C. W. CHADWICK.

MORTAL man, in his native element of error, may aptly be termed a bundle of wants. From the very hour of his nativity he begins to want something,—everything that gives promise of satisfaction,—and it may be safely affirmed that the mighty discontent of the human race to-day lies in the fact that more time and attention have been paid to the thought of humanity's wants than to its needs.

The most successful men and women in every age are those who, at an early period, have learned to distinguish between human desire and moral and spiritual need. The child that meets with little or no restraint in the direction of its whims and wants, but is pampered and petted by too lenient parents, becomes oftentimes little else than a drone in society. Says Pope,—

> 'Tis education forms the common mind:
> Just as the twig is bent the tree's inclined.

Nothing could be of more importance than a right beginning. The very first lessons of childhood should clearly define and practically express the important distinction between want and need.

It is doubtful whether this distinction can be clearly made outside of the teaching of Christian Science, for it necessitates a knowledge of how Truth heals both sickness and sin, and Christian Science alone reveals man's true relationship to God and shows him how to obey the divine will. In the education of children it is accomplishing great results, because it knows what the child needs in order to defend and protect itself against the inroads of blind human belief, and to maintain a healthy condition of mind and body. It does not leave this important instruction for a post-graduate course, but begins at the earliest possible moment to declare and demonstrate the truth about God and man. Who is so wise as to declare that the little child cannot understand and receive the benefits of truth, silently or audibly uttered?

Give the child a taste of spiritual truth, and if the parents remain true to their trust, he will ever after want the same remedy, and will stoutly resist the application of any other. If the world at large only knew what the Christian Science

parent knows concerning the needs of his child, it would no longer condemn this parent for employing a remedy that has proven itself pre-eminently satisfactory and safe to both parent and child. Doing what is right is no experiment; it is obedience to the law of God, and we can safely leave the result in His hands. Worldly wisdom is almost sure to judge from the standpoint of want or human desire; it knows little or nothing of man's spiritual need.

Christian Science comes to awaken the false lethargic consciousness of human want and desire to a realization of what is real and eternal, which alone can bring healing and salvation. If the mortal is in a state of stupefied self-satisfaction, this awakening may not seem pleasant, but it remains an inevitable need, nevertheless. The Master said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Had he come as a pleaser of men, he would have catered to their wants. He was, however, their best and truest friend because he could and did tell them of their needs. Those who were ready to hear the glad tidings called him blessed, while those who clung to their wants, controlled by pride and self-will, cried, "Crucify him." Judas Iscariot stands forth in history as a conspicuous type of the man of greed and want: he betrayed his Lord and Master for thirty pieces of silver. The mad rush for the accumulation of material wealth will to-day do the same thing, unless men awaken from their folly and realize their one and only need of seeking "first the kingdom of God, and his righteousness."

Christian Science comes also as a law of adjustment and reconciliation. It begins at once to curtail human wants through the all-satisfying influence of divine Love, which relieves us of the old-time sense of dependence upon material things. Any true Christian Scientist will witness that since becoming interested in Science his wants are simplified, fewer in number than ever before, and for the reason that he has learned to give first thought to his needs, and to be governed by them rather than by his wants. He has learned to acknowledge God as the only source of supply, and by obeying His law, even the affairs of every-day life become divinely adjusted, peace and harmony reign to a marked degree, and man finds himself cognizant of his spiritual needs, and no longer satisfied on the plane of human want. Manlius has truly said, "Every one is the poorer in proportion as he has more wants, and counts

not what he has, but wishes only what he has not." Our rightful service to God will increase proportionately as our wants decrease. John the Baptist must have had a clear recognition of this fact when, in referring to the Christ, he said, "He must increase, but I must decrease."

In coming to Christian Science some have asked, Why am I not quickly healed? May it not be because they have not been disciplined sufficiently to discern between "I want" and "I need"? There is no doubt but that the mortal wants to be healed, he wants to be freed from pain, and oftentimes, in sheer desperation, he will say, "I must have relief and I don't care where it comes from." Right here he makes a most fatal mistake, in that he cares not where the help may come from. In this mental state there is no recognition of his real need nor of the one and only source from whence help can come, but merely a desperate expression of want. What is the usual result? Either a temporary cessation of pain, or else such increased suffering that the poor mortal is finally compelled to turn to the right source for help. He can then sympathize with the Psalmist, who said, "Before I was afflicted I went astray: . . . It is good for me that I have been afflicted; that I might learn thy statutes."

The desire for material things always leads thought away from God, whereas an intelligent recognition of our need always leads us back to our true supply in Mind. This fact is graphically portrayed in the experience of the prodigal son, who made a thorough test of the "I want" habit, and finally awakened from his day-dream only to find that he had been feeding on husks. It was then that he realized the imperative need of returning to his father's house and humbly confessing his folly. All are familiar with the warm reception accorded him. Controlled by envy, jealousy, and covetousness, the mortal wants something which is not his own; under the influence of envy he would rob another of his rightful possession; under the influence of hatred he covets opportunity for revenge. What is his need? To learn that God is Love and man His perfect reflection.

The leprous Syrian had to learn the difference between want and need. When pride and self-will were subjugated, he learned that obedience to God's commands was his only need, and then his healing came. And thus will it come to all when they learn to choose between the want of self-indulgence and the need of self-denial. The Master's ex-

perience with the ten lepers clearly illustrates this point. The thought of need was made clear to all, but only one was ready to deny self and keep in touch with God.

The indulgence of wants cripples our mental capacity and blinds us to the real needs of every-day life. It is a lame beggar sitting at the gate of the temple, asking alms of those who enter in, and sooner or later this beggar must and will be healed, when some wide-awake disciple of Truth shall say to him, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Another characteristic of the want thought is that it is almost always in trouble, as indicated in the story of Mary and Martha. The latter was "troubled about many things," while her sister Mary, with a clear realization of the "one thing" needful, was sitting humbly at her Master's feet, drinking in the sacred word of Truth.

Simon the sorcerer stands forth as another distinct type of human want. He thought to purchase the gift of God with money, but was most pointedly rebuked by the faithful Peter, who, in obedience to his Master's teaching, was laboring to lift human thought above the plane of selfish want to a desire for spiritual things. The want-man of to-day imagines himself strongly entrenched in the midst of his accumulation of wealth, and, like a certain rich man spoken of in Scripture, he is tearing down his barns and building greater ones wherein to bestow all his fruits and goods, only to learn in due season that his money can purchase everything except what he really needs. He cannot buy the truth. He may be deceived for a time, in thinking that his pleasures increase with his treasures, but it may not be long before he will be offering the half of his fortune for relief from his pains. And yet, help is not realized, and he hears the "still, small voice" saying unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Pride and avarice are at last conquered and he learns the lesson of humility and obedience. His healing comes, and he finds no necessity of destroying his money, but, instead, sees the need of using it practically and legitimately, for the upbuilding of Christ's cause on earth, rather than for the gratification of wordly aims and ambitions.

The Master had a great deal to say upon this subject of want-accumulation, and in his parable of the rich man and

Lazarus, he presents a most striking picture of the "great gulf fixed" between the sense of want and the sense of need. It is interesting to note in this connection that Dives, even after he had "died, and was buried," is represented as still being in a condition of want which was sorely tormenting him. This would indicate the futility of putting off for to-morrow what should be done to-day.

Christian Science does not at once meet with favor in the minds of some people, because it crosses swords with worldly wants and aims and shows the necessity of learning obedience to the will of God. Mortal man, being a tyrant, wants his own way in all things, and will naturally oppose the advance of Truth until he begins to realize that it is his only salvation. He wants to be healed of disease, whereas his great need is to be healed of sin. He wants wealth and fame, when his real need is to get into right relationship with God and to follow Christ in his daily life.

In Christian Science we are taught that God supplies our every need, but not our selfish wants. "Your Father knoweth what things ye have need of, before ye ask him," said Jesus. If our prayers have not been answered it is because they have been want-prayers, wherein we have asked amiss. The needful prayer is one for wisdom and spiritual understanding wherewith to overcome sin in ourselves, and "to quench all the fiery darts of the wicked." This is clearly brought out in our Church Manual (Art. XX., Sect. 1). May we all as Christian Scientists prove true to our trust by asking for the supply of our needs, rather than for the supply of our wants.

THE OLD AND THE NEW.

ALBERT E. MILLER.

THE beginner in Christian Science occasionally finds his past-honored beliefs rising up to rebuke him for having departed from scholastic theology's well-beaten tracks. He should remember, however, that in Christian Science he is being healed by that holy, uplifting faith which is the fulfilment of all that the great theological teachers have hoped and prayed for. The Bible promise that "The effectual fervent prayer of a righteous man availeth much," in no way disagrees with either the teachings of true theology or with

Christian Science, and this is the basis upon which the power is invoked that heals the sick.

One of the reasons why we do not at once attain that freedom to which we as children of God are entitled, is the habit we have formed—and which has come down to us from countless generations—of regarding ourselves as part of the material creation. Every thought we bestow upon ourselves exerts an influence over us. Taking the Bible statement, "As he [a man] thinketh in his heart, so is he," as a basis for analysis, we find that we are constantly building up and adding to the very conditions which we should be trying to get rid of. A better plan would be to declare the truth at all times, no matter if a mortal sense of things cries out that our declarations are ridiculous and false. We should remember that mortal sense is the liar, and with every assertion it seems to make, it is trying to place the lie upon truth. We are "joint-heirs with Christ," and we are entitled to, and should insist on entering upon, our rightful heritage, which is an abundance of peace and joy and strength. If an attempt were made to impose upon us any penalty which was found to be at variance with the protective provisions of our Constitution, we would dispute it with all our might, and would insist that such law had no place or authority whatever; yet we quietly submit to the penalties which error imposes upon us every hour of the day instead of rising up and claiming the protection of divine law,—the law of Love which our Father has said shall govern the universe in which we live.

In Christian Science we are not getting away from anything that is worth retaining. In it we find the fulfilment of all the good things we have been taught to love and revere in the old church, and Christian Science makes no demands of us that we cannot conscientiously fulfil. It is at-one with all Christian teaching regarding the essentials of faith, and it is plainly evident that Christian Science advocates no more in precept than do other Christian systems of doctrine.

Christian Science rejects the idea that matter can be substance, or that its existence can be properly termed real, and it insists that we should regard as real only that which reflects God. Creation must of necessity be good, like the creator,—which definition cannot be applied to sin and disease. It is not the true consciousness which claims reality for matter, but the physical senses, the evidence of which

is now very generally recognized as untrustworthy. Jesus rebuked material sense repeatedly, and had this to say of the mortal: "Ye are of your father the devil. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The only existence which a lie can lay claim to is a hypothetical one, hence we are certainly justified in disputing the claim of evil to be considered a reality.

From the foregoing it is seen that we must go entirely outside the physical senses to learn anything about God, and this is surely in line with Jesus' admonition, "When thou prayest, enter into thy closet." We must be more diligent if we find ourselves unable to keep this thought constantly before us. Students of large experience are grateful for the glimpses they have, and know that progress gives repeated opportunities to gain more. A moment's reflection is often sufficient to cast out the evil manifestation.

Jesus said, "Overcome evil with good." The understanding of Christian Science enables us to fulfil this injunction. The human mind is capable of entertaining but one thought at a time. It is for us to choose whether this thought is to be good or evil, since either must displace the other. If faithful, our constant endeavor is to displace evil with good, and when success attends our efforts we have made a demonstration of Christian Science, just as in mathematics we demonstrate the basic rule thereof by eliminating our mistakes, by substituting right numbers for the wrong. Thus mortal mind identifies us with that which is incomplete and imperfect, but this is the same mortal mind which Jesus rebuked as having been a liar from the beginning. We cannot believe its testimony, for it can tell us nothing of Truth. To learn this it is necessary for us to shut out mortal sense.

Infinite Mind cannot and does not manifest itself in that which is less than perfect, and we find this true in our experience as we awaken in His likeness. Furthermore, we do not have to die to have this awakening. The promise is, "Now are we the sons of God." The temptations are very great, and we may sometimes forget that God is omnipresent and omnipotent, but unless we resist evil, it will not flee from us, and unless we avail ourselves of the divine promises we cannot expect to reap the reward of health and holiness. Unless we declare and maintain the truth in consciousness we should not expect to bring it into demonstration.

THE FULFILMENT OF THE MORAL CONCEPT.

FRANK H. SPRAGUE.

THE rise and development within the past century of the "scientific spirit," so-called, represent a tendency the importance of which it would be difficult to overestimate. While the immediate results of this intellectual impetus have been in many respects unsatisfactory, inasmuch as they have appeared, to a majority of students, to warrant, and frequently compel, conclusions which in the light of a more thorough résumé of the situation are found to be deduced from unsound premises, nevertheless the pursuit of methods calculated to insure careful, conscientious observation, and accurate tabulation and systematization of the data thereby obtained, has been in the highest degree conducive to a dispelling of the shadows of ignorance and superstition and a preparation of the soil of human consciousness for the reception of clearer views of the truth.

To mortal sense the plant appears to grow, putting forth at first leaves, then buds, and finally blossoms; so do human concepts exhibit successive stages of progression as improved interpretations of things take the place of inferior ones. Any serious attempt to arrive at the fundamental facts of being through adherence to the methods of modern scientific investigation, tends to corroborate the general intuitive recognition of a first cause or origin of things, operative in the cosmic process through the medium of established laws. To the unquickened mortal sense this process seems to be physical. The natural order, so-called, represents the crudest, most rudimentary human concept of existence, in which the ultimate reality or essence of things is judged to be an "infinite and eternal energy," manifesting itself according to various modes of a material description, which are defined as "laws of nature." To material sense matter and mind appear as the concomitants of being, the correlated facts of existence.

While such a view of things may seem, to a certain class of observers, to offer a sufficient and satisfactory solution of the problem of existence, students of a different type, imbued with profounder instincts and entertaining more elevated ideals, are prompted to seek in other directions for an adequate explanation of the situation. As the channels

energy," the essential nature of which is "unknowable," is found, in the light of the spiritual concept, to be in reality infinite and eternal Mind. Mrs. Eddy declares, "All that really exists is the divine Mind, and its idea" (Science and Health, p. 151). The belief in a plurality of self-determined minds, wills, intelligences, thus gives place to a recognition of the fact that there is but one Mind, which is everywhere present and governs the universe and man in perpetual harmony. In Christian Science good is recognized as the only real power; evil, its suppositional or theoretical opposite, being the product of a spurious, materialistic sense of life. The true estate of man is identified with spiritual sense, which reflects Life, Truth, and Love and which testifies to harmony and immortality. The genuine laws of the universe are found to be spiritual, representing modes of the divine Mind; while material so-called laws prove to be but mistaken formulæ of fallible human reason, denoting merely apparent instead of real values. The phenomenon "matter" represents not a reality, but the logical necessity of unspiritual thought. The notion that inertia prevails in any department of God's universe is contrary to the fact. Creation is, in reality, spiritual and progressive, mirroring the activity of infinite Mind.

The ideals which inspired the Judaistic code conformed to the standards of the moral concept. Paul declared that "The law was our schoolmaster to bring us unto Christ," the Truth of being. Howbeit, "Love is the fulfilling of the law." The moral régime may be regarded as receiving in the spiritual its fulfilment, rather than its destruction—since the elements of good comprised therein are imperishable; just as the two-dimensional concept of space, which admits of the representation of figures describable in planes alone, is fulfilled in the three-dimensional concept, comprehending a further mode of extension which admits of the representation of solids.

The latter-day prophets of a moral order have, indeed, been voices "crying in the wilderness" of current materialism, preparing the way for the reception of divine Science. As of old, "Elias" must "first come, and restore all things," by uplifting the human moral sensibilities to their utmost capacity. Nevertheless, "he that is least in the kingdom of God"—the spiritual order of divine Science—is greater than the John-the-Baptists of the merely moral régime. The establishing of the spiritual concept in human

consciousness could be insured only as the verities of being were stated in permanent form in the terms of an exact and demonstrable code. General intuitions of good, however exalted they may seem, prove insufficient to impart and perpetuate the spiritual sense of Life, Truth, and Love, and guide human thought into the path of understanding. Only as the time was ripe, by reason of the fulfilment of each preliminary stage in the spiritualization of human consciousness, could the flower of divine Science unfold. (See Science and Health, p. 146, line 31.)

Christian Science is entitled to rank as absolute or exact Science, in the fullest sense of the term, inasmuch as it reveals the fixed Principle of being and defines the unvarying laws according to which its demonstration can alone be effected. Even as Aaron's rod swallowed up the magicians' rods, so the demonstrations of Christian Science destroy the fallacious assumptions on which the humanly natural and moral concepts rest, and disprove the authenticity of their alleged laws. The root and basis of prevailing religious systems, moral reforms, social and educational institutions—in fact, of the dominant ideals of all advanced civilizations, past and present—is found in the assumption that the moral order, so-called, represents the *modus* of the author and ruler of the universe. Nevertheless, the moral, like the physical interpretation of things, proves, in the clearer light of spiritual understanding and demonstration, to involve a mis-statement of the fact. The issues and problems which attend the progress of human experience find a satisfactory solution only in accordance with spiritual criteria and standards. Misapprehension of the source and significance of the ever-shifting phenomena of evil has led to continual change and modification in the experimental and unscientific methods employed to antidote their effects. In according evil even an evolutionary value, by regarding it as a factor in the divine dispensation, a God-ordained fact, mortals are placed in a position somewhat analogous to that of a person who attempts to remove from under his feet an obstacle upon which his weight is allowed to rest. The erroneous supposition that evil is a real factor of the cosmic process must be eliminated from our thought before we can recognize the actual situation that confronts us. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye," said Christ Jesus.

Divine action and not originating any action of his own, is always on time, never in a hurry, and certainly never anxious about his future work. There is an incomparable sense of repose, of power, and of ease, associated with the thought that "I and my Father are one." The works that I do, I do not because I have any inherent power or ability of my own, but because the Father, the ever-active, everywhere active Principle of the universe, works in me and through me, to will and to do of His good pleasure.

It is manifestly illogical to expect that the beginner shall know as much the first day as he will know, if he progresses, in the second. It is contrary to mathematics and is not possible. Then why quarrel with ourselves, or with Christian Science, because we are following the unfolding of a natural order in the law of growth. Jesus surely knew more about God and His infinite modes at the end of his human experience, than he knew when he disputed with the professors at the age of twelve. As a matter of fact, if those who repine and become fretful because they do not understand all about Christian Science right now, were to be confronted with the advanced problems which they crave, without having taken the intermediate steps which would logically fit them for the encounter, they would be overwhelmed. The earnest desire to grow in our understanding of Truth is laudable, but such a normal inclination to work should not be confused with a selfish, greedy, and really dishonest effort to avoid taking any of the necessary footsteps to Truth. Jesus never gave evidence of being in a hurry, or excited, and yet no man ever achieved more than did he. He was always busy, always about his Father's business, tireless in preaching and healing, yet always calm, always well poised. And he is the Way, the example, the pattern.

Christian Science is different from any healing system ever devised by human ingenuity. It is individual, it is like itself, and not like anything else. On this account it is useless to try to make Christian Science measure down to the standards of other systems, when it has its own standard, even perfection. For the same reason, it is futile to demand of Christian Science that it shall work as other systems work, while at the same time retaining its individuality and distinctive features. When we come to Christian Science to be healed, we must let it work as it will, if we hope to get any good out of it. How many of us have found

fault with Christian Science before we knew anything about it,—found fault with the practitioner, with his methods, with what he said and with what he asked us to do, and perhaps imagined that we could do the business better ourselves? Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." The patient who applies to Christian Science is diligently trying to get into the kingdom of heaven, but according to Jesus, he will stop his own progress unless he become as obedient, as selfless, as willing, and as trustful as a child. The arrogance and ignorance which cavils at Christian Science, at Science and Health, etc., need not wonder long why it is not healed.

Humanly speaking, there are two essentials to a Christian Science treatment. The practitioner must know enough to heal, and the patient must know enough to be healed. Just here metaphysical practice is sharply distinguished from physical methods of healing. *Materia medica* has educated the people to the notion that they are not expected to know how they were to be healed. Such knowledge is acquired, we are told, by specializing, by years of study, and of course the man on the street is not supposed to know anything about it. Trustingly, simply, we pick out our drugging system, or perhaps inherit it with our religion and our politics, and when we are sick we go to our physician. He prescribes, we take the medicines, pay our bill, and perhaps get well, but from first to last we are serenely in the dark as to how it was done.

Now, Christian Science is the impersonal manifestation of Truth, which comes to seek and to save that which is lost, and among other things, it has to educate us rightly as to the manner of our salvation. It finds the race believing literally that it can buy salvation, and from this unfortunate state of affairs Christian Science is saving many of us, and will save all, eventually. It is this very misleading belief as to how we are going to be saved, physically and spiritually, which makes it hard for some beginners in Christian Science. All they know is the old way, and they are not quite willing to become as little children, with reference to the new way. And until they do yield, the transforming and healing cannot go on very satisfactorily or very rapidly.

It is a brand new thought to the majority of beginners, when they are told that much depends on them, that they have something to do. It is a novelty to be told that the

"TEMPTED IN ALL POINTS."

We read that Jesus, though "in all points tempted like as we are," was "without," or "apart from sin." This expression (*χωρὶς ἁμαρτίας*) occurs twice in Hebrews (see 4 : 15, and 9 : 28).

These words should, in our opinion, have more weight than they ordinarily do. It seems a monstrous perversion to make Hebrews, 4 : 15 mean that our Lord's temptations were at every point precisely similar to ours, the result alone being different. Part of our temptations are from within, found not in the outside enticements, but in our being drawn away of our own lust (James, 1 : 14). Satan and the world might present a suggestion of evil to a perfect being; but no perfect being can know those inward drawings of lust toward sin which are the outcome of a nature wholly corrupt and bad! If Christ was tempted literally in all points like as we are, he must have known the power of sin within—a corrupt nature whose gravitation is toward evil. But the exact word of the Greek is *apart from sin,* so that, as Alford says, "Throughout these temptations, in their origin or suggestion, in their process, in their result, sin had nothing in him; he was free and separate from it." He was on all points tempted like as we are, so far as this is possible to a being who is apart from sin; *i.e.,* has in him no sin. The temptations addressed right or innocent desires, but suggested wrong methods of gratification. It is sufficient for us to know two things,—

1. That he suffered, being tempted.
2. That he is able to sympathize with and to succor those who are tempted.

ARTHUR T. PIERSON, D.D.
The Homiletic Review.

ERRORS IN TRANSLATION.

To the Editor of the *Herald.*

In your issue of September 2, while commenting upon the communication of "Uncle Toby," who maintained that honest men and women are above temptation,—and I fully concur with him,—you quote "Lead us not into temptation" as appropriate to the subject. With sincere deference to

your opinion, as well as to the opinions of all educated men, however much their opinions may differ from mine, I hold the alleged text to be an ancient error and that Christ never uttered it.

Analyze the words and consider their true meaning. Clearly, that God has made us weak, erring children and placed us here to learn in a strict school the alphabet of existence; that He has permitted us to be surrounded with snares and pitfalls, and we must pray that He "lead us not into" them! The text as it stands clearly implies a reproach to the Almighty and constitutes a libel on Christ's teaching.

What has been the origin of the error? Christ was a Jew, and spoke in the Aramaic tongue—the Syro-Chaldaic dialect of the Hebrew. He was a scholar and understood Greek. Pure Hebrew was practically a dead language before the birth of Christ. The compilers of the Bible and the early fathers of the Church were not acquainted with Hebrew, and Jewish scholars refused to teach their language to any one not of their own faith. Hence the compilers had to rely upon Jewish translators, who, through incompetence or carelessness, discharged their duties in a very indifferent manner. An erroneous translation—and such were many—being thus once established, it was carried throughout the sacred Book from Genesis to Revelation.

In the Aramaic language the word temptation as we employ the noun does not occur. Even when that language had attained its meridian—before the fourth and eighth centuries—we look for it in vain, and nowhere in the valuable Greek translations of that literature do we find it. The original is an Aramaic idiom having no equivalent in any known language. It may be justly translated by the words, "bring us not into probation," or "bring us not into trial," or "judge us not severely for our faults," the first version being the most accurate.

Another unhappy mistranslation, for which there is less excuse, also occurs in the prayer of prayers, "Give us this day our daily bread." For "daily" we should read supersubstantial, to signify sustenance for spirit and body.

P. J. McCourt, M.D.

New York, September 7, 1905. *New York Herald.*

ing, in Science and Health (p. 468), whenever she seemed restless. On Monday morning she went to school, feeling perfectly well. That was the last spell of sickness she has ever had, besides being entirely free from sick-headaches. To see her now one would think she had never seen a day of sickness in her life, and before being healed she was thin and pale and delicate. Her healing was a great revelation to me, and I have often said, "How did we ever live without Christian Science?"

It would take long indeed to tell of the many blessings that have come to us the past three years through what understanding we have of this blessed truth that makes us free. My heart overflows with gratitude to our dear Leader, Mrs. Eddy, who has given this religion of love to the world.—*Mrs. Rose Kapp, St. Joseph, Mo.*

IT is now almost three years since I first received any correct idea of Christian Science. While engaged in a manufacturing business in Columbus, Ohio, care, work, and worry, to which was added a severe shock from the fall of an elevator, brought on a pronounced case of nervous prostration. I consulted my regular physician and was greatly surprised when he frankly told me that medicine would not benefit me. He advised me to go immediately to some quiet place, drop all thoughts of business, and that with rest and quiet I might possibly recover soon, but that it might require a year before I would be in condition to resume my occupation. Having selected an ideal place of banishment, I left behind me the care of business, while I sought health in this retreat and diligently and obediently followed his instructions. In a few weeks I seemed better, returned home, but found that the apparent improvement was a delusion, and I immediately went back to my former retreat.

While absent on my first enforced exile, Christian Science was presented to my wife, and a kind lady loaned me a copy of Science and Health, which I took with me on my second journey. I read the book entirely through without perceiving its great truth. In a dim, hazy manner I saw some of its possibilities, but it appeared to me visionary and Utopian. I now see the reason for my failure to grasp its truth and beauty. It seemed necessary for such an unbeliever in the Bible as I was, to drink more deeply of the dregs of disease, so that ultimately I might have uncon-

trovertible evidence of the healing power of Truth in the place where that disease originated and not in the place selected for its cure. Again I returned to my home, and again I found the sense-evidences of benefits received at my place of exile to be delusive. I was worse both mentally and physically. My wife, in despair, urged me to try Christian Science. I stubbornly refused for several days to seek that help, but finally, to satisfy her, I consented to allow a practitioner to call. I shall never forget my unreasoning attitude toward this kind lady who brought me the message of deliverance, nor can I forget the wisdom, patience, and kindness with which she met my sullen prejudice. After the consultation I asked for the treatment, so that when Christian Science had failed, I might remind my wife, "I told you so." This treatment was continued for three weeks, and I, of course, in such a resistful frame of mind received no benefit. Only after hard persuasion on the part of relatives was I induced to continue treatment for another week. On Thursday, of what I had decided to be the last week of treatment, a lady called to see me, and we entered into a discussion of the merits and demerits, principally the latter, of Christian Science, and in our profound mortal wisdom and self-satisfaction we effectually annihilated all the arguments advanced in Science and Health.

After her departure I was much worse, but in a rational moment it came to me, in "a still, small voice," how carefully, obediently, and uncomplainingly I had followed my physician's instructions, and how stubbornly I was resisting my present helper. I then resolved that for the few remaining days of treatment I would, by every means in my power, assist the lady who was so patiently seeking to help me. Having so decided, I retired for the night, immediately fell into a sound sleep, and arose the next morning perfectly well.

I called at the factory the next morning, assumed my duties, and so far as injurious effects were concerned, discharged them as though the weeks of illness had been but the dream of a night.

One would suppose that after such an experience no doubt would enter my mind as to the efficacy of Christian Science, but the tempter met me with the stereotyped argument, "Christian Science can help nervous troubles, but it cannot heal chronic diseases." I might have yielded to this

to overtake me or any one of the six members of my immediate family. Our dear *Journal* of last February came when deep waters seemed to surround me. Every article whispered a message of love, but one pointed the way to my help. At that time I was suffering from an attack of indigestion, and the writer referred to a similar difficulty, and stated that page 388 of Science and Health contained the prescription which brought her healing. I sought the same remedy, and after reading a few minutes the difficulty passed away. This experience inspires me to write and acknowledge my gratitude, and to give thanks to God for the many blessings received from the study and practice of Christian Science, also to express my love and gratitude to our dear Leader, Mrs. Eddy, who has made it possible for all the world to partake of the blessings of truth so bountifully.

When I first took up the study of Christian Science, I had suffered very much from spinal irritation. Medical specialists failed to give me any relief. I tried allopathy, homœopathy, electricity, massage, osteopathy, etc., but none had the desired effect. Then Christian Science was suggested by a very dear friend. I tried it and was healed, not only of the spinal difficulty but of throat trouble, dyspepsia, and all the annoyances which usually accompany such disorders. Christian Science has been as manna from heaven to me. It is that of which Jesus said, "The truth shall make you free." What it has done for me physically is but a shadow of the benefits received spiritually.

Born and reared in the Jewish faith, I had no eyes or ears for any other religion. All others seemed but a mockery when compared to my own dear faith, and so, when the Science which bore the name Christian was first offered to me, I rebelled against it. The records of persecution, bigotry, fanaticism, and all the varied expressions of human ignorance stood before me, and the question came, Could a religion which had tolerated such terrible things to my people, have in it an element of salvation from sickness and distress? Impossible! These and other adverse suggestions seemed to argue against the proposition, but I was sorely troubled and no relief was held out in any other direction, so I concluded to try it, and the result was physical and mental regeneration. I found that Christianity had been subjected to much distortion, and that we were looking at the seeming and calling it real. To my surprise I also found Judaism in an unnatural garb, made up of

ritualism and ceremonialism, and fringed with the evils of the world, and now that both the Old Testament and the New are understood in the light of Christian Science, I find that all who love Truth have the same Father, the same Life, the same Mind. I see that the differences which have separated men religiously and otherwise have resulted from misunderstandings and errors. In Christian Science we have found a God who is Love, intelligence, all-power; an ever-presence, a God on whom we may call in our every-day experiences. All this has brought me unspeakable joy and peace. I have learned to be more loving, more kind and tolerant; I have learned that all mankind may express godliness, and that when the errors of sense have been overcome, the true brotherhood of man will come to view. When we are like God, when we exemplify the love that was in Christ Jesus, we will draw all men unto us, and we shall know but one shepherd and one flock.

In conclusion let me say that my physical healing came slowly; it was many months before I could realize much change in my condition, but it was surely consistent to be patient in seeking a spiritual remedy, as I had sought the material for many years, and I could well afford to wait until divine Love should have His perfect way. I am grateful now for the slow healing, since it forced me to study and to get nearer the heart of Truth. It is right that all should be tried and purified. God is merciful and just, and will not withhold His blessing from those who diligently seek Him in spirit and in truth.—*Anna Shield, Warsaw, Ind.*

FROM childhood I was very weak and sickly. My main troubles were frequent attacks of nervous headache, increasing in severity as I grew older, and always ending with convulsions. At the age of nine I had so severe an attack that, after having fever and pain for two days, I was thrown into convulsions which lasted for two hours. I then had the first help in Christian Science. As soon as the practitioner could be reached I began to get better, and was up and out of bed three hours after I received my first treatment. I am now sixteen, and am well, strong, and happy. I have not tasted medicine of any kind since I was nine years old, although I have had scarlet fever with sore throat, but Christian Science healed me. At another time I had a very severe cough that lasted over a month, getting worse every day. This was during the winter following my first

in five or six days she also was healed. The very atmosphere, which had seemed heavy and dark with suffering and wrong, grew bright and benedictive to my sense. As I was carried on further in the understanding of Christian Science, the earth seemed transformed; I was lifted above and beyond materiality to the understanding of Principle, and a moment with the Lord seemed as "a thousand years."

For the author of Science and Health I thank God, and pray that I may drink more and more deeply with her of the ability to heal and comfort and uplift mankind.

Katherine S. Wilson, Lexington, Mo.

CHANGES IN THE HYMNAL.

In future editions of the Hymnal new music will be substituted for that now used for Mrs. Eddy's hymns, 161, "Shepherd, show me how to go," and 179, "O'er waiting harpstrings of the mind." Words and music not heretofore published in the Hymnal will be substituted for 163, 180, 183, and 184.

All the above hymns with the new music will be furnished in suitable form for pasting in old Hymnals, at the following prices: 1 to 25 sets, 5 cents per set; 25 or more, 4 cents per set; 100 or more, 3½ cents per set.

Mrs. Eddy's hymn, "Christmas Morn," with the two present settings printed on one sheet, will be furnished for insertion in copies of the Hymnal which do not contain it, at the following prices: 1 to 25 sheets, 2 cents per sheet; 25 or more, 1½ cents per sheet; 100 or more, 1 cent per sheet.

When inserting the first six hymns mentioned, the old ones should be cut out and the new ones pasted on the stubs.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Avenue, Boston, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN, *Editor*

JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

CHURCH BY-LAW.

ARTICLE XXII.

PUBLICATIONS UNJUST.—SECTION 11. Should a member of The Mother Church publish, or cause to be published, an article that is false, or unjust,—hence injurious to Christian Science, or to its Leader,—upon complaint thereof, by another member, and the Board of Directors finding the offence has been committed, the offender shall be suspended for not less than three years from his or her office in this Church and from its membership.

WE copy the following item from a recent issue of *The Boston Transcript*:—

"Never before, so it is reported in many Protestant bodies, has there been such a lack of good men for ministerial positions. Bishops in the Protestant Episcopal Church are especially loud in declarations to the effect that parishes have to remain vacant because they are unable to find men to fill them. In the Methodist, Baptist, and Congregational bodies, as well as Presbyterian and others, a scarcity of men of good grade is reported. Salaries that are, all things considered, fair in amount and in honors which they carry, await takers.

"During the past ten years the number of students in colleges to announce their intention to go after graduation to theological seminaries has been dwindling, and seminary classes have been barely able to hold their own in size. The number of pastorates has steadily increased and the shortage in supply has therefore become acute, and is being felt more generally this fall than ever.

in the flesh [matter], but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

To every contention for the belief that man is both material and spiritual, we may ask, What have been the fruits of such belief? Have not its invariable concomitants been sin, disease, and death, and does not all the evidence go to prove that we cannot admit the reality of both matter and Spirit, for if we hold to the one we "despise the other"? Further, if man were material he certainly would require material remedies; this the consistent materialist would admit, while denying the efficacy of the spiritual remedy. No professed follower of Christ Jesus can, however, consistently take such a position, since the Master eschewed the use of material remedies, a use which would surely have been lawful and necessary had he believed man to be material as well as spiritual. The fact that he did not use them is a convincing argument for Christian Scientists, and they are striving to obey his command, "Follow me."

It is generally believed by Christian people that some day we shall be wholly spiritual, that is, when we get to heaven, and that we shall then be immune from all evil. If, therefore, the realization of spiritual conditions can bring such good to us, why not seek that realization now? Does Christ, Truth, forbid it? Do the teachings and example of the Master ever encourage delay in taking the unequivocal position, here and now, that as God is Spirit, man is of necessity spiritual? They do not; and we have no excuse for indecision since the teaching of Christian Science shows so clearly the folly of half-hearted allegiance to Spirit. If we admit that man is spiritual it is imperative that we leave forever the domain of material belief, even though this launch us as lonely mariners on the great deep, with night around us;—the glorious skies telling us of those who, like ourselves, have wrestled with error and overcome it through Truth, and who shine "as the stars for ever and ever."

To human sense it may sometimes seem that we shall never reach the goal of Spirit, but we may well think upon the bold navigator who sought the shores of the new world, and who heeded neither the fears nor the murmurings of those who had started with him,—whose only answer to every question was, "Sail on!" Our Leader has told us that our Father is at the helm, and what more can we ask? Let

us rejoice that we have left behind us the belief in a material universe and man, and that even now we are realizing a harmony before unknown. The day of Spirit is breaking, and soon there will be revealed the fair land toward which we have toiled. ANNIE M. KNOTT.

The false belief as to what really constitutes life so detracts from God's character and nature, that the true sense of His power is lost to all who cling to this falsity.—SCIENCE AND HEALTH, p. 283.

THERE'S a sage bit of old-fashioned philosophy to the effect that one can't get anywhere without going all the way, and the recent utterances of a well known leader of so-called "liberal thought within the churches," makes it clear that this homely truism is quite as suited to the progress of religious ideas as to any other line of advance. In arguing for the divine immanence, he deals severely with the teaching that is "deistic in its conception of the relation of God to the universe." The materialism "which concedes indeed that God is necessary to explain the beginning" of things, but practically denies His immediate and essential relation to nature and to life,—this he condemns unsparingly, and for the reason that according to both Scripture and philosophy "there is one omnipresent and eternal energy on which all things forever depend and from which all things forever proceed. The causality and the cause are alike eternal and unending. This is the doctrine of the divine immanence in its essential meaning."

The author of this impressive statement accepts the teaching of Jesus, that this "omnipresent energy" and only cause is Spirit, and that He is infinitely good. He would also undoubtedly accept the axiomatic proposition that like begets like, and yet upon this solid basis of judgment he proceeds to say that the nature and so-called law about us which is known to human experience, must be related to God and explained by him. "Things in experience," he says, "are what they are and hang together as they do, whatever we call them; . . . We are not to think that the doctrine of the divine immanence changes the contents of experience or the general laws of life." For a solution of the problem of life we can only "fall back on the indications of experience."

It is to be seen that a turning away from the deistic teaching of naturalism, and the acceptance of a noble concept of

the divine nature,—that God is Spirit, the omnipresent source of all being,—cannot bring freedom so long as it is maintained, as in this instance, that both "the good will and the evil will" have their existence in God, for to accept this thought of evil is to declare its reality, and the truthfulness of the mortal sense which is evil's faithful advocate and support.

This is the weakness of the so-called progressive theology, that it stops short of its logical goal. In contrast with Christian Science, it will not recognize, much less stand by, the full content of its premises. It has insisted on trying to reconcile things which, in the nature of the case, are and must ever be irreconcilable; viz., the asserted facts of human experience and the wisdom and justice of divine law. It has tried to explain that which is inexplicable because non-intelligent and untrue. It has held on to a philosophy of the universe that dishonors the concept of God which it champions. Thus the writer from whom we have quoted avers that our metaphysics cannot be indifferent to human experience. This would be true if human experience were true or the manifestation of Truth, for all truth is one, and God could not ignore its least phase or expression. But the assumption that human experience must determine our metaphysics, is an inversion of the order that was honored and demonstrated by our Lord and that is also honored and demonstrated in Christian Science. Jesus certainly taught that human life and experience should be shaped by spiritual understanding,—right thought; that they should be made to conform to the requirements of the divine law; that, through Christ, men should rule their bodies and their human conditions, instead of being ruled by them. The dictum of human experience is and ever has been opposed to freedom and spiritual progress. While denying their propriety, it has stood for the naturalness and lawfulness of hereditary evil tendencies, impulses, and dispositions. It has authorized the expectation of the bad as well as the good, and accepted as true that sense of the divine manifestation which represents the universe to be a cauldron of conflicting forces, and in conceding to this false sense religious leaders have fulfilled the word of Jeremiah, which says,—

"Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away

thy captivity; but have seen for thee false burdens and causes of banishment."

It is true that to simply call pain, disease, and death "illusions," without contributing anything to their abolishment, would be of no value, but Jesus' denial of the legitimacy of these things was of that truth-declarative nature which was in demonstration of the Spirit and with power, and the evidences of the practical significance of a scientific apprehension of Truth's allness are so abundant and authoritative to-day that they are without excuse who fail to see that the teaching of Christian Science instead of being an academic theory is demonstrable truth, and productive of beneficent results.

Christian Science fully confirms the teaching that God is omnipresent Spirit, the only source of being, in whom all things consist; but in marked contrast with "liberal," no less than with "traditional," theology, it accepts and maintains the necessary conclusions which follow from these premises; viz., that all the manifestations of this Supreme Being are spiritual, and hence that materiality, with its sequence of sin, sickness, and death,—the things which are not Godlike and not good,—cannot be related to the divine Life or be expressive of divine law, and, therefore, are unreal. The correctness of these conclusions is established by the fact that they are embraced in the concept of the divine nature which is indissolubly associated with the teaching of Jesus, and by the further fact that the doctrine of the divine immanence as understood and applied to-day in Christian Science *is* changing "the contents of experience" by annulling the so-called laws of mortal life. The "works" of Christian Science, which may be known of all men, are attesting its truth, and that it is both philosophical and Christian to adhere to every logical conclusion involved in the noblest concept of the divine nature,—that divine Mind is all-inclusive being. JOHN B. WILLIS.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIII **DECEMBER, 1905** **Number 9**

[Written for the *Journal*.]

LEARN FAITH.

HON. CLARENCE A. BUSKIRK.

BEWARE thy fears! 'Tis Love that steers
Thy ship through all the stormy years,
However wide thy journey veers;
And oft the cloud that drops its tears,
Into a rainbow disappears.
Learn faith! Beware thy fears!

Be not afraid! Storms have waylaid
Thy ship, but Christ before hath stayed
The darkened waves; be not dismayed,
For "Peace, be still!" must be obeyed,
And Love's glad sunshine cannot fade.
Learn faith! Be not afraid!

Trust to God's light! The shades of night
Have never quenched one sunbeam bright;
And one least sunburst puts to flight
All forms of darkness which affright,
O craven one, thy trembling sight.
Learn faith! Trust to God's light!

In God confide! In faith abide,
O thou whose heart seems sorely tried!
God is forever at thy side!
Seek Him, no power His smile can hide;
Ask Him, thou wilt not be denied!
Learn faith! In God confide!

CHRISTIAN SCIENCE, OR DELIVERANCE FROM EVIL.

A LECTURE DELIVERED UNDER THE AUSPICES OF THE MOTHER CHURCH, BY WILLIAM P. MCKENZIE, MEMBER OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP; AT SYMPHONY HALL, BOSTON, MASS., NOVEMBER 2, 1905.

WE know that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The ancient Greeks endeavored to explain the experiences of life in a story of the gifts of their jealous gods to mortals. These gifts were enclosed in Pandora's box, out of which flew the thousand ills to which flesh is heir; only one good thing was in it, and that was hope. This myth gives an interesting account of a general characteristic of humanity, for nothing seems to destroy the perennial hope of men. Christian Science comes to give substance to the good which men have hitherto hoped for, and the assembling of large audiences to listen to lectures on the subject, indicates that many have an intuitive expectation of realizing their hopes in harmony with Christianity and also in accord with science.

It will be granted that the spirit of true Christianity constitutes the best moral influence the world has known. Students of history, while able to discern reasons for the rise and waning of empires, have acknowledged the beauty and permanency of Christian ethics. Human fame and power pass from obscurity into transient glitter and then into oblivion, but like an unextinguishable light remains the truth which Christ Jesus established. The expectation of impending good which has been cherished by some already, in regard to Christian Science, will be satisfied when they know that it is the true Christianity and is founded on the spiritual teachings of the Bible.

CHRISTIAN SCIENCE BASED ON SCRIPTURAL TRUTH.

Since it is the record of the first appearance and development of the Christ-idea, the Bible has been recognized as the most valuable collection of the world's literature. Many an author, writer, student, after exploring the written thoughts of men recorded in all languages, has found himself

able to agree with the sage of Abbotsford, "There is but one book." To many, however, the Bible is an unexplored treasure-house. Some people, embittered by imperfect theological teaching, have felt prejudiced against the Scriptures which they supposed were the basis of such teachings. Others again have felt that Bible teachings were good, but unpractical in the world of action. But whether the attitude of men has been that of prejudice or reverence, the fact remains that the Bible is not studied as a guide for thought and action as it should be, nor is its spiritual influence generally understood.

Christian Science has for its text-book, or instruction manual, a book first published in 1875 by Mary Baker G. Eddy, and entitled "Science and Health with Key to the Scriptures." The author is now known to the world as the woman who has given to this age the true idea of God, and as the philosopher and thinker who is transforming the sense of Christianity from the theoretical to the practical, so that the mediæval belief of Christianity as a scheme for future-world salvation is changing to the primitive conception of Christianity, to wit, a means for revealing to men on earth the goodness of God in healing and salvation. Her own experience of healing occurred in 1866, and she has described in her writings how from the gates of death she was brought to life again by the present power of the healing Christ. She had been a Bible student all her life, and for three years after this experience she gave her entire time to such further study of the Bible as enabled her to trace the action of spiritual law according to which the so-called miracles of healing therein recorded were wrought. Her desire was to discover the Science of the Christ-healing, so that the spiritual illumination which had quickened her own life might be made universal, and her exploration of the Bible in search of the foundation for Christian Science was thorough. In her book there are over eight hundred citations from Scripture, but it is to the students of its pages that the significance of the title, "Science and Health with Key to the Scriptures," is made apparent, for they find an inspiration aroused for earnest and practical study of the Bible because the text-book does open to them the spiritual treasure-house of Scripture teaching. In commercial circles it is granted that the greatly increased sale of Bibles is to be credited to the influence of Christian Science.

In the public services of the movement the holy Scriptures are given a place such as "the book of the law of Moses" had in the days of the return from captivity in Babylon under Nehemiah, when readers were appointed who caused the people to understand the law. The record says, "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." Those relieved from pain and anguish of body and mind have as much reason for rejoicing as those delivered from Babylonian exile, and they follow like methods. Instead of the promulgation of hypothetical opinions by preaching, the Readers in well-nigh a thousand Christian Science churches and societies endeavor to make clear to the listeners Sunday by Sunday the practical meaning of both familiar and unfamiliar Scripture passages. The Reader from the Bible gives the sense, and then the teaching of the Bible is elucidated by correlative passages read from the Christian Science text-book, so that the listeners understand the reading; and the value of this unique Lesson-Sermon is found in its fruits, for the sick are healed at the services, troubled hearts find peace, and inspiration is gained for honesty, good-will, and integrity.

If a widow at a crucial time in her poverty, when there was impending the loss of even the roof-shelter for her children, should come to know that an heirloom ornament, prized and worn by ancestors, but to her only a memento, was made of gold that had current value enough to save the home, it would be to her like the discovery of wealth. So it is with many Christians. They have had in memory from childhood the phrasings of Scripture truth which their parents loved, but when Christian Science makes known their practicability and value they feel enriched. As for those to whom the Bible has been a sealed book—it is as if they fell heir to an unexpected treasure. What is happiness measured by? Is it not by the enrichment of thought?

CHRISTIAN SCIENCE DOES NOT ESTABLISH A SECT.

Christian Science, though founded on the Bible, has not come to establish a new religious sect. A sect is something cut off or divided from some main body, but Christianity is not in itself divided. As the robe which Jesus wore was woven without seam, so that the soldiers thought it ill to tear it into sections, so Christianity, depending upon the proof of healing instead of argument, is a complete and perfect sys-

tem or science. In pure science you can have no variety of teaching; though in the work of pupils you may observe approximate or perfect demonstration of the rules laid down. Christian workers may make imperfect demonstrations of Christianity, yet the Science of Christianity is ever a perfect Science, based on perfect Principle, because God is that Principle. When God is understood the prophecy of Jesus will be fulfilled: "There shall be *one flock* and one shepherd." That we have the opportunity for this understanding is signified by the words, "A higher and more practical Christianity, demonstrating justice and meeting human wants in sickness and in health, stands at the door of this age, knocking for admission" (Science and Health, p. 224, lines 22 to 25).

CHRIST JESUS IS THE MASTER ACKNOWLEDGED.

One designation for Christ Jesus which has prevailed in the Christian Church to this day is the term Master. Strong objection is made to this term by some who think a man must relinquish legitimate freedom if he acknowledges one who is "the Master." But this is a groundless fear, because we are to deal with science rather than personality. Historically we may find cases of personal and despotic control of chiefs, governors, lords, princes, monarchs, whose servants were slaves, but where truth is concerned, the master is the one who best comprehends the details of the science and is most skilful in applying its laws, and his followers are disciples or learners. Christ Jesus is the Master we acknowledge in Christian Science, because he gained the mastery in truth, being "tempted in all points like as we are, yet without sin," because he gained a familiarity with spiritual law and understood its application in healing and saving men, and because he is guiding us into a similar mastery or understanding of truth. Let us be careful to see the real meaning of the phrase, "the truth shall make you free." Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The truth that really makes free is known only through discipleship, which you will admit means very much more than loyalty to a doctrine or membership in a sect. It means an understanding of the words, "I have given you an example, that ye should do as I have done to you." The

secret of the greatness of Christ Jesus was his spiritual understanding whereby he knew how to render mankind the best service.

How shall we measure greatness? Does it belong to those who control, or to those who release? Is it for the captain who wins the battle for one country against another, or for the "captain of our salvation," who conquers sin for us and opens a way for our escape from suffering? Is it nobler to hurt, or to heal? There can be but one answer: the soldier may be counted great in his day, but the saint belongs to the ages. And of all who have gone about doing good, relieving the sorrowful and liberating the oppressed, we acknowledge him to be the Master who applied to himself the prophecy of Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised [or oppressed], to preach the acceptable year of the Lord."

What is Christian Science doing? It is carrying on that healing and saving procedure which is scientific and of which Christ Jesus was the Master; it is teaching the practice of that Christianity whereof Christ Jesus was the Founder, whose coming the prophets foretold for centuries, whose power apostles and evangelists witnessed, whose re-appearance is known by the "signs following,"—the same signs or proofs that were characteristic of the first appearance of Christianity.

CHRISTIAN SCIENTISTS ARE OPTIMISTS.

Christian Scientists, by virtue of their experiences, are confirmed optimists. They have seen healing accomplished where human love and human skill had given up hope. They have seen apparently incurable bad habits reformed, with such a change in the life as yearly takes place in the earth when the barren cold yields to the beneficent warmth of spring. They have seen bitterness and cruelty and cynicism melt away, and kindness and joy and gentle courtesy appear. They have seen such changes in their own lives brought about by the healing rays of the "Sun of Righteousness" that they bless the agency whereby their eyes were opened to its light, and honor the bravery and fidelity of the woman who faced the world's opposition, its harsh misrepresentations, when she elucidated the higher

sense of God as the Saviour of man, which she had learned by her own healing. They find that their faithful application of the teachings of Christian Science to all the problems of life have brought so many proofs of the power of good to overcome evil, that they foresee the ultimate triumph of good, and "forgetting the things that are behind" they press forward in the direction of that goal.

ESCAPE FROM THE SUPPOSED LAW OF HEREDITY.

There are thinkers (no less fatalistic than those of the Orient), who would name the determining influence which decides all thought and action for them by the term ancestry. Their doctrine of heredity leaves a very narrow limit of action for the individual. The minds of some dead people who perhaps did not behave themselves very well, constitute fate for the living man. In this view there is no comprehension of universal man, or of universal Mind as a present intelligence with whom man may learn to commune.

Christ Jesus set forth the eternal truth which he knew from his oneness with that universal and ever-present Mind, or God, of whom he spoke as Father. Little was known then of the material sciences which since that time have been so arrogant in their biological theories of man's origin. Yet as the tall lighthouse, once established, sends forth its fixed gleam night by night unaffected by the vehemence of the winds, the rage of the waves, or the density of the fogs, so do the teachings of Jesus remain constant as a guide for men amid the ebb and flow of theories and the foglike darkness of materialism. On this point Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven." Could there be a simpler explanation of life than that included in the recognition of its true origin? This is what Christian Science enables us to do; we then can eliminate from expression whatever is not found in the original. Whatever is "born in sin and shapen in iniquity" becomes separated from the thought and life of the man who acknowledges God as Father. To this man you cannot argue that he must indulge cruelty because his great grandfather was brutal; must be a drunkard because his grandfather was; must endure scrofula because his father had the disease. He counts himself immune from these inheritances of the flesh because he recognizes his fatherhood in God.

The secondary story of the origin of man, the story of the clay image into which life was breathed, has taken too tenacious a hold on the imagination of theologians. If you read theologies which ignore the record of the creation of man in God's likeness, you will find too little about the omnipotent goodness of God and too much regarding the potency of sin. Discourses upon "the exceeding sinfulness of sin," or picturesque and lurid descriptions of "Sinners in the hands of an angry God," are simply effects of a departure from the teachings of Christ in regard to the origin of man. Call no *man* your father. Then you do not need to repeat the words of the primer, "In Adam's fall, we sinned all," or feel that your fate was irrevocably fixed in sin because of a first sin committed by some one else. The truth makes free by its answer to the vexed question of heredity. "If the Son therefore shall make you free, ye shall be free indeed." If in fellowship with the Son of God you learn your own sonship, you will recognize your individual freedom as a child of God governed directly by Mind.

Environment Does Not Constitute Fate.

There are others who make fate more nigh at hand to men in believing that the present,—that is, man's environment,—rather than the past, decides what he shall do and be. Better philosophers use a term which is suggestive in declaring that "Self-activity" ought to be superior to both heredity and environment. Art is full of the pathos of longing for that superiority. The hope of perfection is ever before it, and its efforts at expression promise the ideal. Even philosophy brings to us Utopian dreams, or statements of beautiful possibilities. But how are they to be realized? Here comes the answer of Christian Science. It gives substance to the hope. Science and Health shows the effects of its teachings in such changes of thought as bring about changes of circumstance. Once men may have had to try Christian Science experimentally, but now it is not so, any more than one can be said to *experiment* with mathematics. You have to learn and obey in mathematics, and your results are certain. They have been established in countless cases. So with Christian Science, the results of obeying divine Principle are proven in cases innumerable, of lives saved from sickness as well as from sin. There is a great army of those who have come out of bondage to

invalidism; there are witnesses to the cure of every disease with a name, and diseases which could not be diagnosed or named by physicians have also been healed. Sufferers tormented by cancers have had their flesh become again like the flesh of a little child; those who were hopeless because of inaccessible tumors which surgery could not deal with, have experienced relief by the disappearing of the trouble through the ministry of Christian Science. Through its revelation have come hope to the despairing, relief to the over-burdened, freedom to the oppressed, because they have realized their eternal relationship to Mind, and have learned the adoption of sons with God the Father.

LAWS OF SICKNESS SHOULD BE ANNULLED.

People who approach this subject without knowledge of the Scriptural records, or acquaintance with Christian Science literature, say with doubt, "How can these things be?" Those who have begun to investigate the subject, and know that they are true, say, "How do they happen?" and they expect to know all about it from a lecture. A pupil could not learn to be a musician from an hour's talk by a teacher, but he might gain inspiration for the study, and learn how to begin. A lecturer on Christian Science desires to convince you of the reasonableness of its teaching, and show you how inevitably good results follow its practice. But a lecture cannot take the place of the study of the textbook, Science and Health, or give you what you will gain from daily application of its rules. With this understood, a few words may be spoken in answer to the question, How are the sick healed? Consider, for one example, the long list of hereditary diseases which men endure and do not resist, because they are so persuaded of their helplessness in the case. Their faith is fixed in the disease, and they are without hope. When we read in Scripture that "the prayer of faith shall save the sick," we need not be told that the faith intended must rest in God. One who can thus heal the sick shows that he has an understanding of God's law, and his thoughts, whether silent or spoken, reflect Truth. If he be called upon to minister to one who by his own belief in hereditary disease is self-condemned to incurable suffering, he brings to that sufferer, both by silent prayer and by audible explanation, a relief from his fear and an increasing assurance that health is his according to divine law, until at last the patient can say, "The

law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

When the basic teaching of Christian Science is understood, and causation is seen to be mental, then the wonderful works of healing are recognized as the lawful and harmonious exhibitions of the power of divine Mind, annulling the control of erring mortal minds. Consider the exhausting agony of fear which is endured by those who dread contagion, believing the viewless air to be peopled with unseen emissaries of death. In a yellow fever epidemic Christian Science relieved both actual sufferers and those whose fear had paralyzed their mental faculties, and by the same method reassured them of God's presence, power, and love. People are becoming aware of the fact that they think sickness and talk sickness too much. The chronic invalid who exploits a cherished disease and depicts its lineaments, is listened to with less deference than formerly. Why? Because it is becoming understood that if sick thoughts are indulged as an individual or a racial habit, their expression on the body is apt to follow. While Christian Science has shown that disease is of mental origin, it has also shown that the ills of the flesh, whose mere naming would fill many books, belong nowhere in God's creation. This has induced a desire to know what is the true creation of God, and Christian Science in its healing work is just making manifest the good prepared for man from the foundation of the world.

Evil is to be Overcome with Good.

Christian Science revives that faith in good which in ancient days was so potent. It shows how to obey with scientific certainty the direction of Paul, "Be not overcome of evil, but overcome evil with good." But in this, its method of establishing by demonstration the reality of good, it meets the criticism of those who believe in the reality and power and permanence of evil. Some of them think of evil as a power eternally opposed to God with an ever-active personal agent or devil; others consider evil a potency in partnership with God whereby He disciplines and punishes His children.

Those of the first class are discontented with Christian Scientists. "Do you not believe in evil? Have you no devil?" they say; and then from imaginary and actual pictures in their thought, they offer descriptions of sorrow,

agony, distress, want, and woe, claiming those to be proof of the reality of evil. Why do you not believe this witness? they say. In Jesus' day people likewise believed in the reality of evil, and supposed that there was an adversary to good, a personal devil. But Christ Jesus characterized this devil of his contemporaries as a murderer and false witness. He said, "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." May we not then be excused from accepting as fact or truth any of the testimony of evil? In John's epistle it is written, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ Jesus was revealed to disintegrate the whole fabric of lies, to unweave the reticulated complexities of deceit, to erase from human minds their false beliefs in sickness and sin, and establish the comprehension of good, and thus to emancipate men from a deceived condition into "the glorious liberty of the children of God;" so all Christians who have named the name of Christ should be enlisted to become victors over every phase of evil. With good they can overcome and annihilate evil, even as a lie melts into nothing before the truth. But this good is not merely a sentiment, a feeling, or an attitude. When we speak of good in a scientific sense it is the manifesting and proving of an eternal Principle.

Christian Science maintains that the eternal Principle underlying all reality is God. Does any one naturally conceive of this Principle as being manifested in any condition which is admittedly adverse to God? Can a condition entitled, "a murder from the beginning" or "a liar and the father of it," be expressive of God's nature or be the agent of God's will? We must be careful then to deny all philosophies which make evil the agent of good, or give devil an equivalent existence with Deity, or which convey the idea that the divine plan for man is that his life should be a murderous struggle for existence in which success means the survival of the fittest. Such success is often the temporary predominance of the least scrupulous man. It may mean his concession to the temptation of the "father of lies,"—"All these things will I give thee, if thou wilt fall down and worship me." Woe must befall those who call evil good and good evil in this way, for with pain and toil they will have to regain the ability to discern what good really is,

and then will have to overcome with good the evil in which they have believed.

Evil is Not a Beneficent Reality.

Some teachers who are selfless and sincere argue that evil is necessary. Moral evil and physical pain are not only realities, but beneficent realities to them. Observing how a good deed shines in a naughty world, they seem to think the good deed owes its lustre to surrounding wickedness. They infer that the patience of the bed-ridden saint is the product of his pain, and that the moral courage of the world's reformers is due to the wickedness they opposed. But it is his vision of God that inspires the saint to be meek, the reformer to be fearless, and in that vision physical pain and moral evil have no part. The beauty of the vision of God was given to us in Christ Jesus, who said, "He that hath seen me hath seen the Father." I have never heard it argued that his goodness and power to bless had any other source than the Father-God with whom he was one. He was recognized as the expressed image of God's character, but who could say that the hypocrisy of the Pharisees, the envy of the priests, the treachery of a disciple, were agencies in forming the Christly nature? Why, then, will men argue for the beneficent reality of evil? If evil works good, then its agents are our benefactors; and why should the most active doers of evil be restrained from their beneficent activity by our prisons? If physical pain is the teacher of fortitude, why build hospitals or permit attempts to heal pain? The philosophy which declares for beneficent evil is inconsistent, and what if it has arisen because of the failure of its adherents to prove Christianity? To-day the "signs following" are not considered essential save by Christian Scientists. To-day men have named many incurable diseases, as if there were evil which good cannot overcome. Disasters which bring ruin to some men and are due to lack of integrity in others, are broadly described by them as acts of Providence. When a man contemplates evil as expressive of power, and good as unproven, he tries to satisfy himself that this is in line with the inscrutable plan of God, and that somehow the rampant evil is to be a schoolmaster for his virtue. The philosophy of contrast is also urged. How are we to value honesty if thieves do not help us; how appreciate truth if no liars abound; how be grateful for the ease of health if it be not offset by disease. This

leads too far, for if the action of error is in any way conceived of as having place in the plan of God, it would include in that plan the action of all the workers of iniquity. If lying lips were ordained to teach us to value truth, they could not then be "abomination to the Lord." If it is only by meeting offences that we grow in grace, then blessed is the man by whom the offence cometh, blessed be Ahab and Jezebel, blessed be Judas! But this we do not believe. When we say, "Blessed is he that cometh in the name of the Lord!" we mean one "that bringeth good tidings, that publisheth peace."

It ought to be universally clear to human comprehension that evil presents a condition of perverseness or reversal, from which conversion must be gained before what is true and normal can be known at all or man be apparent as the child of God. Jesus represents the Son of God. Judas presents the reversal of true manhood or integrity, and in that condition of mind misrepresents both man and God. It ought to be clear, also, that the process of overcoming evil with good is not merely a struggle with adverse environment but a contest with wrong habits of thinking. The kingdom of heaven must first be established within. Godliness or goodness must displace ungodliness or godlessness.

Sin Dealt With.

Here we are confronted with a condition which seems to be a concomitant part of man's history, which theologians discuss under the name of sin. Some teachers claim this to be the great actuality of the present life, and some believe its disastrous effects to be eternal. But if we scientifically examine the claims of sin, we see how they can be overcome and annulled as they were by the Master, who "was in all points tempted like as we are, yet without sin."

The first axiom regarding man in Scripture is that he was made in the image and after the likeness of God. Jesus reminded his disciples of this, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What, then, is sin? It is any theory or belief, thought or action, which misrepresents the likeness of God. Per contra, what is righteousness but right action, correct conduct, truthful thinking, whereby man expresses, as God's image, "the beauty of holiness"? To say that two plus two makes three, misrepresents the relation of numbers; it is in mathematics an error or sin; but does it not vanish, being

overcome by the truth, when the relationship is truly expressed? We have a right to expect of men that they will express God's likeness. Does not the faith and trust of almost every child ask this of us? The child expects truthfulness, relies upon kindness, trusts to goodness, has faith in love; and in regard to childhood the sin of adults is in deceiving that trust and being false to that faith. Scientifically, anything is sinful which mars the image and likeness of God in man. A man sins against himself who becomes bestial through drunkenness, but he sins against his friends and family in disappointing their expectancy of manhood. Why is defalcation and graft so severely condemned? Not only because the breach of trust disappoints our expectation regarding the one man who is untrue, but because it poisons us with suspicion of others and makes us doubtful regarding manhood. On the other hand, why is it that a true man helps us and gives us joy and hope? He lifts up again the fallen ideal of man, he restores our trust in manhood, he expresses God's likeness and re-assures us of good. They who robbed widows' houses and for a pretence made long prayers were severely arraigned by Jesus, who saw in their deceptive hypocrisy worse sin than in the unethical conduct of those named publicans and sinners who were openly wrong-doers. The acknowledged wrong-doer may be nearer to that discovery of the effects of sin which will make him begin to overcome it, than the sinner who calls his evil good and justifies it, being, as Jesus said, like a "whited sepulchre."

Christian Science deals successfully with sin as with sickness, healing both conditions of distress, overcoming moral evil with spiritual good. Men fall into sin because they seek for good from a wrong basis. Christian Science shows that what is good comes from God primarily, and that men need not hurt nor destroy other men in order to find good. It reveals the fact that good comes according to inflexible Principle, changeless from age to age, ever providing blessedness for the pure, the honest, the chaste, the truthful, the loving. Under its tuition a man perceives why he must earn, not steal; why he must be chaste, avoid anger and hate, speak the truth regarding his neighbor, and rejoice in the welfare and prosperity of others. He then gives more than literal obedience to the commandments. He understands why they were given, and by his character

he more and more expresses God's likeness. So peace abides with him and his joy endures.

Deliverance from Evil.

Should there remain any misconception in regard to the possible permanence of sin and suffering, consider the petition used universally by Christians to express their desire for divine guidance. The Master framed it first for the disciples, who said to him, "Teach us to pray." When communing with Spirit, we say to the heavenly Father, "Lead us,—not into temptation [where all other leadership than Thine takes us],—but deliver us from evil." Some commentators read the petition as if they thought it customary for us to be scathed by temptation at the hands of God, and as if this were a prayer for special exemption from the regular process. But there is good sense in the words of James, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." If God were tempted with evil or knew evil, how could we expect from God deliverance from it? If evil constituted part of the area of divine knowledge, we should have to learn evil in knowing God. Jesus taught that to know the true God was life and peace. If this be so, and we may not doubt the one who best proved his teachings, then we are delivered from evil and find it to be neither actual nor real in proportion as we follow the guidance of Spirit. This the Psalmist understood when he said, "Thou art my God: Thy spirit is good; lead me into the land of uprightness." Christian Science teaches that the eternal Principle underlying all reality is good, hence all forms of evil are transient and false conceptions, which maintain their hold on man because of his recognition of them; whereas the purpose of life is to know the reality of good.

The Allness of Good Must be Proven.

When we say that good constitutes all reality, this is quite different from any theory which says "All is good" and then tries to associate evil with reality by calling it the minister of good, so that the all of sense, a conglomerate of good and evil, may be named good. Nor is the theory either Christian or scientific which flippantly says "There is no evil," without any examination of the claims of evil or contest with them, for this also makes mortals become the servants of evil in the name of good. When one scien-

tifically declares that good is all, he must face the arrogant and importunate claims of evil and overcome them. He must scientifically explore the ramifications of false believing and of false teaching, whereby godlessness, including illness as well as ill-doing, is rooted in the minds of men, and must uproot every plant that the heavenly Father hath not planted. He must be Christian enough in the process to return good for evil, blessing for cursing, to meet reviling with patience and contumely with meekness, for thus did the great Exemplar prove the reality and potency of good.

Faith and the Return to God.

This requires the exercise of faith, does it not? Then think of the unfaltering faith exemplified by the Discoverer and Founder of Christian Science, Mrs. Eddy. What is faith? Is it a cloudy sense of believing and accepting what our particular circle considers worthy of credence? Or is it reliance upon God? Faith is not credence merely; it is not expectancy, but the certainty which depends upon understanding. The man of faith is sure. The faith which accounts for all Christian triumphs, and for the healing of the sick, has advanced beyond mere belief and become certainty regarding the unseen, the assured understanding of eternal truth and right, and unfaltering confidence in the victory of good. Is not the world weary of its disquieting doubts, weary of its fears, weary of unbelief? A senator whose habit it was to question men and women of wide experience and proved ability, regarding their belief in immortality, found that they were more deeply interested in this than all other subjects put together. Said one, "I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the United States or to occupy any position of honor or power the world could possibly give." This is what many men would say, but they are not sure of God, "in whom we live;" they hold theories regarding the resurrection of the Son of God, and so do not "*know* the power of his resurrection," and they are uncertain regarding man, deriving him from dust rather than Mind, and so are insecure regarding immortality. How re-assuring and comforting, then, is the message of Christian Science, which has come to restore to men faith in God, faith in the risen Christ, faith in the enduring life.

In the days of Nehemiah the thought of the exiles cen-

tered in the word Return. This is likewise true in the Christian Science movement. The lost children are coming home, and they say to the Father, "According as we ill have seen, so do thou make us glad." They prayed at many shrines, saying, "Deliver us from evil," and no salvation came. They sought for balm and healing lotions, they traveled far to bathe in healing waters, they humbled themselves to obey medical theories, and perhaps after all found their hurt incurable. Then in their trouble they cried to God. Then they said to God, "Restore unto us the joy of thy salvation." "He sent his word, and healed them, and delivered them from their destructions." So long as their faith was elsewhere fixed than in God, so long as they prayed to evil to rescue them from evil, they were homeless and unguided wanderers, the victims of troubling rumors, terrified by ghostly fears, dwellers in darkness; but through the influence of Christian Science they now know the meaning of the old teaching, "God is light, and in him is no darkness at all." So soon as the prodigal came to himself, he returned to his father, and the parable teaches the truth that man comes to himself in oneness with God, and in that experience is delivered from evil.

Love and its Proof to Man.

The effect of that faith which says to divine Love, "Lead us," and thereby finds deliverance from evil, must express itself in peace on earth and good-will to men. Faith makes its request, "Re-clothe us in our rightful mind," and the answer is manifest in the beauty of holiness. The universal practical effect of Christian Science is to revive the faith and quicken the understanding of mankind, but it goes farther, in also quickening that kind of love whereby man expresses to his neighbor the likeness of God. While the commandments are held to be sacred and binding, emphasis is laid on that last one of our Master's directions for blessed living, when he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Since Christ Jesus healed the sick, cast out evils, so of his followers must it be said that the works he did they do also. Hence when Mrs. Eddy associated her students for organized effort, the purpose was "to organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual of The

Mother Church, p. 17). How gloriously this Church has continued its mission under the wise guidance of the Leader, named by the modest title of Pastor Emeritus, whose love inspires the humblest workers with courage, whose wisdom has averted again and again such mistakes as brought confusion into the primitive Church. May we not pray for the continuance and increase of this healing ministry, in order that the demonstration of love may provide eventually a platform upon which all Christians shall stand. If Christ Jesus healed the sick, if he cured sin, if he comforted distress, if he destroyed the works of evil, then all his disciples may likewise prove divine Love to mankind by following that example. "This is my commandment," he said, "That ye love one another, as I have loved you." We believe this duty of love to be universal. We expect that the health-giving influence of scientific Christianity will reach all mankind.

We have not spoken of the rapid progress of the movement. That is a matter of history. We have merely referred to the multitudes already healed. You may learn of these cases in the testimony meetings, or from the pages of our periodicals. But something remains to be said about the Leader of the Christian Science movement, since it is above all things important to know her aright, and to understand her mission and service to mankind. Let nothing prevent any from understanding that among the benefactors of the race Mrs. Eddy is the best friend they have. Her selfless consecration enabled her to discern divine Science, and her love for humanity impelled her to demonstrate and teach it. The text-book, Science and Health, teaches the universal truth, but her other writings make us acquainted with the author, and explain how she overcame evil with good. She has taught by example as much as by precept, and earth's best blessing is the inspiration given by a holy life. In ancient Jerusalem they stoned the prophets, and also in later times men have assailed with brute unreason those who exemplified good. Perhaps you have heard the clamor of misrepresentation regarding Mrs. Eddy; if so, what do you think of her patience for well-nigh forty years, during which she has shown love and good-will to those who were malignant in their self-inspired hatred? I do not know of one bitter word spoken in resentment against persecutors, and any one can understand that only the rule of "that same mind which was also in

Christ Jesus" enables a human being not to revile again when reviled, but to do good to those who hate. If to the unthankful and hostile she is consistently kind, then where the flow of that good-will is unobstructed, it becomes to the appreciative an inspiration, as they see the beauty of Christian character unfolded. The purpose of love is to make its object lovable. Mrs. Eddy expresses this sense of love universally, with the evident desire that all mankind may be taught to express man's true nature in the likeness of God, who is Love. Those who know her best know the trustworthiness of her motives, the integrity of her aims, and the tireless industry of her life. When others become awake to influences by which they have been blessed, they will appreciate and love the one who has been the patient servant and friend of man, and will "rise up and call her blessed."

[Written for the *Journal.*]

GUIDANCE.

EMMA GOODMAN.

The Lord is my shepherd; I shall not want.—23d Psalm.

THINE arm doth stay my faltering steps,
Thine eye behold my falling tear;
Thou leadest me from out the depths,
With Thee as guide I have no fear.

Through clouds of sense a ray of light
Illumes my way, and now I see
By faithful trusting in the night
The morning finds me nearer Thee.

I shall not want, Thou art my all,
Upon Thy bounty I rely;
Thou hear'st Thy children when they call,
Their every need Thou wilt supply.

Thou leadest me to pastures new,
Where I may rest from pain and care;
And from this wider range of view
I learn that good is everywhere.

WITNESSING TO TRUTH.

PROF. JOEL RUFUS MOSLEY.

Ye are my witnesses, saith the Lord.—ISAIAH.
To this end was I born, and for this cause came I into the world, that I should bear witness unto truth.—JESUS.

THE good does not have to be created; it already exists. It only needs to be seen, acknowledged, witnessed to, loved, and lived. In other words, it needs to be expressed in right desires, thoughts, words, and deeds. The perfect recognition, acknowledgment, affirmation, and expression of good extends to the uncovering, the denial, the rejection, the suppression, the destruction of evil. Whenever the good is expressed in any way, some evil is suppressed; and whenever any sense of evil is expressed, some good is denied and for the time being obscured.

The error and sad consequences of denying God was early seen by the writers of the Old Testament. Joshua made a covenant with the people, and set up a great stone as a perpetual remembrance, lest they should deny God. Job saw that to make gold one's hope, to rejoice because one's wealth is great, and to allow the heart to be secretly enticed, as well as to yield to other less commonly recognized evils, is to deny God. Agur said, "Give me neither poverty nor riches; . . . lest I . . . deny thee, . . . and take the name of my God in vain."

The confession or acknowledgment of God "was required of the Chosen Family before it became a nation" (Hasting's Bible Dictionary). It was rendered when "Abram called on the name of the Lord." The worthies of the Old Testament were witnesses of God, and Isaiah saw that the coming Saviour and Prince of Peace would be "for a witness to the people." The highest and most practical moral insight of the Old Testament is, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." To forsake evil, even all unrighteous thoughts, and return unto God, good, is the most effective and the only effective way to suppress evil and to express the good.

Christ Jesus, "the faithful witness," did not claim to create anything new, he simply witnessed to and expressed Life, Truth, and Love. He brought life, health, and im-

mortality to light. He unveiled the Father. He was always about his Father's business, expressing good and overcoming evil with good. He was immediately conscious of, and was constantly declaring, his relation to God and God's relation to him; and he commanded the evil, which denied the perfect unity existing between him and the Father, to get behind him. His prayers were recognitions and realizations of God's all-power, presence, and goodness, as well as petitions and longings for the good to be universally and perfectly seen, loved, and lived.

Jesus not only taught his disciples to pray for all good to be expressed and for all evil to be suppressed and overcome (for the coming of God's kingdom), but to pray with that faith and assurance which believes that it receives what it asks. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Does this not mean that prayer should extend to the claiming of the good desired, and to the denial and rejection of the evil to be overcome? And does not every true prayer contain, potentially at least, the declaration that it will be and is being answered? As Pascal said, "Thou wouldst not seek me hadst thou not already found me." When Jesus said, with such perfect assurance, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," he had seen that "no [true] prayer remains unanswered, because God to whom it is addressed is the One who has already inspired it" (Auguste Sabatier; Outlines of a Philosophy of Religion, pp. 32, 33).

When others declared error and denied the truth of being, Jesus witnessed to the truth and denied the evils of mortal experience by rejecting and overcoming them. When others testified to death, Jesus bore witness to and brought life to light. When others affirmed the reality of sin, he rebuked it, cast it out, and destroyed it, and thus he liberated and saved the sinner from his sins. When the physical senses witnessed to disease, Jesus knew and spoke the truth that silenced this false testimony and thus healed the sick as well as the sinner. He never failed to voice the truth that frees and heals, except where there was a lack of faith, receptivity, response.

Jesus even taught that we must deny ourselves, as well as follow him. He said, "If any man will come after me,

let him deny himself, and take up his cross, and follow me." He pointed out the sad consequences of denying Christ, as well as the blessed consequences of confessing, acknowledging, affirming him. The author of 1 John saw that we cannot deny the Son and have the Father, any more than we can acknowledge the Son and not have the Father. "Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also." To yield to the "spirit of antichrist,"—that which denies Christ, God with us,—is to deny the Principle of all good, while to acknowledge the highest good that we know, leads in the way of the realization of all that is best and most perfect. We separate ourselves from any good so long as we deny instead of acknowledge and rejoice in it.

Paul, true to the teachings of his Lord and Master, saw that the letter of truth without its spirit was dead; that we should turn away from those who have "a form of godliness," but deny "the power thereof;" and that the most effective denial of ungodliness is the living of a righteous and godly life. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Christian Science practice, in common with the work of primitive Christianity, is the hungering after and striving for, the perceiving of and witnessing to, the declaration and the exhibition of the right, the good, the perfect, and the real. According to the teachings of Christian Science, the good is brought to light or expressed and evil is suppressed and destroyed by every activity that is inspired and governed by God, good. The purpose of Christian Science is, therefore, to bring the desires of the heart, the thoughts of the mind, the words of the mouth, and all the activities of one's being into captivity to Christ, under the control and government of immortal Mind. Its ideal is for God and His perfect spiritual creation to be manifested as all in all; for all evil to be overcome and displaced with good. The realization of this ideal will be the complete and perfect expression of good and the absolute denial of evil. As a

means of realizing this perfect state of being, and as the highest and most practical attitude towards life, Christian Science teaches that we should fill our hearts so full of good purposes, our minds so full of good thoughts, and our lives so full of good deeds that there is no place left for wrong desires, thoughts, and acts. It reveals Christ, "God with us," as the Principle of all right thinking and acting, and teaches us how to overcome error with Truth.

Christian Science, because it reveals the fact that all cause and effect are mental, and that all the sinful, sickly, and dying beliefs of the carnal mind are overcome, as we have the Mind which was in Christ Jesus, attaches a significance to right thinking that has not been recognized since the days of primitive Christianity. It makes clear why it is that the pure in heart, the pure in thought and purpose, see God. It makes clear the necessity for right thinking, and reveals the reason why we should think on the things that are honest, just, pure, lovely, and of good report, and why we should command every evil suggestion to get behind us. It explains why it is that it is "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth."

The idealism of Christian Science also makes intelligible the fact that Jesus, through purely spiritual means, cast out devils, healed the sick, and raised the dead, and why he saw and taught that his true disciples could do similar works, and even greater works than did he himself. If the divine Mind and the universe of divine ideas are all that really and eternally exist, and mortal mind and its beliefs —matter, sin, sickness, and death—are made to disappear "with the brightness of his coming," it must follow that all things are possible to those who have the Christ-spirit.

In the light of the idealism of Christian Science, we are beginning to understand Jesus' appreciation of the faith of the centurion who said to him, "Speak the word only, and my servant shall be healed." We no longer marvel at the Psalmist's declaration, "He sent his word, and healed them, and delivered them from their destructions." Since "the Word was God" manifest in Christ, and since spoken words are symbols and expressions of thoughts, we can understand why Jesus attached such importance as he did to the spoken Word, especially to his own words of life, truth, and love. "The words that I speak unto you, they

are spirit, and they are life." "Heaven and earth shall pass away, but my words shall not pass away." "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Christian Science teaches that all evil thoughts and words not only defile, but that they also make sick, and that all right thoughts and words are healing as well as redemptive. It therefore insists that the thoughts and words about the body, as well as everything else, should proceed from and be governed by the spiritual sense of "life and peace," and not by the carnal sense of fear, sin, sickness, and death. Since all false beliefs and fears about the body, unless they are promptly denied and cast out of consciousness, tend to manifest themselves as diseased conditions, we should never think anything that is not true and that we would not wish to have expressed physically. While Christian Science reveals the necessity of every sin being confessed and abandoned, it teaches that "The physical affirmation of disease should always be met with the mental negation" (Science and Health, p. 392). In fact, Christian Science makes clear how to enlist, and the wisdom and necessity for enlisting, all the thoughts of the mind, the words of the mouth, and the activities of one's being, on the side of life, health, and Christliness and against sin, disease, and death. Its message is, Let the wicked confess and forsake his ways, the unrighteous man his thoughts and purposes, the sick man his fear and bodily consciousness, and let him return unto God and abide in Christ, the true idea of God.

As much emphasis as Christian Science places upon right thinking and right speaking, it reveals that the divine Mind is the only basis and inspiration of the thoughts and words that heal the sick and reform the sinner. It teaches that right thinking and speaking are a necessary part of right living, and must never be separated from it. (See Science and Health, p. 454.) While the expression of good begins in a hunger and thirst after righteousness, justice, mercy, and truth, it must extend to right living; and right living, in the light of Christian Science, is to be at one with and witness to divine Life, Truth, and Love.

MODERN VIEWS OF MATTER.

RICHARD P. VERRALL.

In order to learn, we must attend; in order to profit by what we have learnt, we must think—that is, reflect. He only thinks who reflects.
COLERIDGE.

THE traditional belief in "Two first principles;" namely, God and matter, in contradistinction to one divine Principle, as taught in Christian Science, seems to have been held by philosophers and theologians in varied forms since the days of Plato and Aristotle. The combination of Monotheism and Pantheism included in the elder Pliny's belief that "There is but one God, and this God manifests Himself in nature," represents a still prevalent, though impossible theory, vainly attempting to reconcile matter with Mind. He argued that "Nature and Nature's works are one." "If there are other universes, they are natural; that is to say, a part of Nature. God rules them all according to law which He himself cannot violate. It is useless to supplicate Him and absurd to worship Him, for to do these things is to degrade Him with the thought, He is like us." The foregoing implication that God is the author of the physical universe, in which the climax of creation, according to the Psalmist, was conceived in sin and shapen in iniquity, is, to borrow a phrase from the classic naturalist, hardly "complimentary to God."

Justin Martyr, an extensively traveled and well-educated Gentile, after studying the writings of Plato and Socrates, declared that he had found in Jesus of Nazareth what the former were seeking after. To him, Christianity, says his biographer, was "the mother of true philosophy," and he afterwards aided in disseminating the teachings of those despised Galileans to whom their Master had said, "Ye are the light of the world." In his dialogue with Trypho, a materialistic Jew, Justin defined philosophy as "the knowledge of that which really exists," and declared it to be "a clear perception of the truth; and happiness is the reward of such knowledge and wisdom."

In response to Trypho's question, "But what do you call God?" Justin makes answer, "That which always maintains the same nature, and in the same manner, and is the cause of all other things—that, indeed, is God. . . . But, father, said I, the Deity cannot be seen merely by the eyes,

as other living beings can, but is discernible to the mind alone, as Plato says; and I believe him. . . . Plato indeed says, that the mind's eye is of such a nature, and has been given for this end, that we may see that very Being when the mind is pure itself, who is the cause of all discerned by the mind, having no color, no form, no greatness—nothing, indeed, which the bodily eye looks upon; but Deity is something of this sort, he goes on to say, that is beyond all essence, unutterable and inexplicable, but alone honorable and good, coming suddenly into souls well-dispositioned, on account of their desire of seeing Him." "It is not, therefore," said Trypho, "on account of his affinity, that a man sees God, nor because he has a mind, but because he is temperate and righteous."

This illuminating admission might afford food for meditation to some of our scholastic theologians to-day, for if the mere possession of a mind or intellect is in itself insufficient to grasp an understanding of God, and temperance and righteousness are the channels of true wisdom, then we can understand that "the effectual fervent prayer of a righteous man" would avail more at the bedside of the sick than the accumulated knowledge of four thousand years of *materia medica* and hygiene.

Among the recent discoveries of eminent physicists engaged in the realm of scientific research, there are appearing so many conclusions which are parallel with the fundamental propositions of Christian Science, that one becomes more and more impressed with the wonderful insight and foresight of the woman through whose spiritual intuition and indefatigable effort the Science of Mind was discovered. To say that Mrs. Eddy had been thinking a hundred years in advance of the times would be to make a statement requiring no modification, yet in spite of the transcendant superiority of her spiritual perceptions, she has succeeded in at once applying them practically to the saving and healing of a sin-sick race; and what is the value of knowledge unless it can thus heal our diseases and forgive our iniquities? Christian Science not only meets this dual need, but goes much farther and undertakes to reveal "new heavens and a new earth," in which the former, having passed away, "shall not be remembered, nor come into mind."

Among those who are perhaps quite unconsciously "helping the woman," by breaking down the traditions of the

past and proving through the discoveries of natural science the elementary deductions of Christian Science, Gustav LaBon, a French savant, writing on the "Current ideas concerning the structure of atoms" (Annual Report of the Smithsonian Institute, 1903), declares that "Those scientists who follow in foreign journals the experiments and discussions of the most eminent physicists of the present day, such as Lord Kelvin, J. J. Thomson, Crookes, Larmor, Lorentz, and many others, have before them a curious spectacle. They see melting away before them, day by day, fundamental scientific conceptions that seemed established solidly enough to remain forever. . . . It is hardly thirty years since it would have been impossible to write on this subject a single word deduced from any scientific observation whatever, and one might have supposed that the history of atoms would always be enveloped in darkness. Was it not universally admitted that they were indestructible? Everything was changing in the world, and everything was ephemeral. Beings succeeded each other, always taking on new forms; stars ended by becoming extinguished; the atom alone was not subject to the action of time, and seemed eternal. The doctrine of its immutability reigned for two thousand years and nothing seemed to indicate that it could ever be shaken. We have detailed the experiments which resulted in the crumbling away of this antique belief. We know now that matter disappears slowly and that the atoms which compose it are not destined to last forever."

It is generally conceded that a pioneer in any department of scientific research is not only entitled to the credit of his or her own immediate discoveries and labors, but also of having opened a door in the human mind, through which all other thinkers may profit by the advantages thus offered. We gather from LaBon's statement that during the past thirty years, or since the advent of Christian Science, unparalleled strides have been made in the realm of natural science and philosophy; and that the Science of healing by divine metaphysics ranks as the most important among these progressive steps in the century just past, is a claim that has already been abundantly justified. Is it not manifestly moulding the current conceptions in all the branches of science and art, and rapidly breaking down the barriers of limitation and ignorance which had so long held humanity in the bonds of materialism? The atom, which was formerly regarded as an indestructible and indivisible body, is now

"condemned to a relatively ephemeral existence;" the final dissolution of which, and in fact of all material bodies composed of aggregations of atoms, is no longer a mere theory or hypothesis, but a fixed and final conclusion of the most learned and profound thinkers of the day.

Robert Kennedy Duncan, professor of chemistry in Washington and Jefferson College, in an elaborate treatise on "The New Knowledge," in which he undertakes to set forth "a popular account of the new physics and the new chemistry in their relation to the new theory of matter," remarks that "the world is divided between men who know and cannot tell, and men who tell and cannot know." He says, "What matter is, in itself and by itself, is quite hopeless of answer and concerns only metaphysicians." He then draws a distinction between matter and non-matter, and affirms that "things such as grace, mercy, justice, and truth, while they are existing entities as much as matter, are unquestionably non-matter." He declares further, that "matter in its last analysis is identical with electricity;" and he also classifies electricity, magnetism, light, and heat under the generalization of "non-matter." Granting the reliability of the foregoing premises, we are driven to conclude with Mr. Balfour that "Matter to the modern scientist is not matter at all."

In answer to the question, "What are Life and Mind?" Professor Duncan frankly admits that he is unable "to give us even the glimpse of an idea of the physical basis of Life," and, in the closing chapter of his book, after summarizing the various modern theories that have been deduced from recent scientific observations, the author honestly acknowledges that, from the standpoint of physics, "There is no criterion of absolute truth, there is no way of attaining to absolute truth, and we may as well acknowledge it." How hopeless seems the foregoing conclusion in contrast with the hopeful and inspiring words of the Saviour of mankind, who declared that "The wisdom of this world is foolishness with God," and "Ye shall know the truth, and the truth shall make you free." Surely the wisdom of this world is gradually giving place to the inspired declarations of the Science of Mind.

In *The Christian Science Journal* of August, 1885, Mrs. Eddy announced, in substance, that not matter but Mind is the basis of all atomic action, and that energy is not in matter nor is atomic action the result of organization

or the infusion of matter with life. She repudiated the theory of the evolution of the mortal into the immortal and declared that man is co-existent not with matter, but with Mind. Mind was thus shown to be the source of all motive power and creative energy, and man and the universe were declared to be the emanations of Mind. (See Miscellaneous Writings, p. 189.)

In the light of modern scientific investigation, the atom is no longer regarded as the smallest possible fragment of matter, but is now known to contain many hundreds of rapidly moving electrons. The electrons are so infinitesimal that they can readily penetrate the most homogeneous material bodies, such as iron or even compressed steel, and this explains the phenomenal transparency of all forms of matter under the influence of X-rays and similar forces of radio-activity. "The material atom," says Larmor, "is composed of electrons, and of nothing else;" and LaBon avers that "It is in these atomic systems, which were ignored for so long a time because of their extreme minuteness, that we must doubtless look for the explanation of some of the mysteries that surround us." "The infinitely little," he adds, "may perhaps contain the secret of the infinitely Great."

The Discoverer of Christian Science, instead of seeking an explanation of the mysteries which surround us through a microscopic examination of the infinitely little, has effectively solved the problem by turning her attention to the infinitely Great, and instead of attempting to analyze the hopeless incongruities of "intra-atomic chemical reactions producing the dissociation of matter" or "the Genesis and Evolution of atoms" in their transition from dust to dust, has sought first the kingdom of God and His righteousness, and has been entrusted with the key which not only unlocks the secrets of the infinitely little, but at the same time reveals the eternal Principle of all being.

"The eminent astronomer, Sir Norman Lockyer, director of one of the large English observatories," says LaBon, "first showed the evolution of matter in the stars, and was also the first who dared to maintain that the atoms of elementary bodies were dissociable. The proofs that he furnished of this last assertion were convincing, but minds were not then prepared for them, and it was necessary to wait till the discovery of the cathodic radiations and the

radio-activity of matter before the antique doctrine of the indestructibility of atoms could be shaken."

According to Laplace's theory of cosmogony, "The sun and planets were at first a great rotating nebula, at whose center a nucleus formed and from which rings were successively detached, which later formed the earth and other planets. At first gaseous, these masses became gradually cooled, and the space primitively filled by the nebula was occupied only by a few globes that continue to rotate around their own axes and about the sun. According to the new ideas concerning the composition of atoms, we are authorized to suppose that each of them was formed in a similar manner, and, in spite of its minute size, represents a veritable solar system."

"The last phase of the existence of matter," LaBon declares, "is that in which the electric atom, having lost its individuality,—that is to say, its fixity,—disappears in the ether. This would be the final term of the dissociation of matter, the final nirvana into which it seems that everything material must return after an ephemeral existence."

The final disappearance of the electric atom or electron into the ether is symbolized by the melting of an iceberg as it floats into southern latitudes, and loses its identity by absorption in the ocean. The ether or final nirvana, into which all matter must eventually disperse, and from which all energy and radio-activity are supposed to be derived, is regarded as a non-ponderous substance, that is, having no appreciable weight; it is also entirely transparent, it has neither outline, form, nor color. It is supposed to exist everywhere, not only in the inter-stellar space, but "in the earth beneath, and in the water under the earth;" it passes freely between and through the atoms of all material bodies, and is the probable medium for the transmission of heat, light, and odor, and, in fact, makes cognizable every form, outline, color, and quality that the sense perceptions are able to appreciate. Physicists generally agree that the ether is "the fundamental element of the universe," in which worlds are born, mature, and will eventually decay. The ether is regarded as entirely different from all forms of matter and is not subject to the laws of gravitation or change; it is a substance, but not material in the usual sense of the word, and it is said by LaBon, that "The necessity for the ether has long been realized, because no phenomenon would be

conceivable without the existence of this medium. Without it there would probably be neither weight, nor light, nor electricity, nor heat,—in a word, nothing of that with which we are acquainted. The universe would be silent and dead, or would manifest itself in a form utterly inconceivable. If we could construct a chamber of glass from which the ether was entirely removed, neither heat nor light could traverse it. It would be absolutely black, and probably gravitation would cease to act upon bodies within it. . . . Yet, as soon as we attempt to define the properties of the ether, enormous difficulties appear. They arise, especially, from the fact that, being unable to connect it with anything known, terms of comparison, and consequently of definition, fail entirely."

From the Christian Science standpoint, may it not safely be argued that the ether under its scientific synonym, mortal mind, will eventually be regarded, even by our natural scientists, as both the initial cause and ultimate vanishing-point of all material phenomena and physical effects? This conclusion gained, however, we have but reached the negative side of scientific statement and are still without hope and without God in the world. The crowning feature of Christian Science is the positive revelation of immortal Mind, divine Principle, or the substance of Spirit, which terms Mrs. Eddy employs so appropriately to characterize Deity and to define "the substance of things hoped for, the evidence of things not seen."

The great impulse recently given to atomic analysis by the discoveries of X-rays, radium, and kindred phenomena, has revealed the interesting fact that a single atom contains an almost inconceivable conservation of energy. An English physicist observes that one gram of radium would produce sufficient energy to transport the entire British fleet to the summit of Mt. Blanc. This amount of force he estimates at 6,800,000 horse power, and declares it would suffice to move a freight train equal in length to more than four times the circumference of the earth. In discussing the practical application of these enormous reservations of power, LaBon queries, "Shall we some day succeed in easily liberating this colossal force that lies within the atom? No one can tell. Neither could one have told in the time of Galvani that the energy which was used with difficulty to twitch the legs of a frog and attract small fragments of paper would one day set in motion enor-

mous railway trains." "The provision of combustibles that the terrestrial strata contain," he continued, "is rapidly becoming exhausted, and if this reservoir of energy fails, manufacture, the essential element of civilization, is destined to perish. Without coal, indeed, railroads and steamboats would be stopped, factories closed, and electric lights extinguished. The man of science who finds the means of economically liberating the forces that matter contains will almost instantaneously change the face of the world. An illimitable source of energy being gratuitously at the disposal of man, he would not have to procure it by severe labor. The poor would be the equals of the rich, and the social question would no longer be agitated."

The implied possibility of solving the social question by liberating the unlimited forces said to be stored up in the atoms, is another Aladdin's dream, such as has always evaded the realization of mortals since the mist went up from the face of the earth and Adam "became a living soul." Surely it is useless to seek the Eldorado of human happiness in any other way than that prescribed by the Saviour, who said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Although Jesus was undoubtedly the greatest of all natural scientists and metaphysicians, he spent no time in inducing conclusions from the mysteries of spectrum analysis, but solved every problem of matter and evil by dismissing their phenomena with the power of His Word. He defied the so-called principalities and powers of darkness, and acknowledged no allegiance but to his Father in heaven. Through obedience to the laws of God, he overcame the world and fulfilled the law of Love. He walked on the water, fasted for forty days, fed the hungry, healed all manner of sickness, raised the dead, and finally ascended out of matter into Mind.

Wireless telegraphy, by means of which ocean steamships can now be connected at all times with the land, is characterized by Mr. Edison as the "greatest scientific wonder of the age." In 1875, Mrs. Eddy distinctly foretold the advent of this modern triumph of inventive genius in her first edition of Science and Health. She also demonstrated, by means of metaphysical treatment, the possibility of healing absent patients in all parts of the globe. Is it not possible that the spiritual thought-force liberated by this great

discovery has made possible the remarkable inventions of Marconi, and is it not equally probable that the recent announcements regarding the destructibility of atoms and the unreality of matter, so conclusively established through the discovery of X-rays and radium, are directly due to the same unseen, yet omnipotent Principle that has been revealed through the teachings of our Leader?

Although we hail with joy the present signs of universal awakening, it is surely useless to delve further into the mysteries of belief in matter. The world, the flesh, and the devil, comprising the trinity of evil, we are told in the Bible, must "pass away," for "the flesh profiteth nothing" and "the devil is a liar." The fruits of the tree of material knowledge, which are now being offered to the descendants of Adam's race in the more subtle and deceptive forms of materialistic hypotheses, are yet by no means divested of their injurious effects. The human mind cannot faithfully serve two masters, nor can the wisdom of this world reveal the truth that makes us free.

The modern theory of matter, which traces the evolution of star-dust from the atom to a world, and follows the mighty procession of all the planetary systems as they whirl through the ether to a distant goal, although an intensely fascinating intellectual pastime, full of majestic beauty and mystical speculation, is yet wholly incompetent to solve the smallest problems, such as constantly confront us in our daily life. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," is surely as good advice now to a suffering race as when uttered on the Galilean hillside by the first great exponent of Christian philosophy.

Building upon the sure foundation laid by Jesus, Mrs. Eddy has demonstrated the Science of his wonderful works. She has revealed "the Comforter," or "Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The priceless privilege of living in this Christian Science era can only be understood in part by those who have overcome the world of sense sufficiently to receive some of that Mind which was also in Christ Jesus. Never before has any race or nation been blessed with such a complete revelation of the way of

salvation. Surely Christian Science is the Comforter which will guide us into all truth. Its truth is the sword of Spirit, which destroys error, conquers the carnal mind, wins life's battle, and establishes that perfect peace which passeth all human understanding.

On page 97 of Science and Health, Edition 1905, Mrs. Eddy points out in substance, that the more closely the current conceptions of matter approach its essence, mortal mind, the nearer they will come to the final recognition of the unreality of matter, which involves the allness of Mind. The attainment of the ultimate possibilities of Christian Science, she tells us, is not an argument, but a proof of God's power and presence. Although the most eloquent sermons ever preached about Christianity and religion have been heretofore impotent to heal our diseases and to forgive our iniquities, it is now an established fact that a thoughtful perusal of Mrs. Eddy's works is daily healing and saving many thousands of sufferers. All who have studied Christian Science and demonstrated its teachings, have imbibed in some measure the spirit of true humility exemplified by its Discoverer and Founder, and will agree with St. Paul "not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

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STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

ACQUISITION.

M. G. KAINS.

FREQUENTLY the beginner experiences difficulty in grasping the rudiments of a science or art he may essay to study or master, and as often he may pass hasty judgment upon both the subject and its adepts. He is apt to conclude that because he does not at once acquire proficiency, therefore the subject is either for the chosen few who are especially gifted in that direction, or that he is unusually dense. He could scarcely make more serious mistakes. If he will examine his attitude he will usually discover that the cause of his primary difficulty in apprehension is his own prejudice, or his acceptance of the opinions of shirkers; that his non-advancement is because of discouragement due to lack of application or to comparison with more rapidly advancing students, and that these and kindred obstacles are directly or indirectly the result of wrong intention. With the right intention nothing can prevent the attainment of some measure of success. It is incumbent upon each to strive, and to make minor successes incentives to further triumph.

The truth of the above statements is well but negatively illustrated by the experience of a young man whose case came under the writer's observation. In early childhood, even prior to his going to school, this young man had the thought deeply instilled into his consciousness that a striking characteristic of the family was lack of mathematical ability, and that, therefore, even at the best he must expect great difficulty and very imperfect success. On his mathematical tree this belief bore its bitter fruits untouched by the sunny smile of approval. Six years after having left school, where arithmetic, algebra, and geometry had been the triple bane of his studies, he decided to enter college. He had acquired, as a sort of legacy from his school days, a dread of trigonometry, which his schoolmates had declared to be particularly difficult, but which he then knew only by name. He was afraid, and often expressed the fear, that when its turn came in the course he would fail. He did; so that this failure necessitated his taking the subject over again with a junior class, and he thus missed a favorite study which was scheduled for the same hour. The success which crowned his second effort taught him that his former

failure was not due to the difficulty of the mathematical branches, but mainly to his belief in their difficulty, a belief founded upon wrong premises. He saw that in every instance where he had mastered the fundamentals and had worked in accordance with the basic laws of the study, he had attained not only a greater measure of success than he had himself hoped, but a triumph far beyond the most sanguine predictions of his trembling relatives. Thus he learned that with a clear perception and consistent application of the rules, nothing can hinder advancement in any science or art. Consistent application, however, presupposes clear perception of the fundamentals, and this clear perception presupposes absence of prejudice, doubt, fear, and their kin. In their stead must be confidence and right intention. Success or failure is, therefore, within the student's grasp in any line of endeavor. His decision can affect no one more than himself. His failure alters or influences the truth or practicality of the subject not a particle; while his success helps not only himself but every one who learns of even his slightest victory.

As in the study of mathematics, so in that of Christian Science the inquirer or student must approach the subject honestly, fearlessly, and thought-free. He must be willing to examine first the fundamentals, just as in arithmetic he must learn the numeration table before he can do effective addition. Having gained this, application is the next step. Wrong application never has and never can produce right results, and such does not impair the verity of science so misapplied. The only just judgment that can be passed upon work so done is that it is nugatory. The basic law and rule must be adhered to in order to prove any proposition, and each individual must work the problem himself in order to understand it. Understanding and proof are indispensable.

Just as algebraic, geometric, chemical, astronomical, or other hypotheses have grown into theories, and through proof have either been accepted as laws or discarded as idle speculations, so Christian Science has come to the world, and Christendom is invited to prove its propositions. No prejudice, no belief, no mere opinion is permissible in mathematics or in physical science, and none is allowable in Christian Science. Each must and does stand on its own basis. Proof decides; yes, and satisfies. Since, as in other sciences, proof is the only index of understanding,

and since proof of a proposition in Christian Science is always for, not against, truth, therefore the student will learn, step by step, the validity, permanence, and effectiveness of this system instituted by Jesus, lost to the world about three hundred years later, and restored only during the closing third of the nineteenth century through Mrs. Eddy's discovery.

This discovery is in harmony with law and order, even as was the exhuming of Pompeii or of the ancient tombs and cities of Egypt and the Orient. In the one case the discoverers knew from ancient writings, contemporary and traditional, that such tombs, palaces, and cities formerly did exist; so, after diligent search, they secured clues which enabled them to dig in the right place. In the other case, the Discoverer of Christian Science knew from contemporary historical and traditional writings that primitive Christianity had had "signs following," and that such were declared by the Master to be the essential proofs of the genuineness of his teachings. Her efforts were therefore directed toward the finding and following of clues. In her experience, no less than in that of the exhumers of ancient tombs and cities, the declaration of Jesus, "Seek and ye shall find," was verified.

Just as the discovery in 1799 by Boussard of the famous Rosetta stone with its hieroglyphic, demotic, and Greek inscriptions, placed in the hands of the world the key to the dead language of ancient Egypt, so the discovery in 1866, by Mrs. Eddy through personal healing, has given the world the key to the language of Spirit. This key, long buried beneath the débris of centuries of misconception, dogma, and speculation, unlocks the door to life eternal. Following this unmistakable clue, the débris has been swept aside, the buried truth laid bare, and the Discoverer of Christian Science has obeyed God's command voiced by Isaiah, also obeyed by Jesus and by every loyal follower: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," and again has Isaiah's prophecy been fulfilled: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

But how were those who sat in the shadow to know that this light was not a will-o'-the-wisp? They were to prove its truth for themselves. And how would they know that the proof was genuine and not mere verbal speculation?

They were to apply the Master's infallible test,—the signs of healing,—insist upon works rather than words, and deduce from these works the nature of the cause; for cause and effect are inseparable, and signs of healing are the necessary concomitants of genuine Christianity. Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God." Such, however, is the perversity of the "carnal mind," that an individual may doubt even after being remarkably healed, just as a pupil of mathematics may question his instructor who has worked a problem for him. What is to be done? Cast out the doubt,—the child of fear,—with trust,—the child of love. "There is no fear in love; but perfect love casteth out fear: . . . He that feareth is not made perfect in love." Now, "God is love," therefore perfect love and consequent trust in God destroys fear and its progeny, whatever form its manifestation may take.

After a few proofs in this direction the student begins to apprehend the meaning of Jesus' command, "Seek ye first the kingdom of God, and his righteousness." He begins to see that "the kingdom of heaven is within," and that as he realizes this, God's will is done in his thought, his body, his business, his every experience.

A case which illustrates these statements came under the writer's observation. A young man whose training in the natural sciences had led him to repudiate the idea of God as delineated by scholastic theology, was seemingly without hope or God in the world. This training, however, had drilled him thoroughly in the relation of cause and effect, and when he came, spiritually starved, to Christian Science as a last resort, he strove to prove each advancing step. His prior experiences had deprived him of all faith in drugs and other material means, even though he had not been seriously troubled physically. Since coming into Science each slight bodily ailment has been promptly destroyed by the understanding of Truth; his every need has been supplied, even during a long period when he was out of work; then his daily reliance upon God to guide him in mastering the intricacies of a business entirely foreign to his former training and obnoxious to his tastes, was crowned with such success that twice within four months his salary was increased without solicitation or hint upon his part; a third increase came when he left that company to accept a position

in his own profession; and there, within four months, he had merited another increase of salary. His experiences, spiritual, mental, physical, financial, and other, have proved to him that by seeking first the kingdom of heaven he can lack nothing, for there is no lack, limit, want, or poverty, to God's supply of good; it is limitless, abundant, inexhaustible. Everything favors the manifestation of the affluence of divine Love to every child of God, through every channel of God's choosing. In asking and receiving one's supply, no one else is deprived of his share, but on the contrary is helped to secure more. Every one's capacity to receive and enjoy is in direct proportion to his thankfulness to and recognition of God as the source of every blessing, and to his proper use of the good which God gives him. He has only to set his affections "on things above" in order to prove this.

The writer's whole being thrills with inexpressible gratitude to God, and to our Leader. This gratitude finds happy, though only partial expression, in Samuel Longfellow's poem, two stanzas of which are quoted from the Christian Science Hymnal:—

I look to thee in ev'ry need,
And never look in vain;
I feel Thy touch, eternal Love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.

. . . . . .

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

UNPROFITABLE COMPARISONS.

SAMUEL GREENWOOD.

ONE may sometimes profitably compare his present with his past experience, to note the progress made out of wrong conditions, but to compare one's own experience with another's is seldom if ever wise or profitable. Such comparison is apt to lead us into the deception of self-righteousness that we are doing so much better than our brother, or into the slough of discouragement because our brother is apparently doing so much better than we. One sometimes progresses faster than another because he works harder, because he is more willing to abide and be governed by what he learns, or is more faithful to the ideal unfolded to him in Christian Science; but these are differences which lie within one's own power to adjust. The Scriptural statement that God will render to every man "according to his works" should prevent all jealousy, discouragement, or self-glorification over the differing degrees of understanding and demonstration reached by different students.

Divine Principle holds each individual to the strict performance of his own work, not that of another. The morning-glory does not cease expressing its fresh loveliness because it is not a rose, nor does the rose withhold its fragrance because it is not a butterfly or a bird; and neither should we refrain from being the best we can because we do not seem as well favored as are some others. God expects every man to do his duty, that is, to express his full measure of sweetness and purity and love and goodness, and all the other Godlike qualities which make up the real man. This is not too much for the divine creator to expect of His offspring, and it is not more than we should expect of ourselves. The doing of this, the fidelity to man's true nature, comprises all that makes human life blessed and glorious; it sums up all that the best man has achieved, yet it is not beyond the reach of the least in the kingdom of heaven.

To be good should be the highest ambition of all men. To have a less supreme desire is to give place to evil, invite it into our thoughts, and become its servant. Jesus defined this ambition as seeking the kingdom of God *first*. If we are diligent and wise in the use of our one talent, we

shall not compare ourselves with the man who has two or five, and so lay away our one means of salvation in the napkin of ingratitude and jealousy, but will rather rejoice in our brother's greater abundance. We must acknowledge in our own hearts, if honest, that if there were none better than ourselves it were a sad outlook for human advancement and growth towards perfection. Then let us not compare our own progress with those beyond us, except to give thanks that their experience is such a bright prophecy of the larger good awaiting us.

To seek good first is to seek it within as well as without ourselves. It is to discard whatever will make us selfish or mean or unjust, whatever will prevent us from loving our neighbors as ourselves; it means that we should picture man as a citizen of God's kingdom, the product of good only, and hold this picture before our mental vision whenever we think or talk of others or ourselves. This does not cover evil, but uncovers it, reveals its falsity, and finally dissipates it in the knowledge that God's work is absolutely true and perfect. What if another's material or spiritual prosperity be in advance of our own, when we remember that perfection is the attainable goal before us all, notwithstanding the differences and distinctions, the advantages and disadvantages which a mortal, finite sense of things would now attach to men. It is not truth, but error that would limit our attainments.

Christian Science has set before all mankind an "open door," through which they may enter into the realization of man's rightful dominion over error and evil. There is no lack or limit in the Truth of being; the source of goodness and beauty and joy is exhaustless, yielding more than the heart of man can conceive. To gain this right apprehension is to lose the sense of jealousy or covetousness or discouragement because we think others are in advance of us, or the sense of superiority because we think we are in advance of others. To correctly understand our own individual bearing in the universe, such as is possible to us in Christian Science, is to understand the harmonious interrelationship of all the units in God's infinite creation. In this understanding each has his own position which another cannot fill, his own work which another cannot do, and his own reward which none other can receive. Realizing this, we should be satisfied to be just ourselves, no matter how modest our position or how insignificant our

work, knowing that that position rightly filled and that work well done are essential to the perfection of the whole.

Among those who seek Christian Science for physical healing the comparison is sometimes made between one who recovers more quickly from some disease than another, usually to the discouragement of the one who has apparently been slower to receive help. These comparisons are never wise, because they benefit no one and but add to the work of him who has the case in hand. The workings of error in human thought are so subtle and complex that although the outward discord may have the same name the mental conditions may be vastly different. Because two individuals are afflicted with rheumatism, or defective sight, or any other disease, it does not follow that these two patients present the same mental problem to the practitioner, or that the conditions have resulted in each case from the same belief, or fear, or sin. The work required to restore harmony in any two cases is never quite the same, neither is the openness of thought to receive truth always equal, so that a just comparison is not practicable, even if desirable. Each individual sufferer has traveled his own particular road to his present experience, and the thought transformations necessary to replace the sense of discord with the consciousness of harmony will be more or less rapid and successful according to the impression that has been made upon his belief, as well as the degree of his willingness to accept the truth. It is well for patient and practitioner to lay comparisons aside, knowing that there is not a hair's breadth of partiality in God's bestowal of good to those who seek Him aright.

We cannot bring out the best we have while perplexing ourselves as to the how and why another is doing so much better. It is but right and just that those who love most shall be forgiven most, and that those who love little shall receive in like measure. Who would not be ashamed to reflect against the fairness of that rule? yet it is this rule that metes out to us our Christian reward.

All Christian Scientists feel that they are but beginners in their understanding of this Science, that as yet they have demonstrated but a small fraction of the power and presence of infinite Truth and Love; nevertheless it is but natural that there should be among them some different degrees of attainment, even as there have been different degrees of earnestness, of love, or of self-denial. Yet it is too early

in the day, other things being equal, to say who among them has achieved most or advanced farthest into the kingdom of heaven. The problems of Christian Scientists are in various states and stages of solution; some have struggled with and overcome conditions which others have not been educated into, or which may be still latent in their belief. Although outward conditions would sometimes seem to indicate marked differences of progress, yet had we perfect knowledge we might know that divine Love has been supplying their need with equal tenderness and wisdom.

Could we but realize as did Jesus, and as the Discoverer of Christian Science must have done to become the interpreter of his teachings, that all which makes up this mortal existence has but the semblance and the substance of a dream, we would not be disturbed by its distorted and changing evidences, but would have one model for all men and for all time, the perfect Christ who forgiveth all our iniquities and healeth all our diseases.

[Written for the *Journal.*]

THE SONG DIVINE.

JEANNETTE A. BECKER.

CHRISTMAS returns. There comes again
The cloudless sky, with stars alight;
The shepherds' watch; the sweet refrain
Of angels,—and the quiet night.

A gladsome song, that down the years
Has echoed in the hearts of men,—
Has healed the sick, has dried the tears
Of many a sorrowing Magdalen,—

Is sung to-day. We bow the head
In reverent hush before the theme:
"On earth, good-will to peace is wed,—
Love reigns. Awake! O ye that dream."

AN INTERESTING TESTIMONY.

Concord, N. H., June 15, 1905.

Rev. Mary Baker G. Eddy.

My Dear Leader:—I take pleasure in giving you a testimony from Mrs. Allen, wife of General C. C. Allen of Los Angeles, California. Mrs. Allen is a member of Second Church of Christ, Scientist, of that city and her home is at 1100 Eighth Street. All that Mrs. Allen could tell me of the patient was that his name was Carter, and that he worked for the City of London Company of Los Angeles. Mrs. Allen's impression is that Mr. Carter is now in San Francisco. Her testimony was given at our service last evening, and is as follows:—

"Two years ago I had a man come to my house to repair some window-shades in the parlor. When he had finished his work I asked him to come to my study. I left him in my room for a time, and when I returned he said, 'I see that you are a Christian Scientist,' because he saw my literature in the room. Then he said, 'I was healed by the Discoverer and Founder of Christian Science, Mrs. Mary Baker Eddy.' I said, 'I want you to tell me all about it.' Then he gave me these facts: 'About eighteen years ago, while living in Boston, I fell from the third story of a building on which I was working, to the pavement. My leg was broken in three places. I was taken to a hospital, where they tried to help me. They said that the leg was so bad that it would have to be amputated. I said, "No, I would rather die." They permitted it to heal as best it might, and as a result I had to wear an iron shoe eight or nine inches high. I was called to Mrs. Eddy's home on Commonwealth Avenue, in Boston, to do some light work. Mrs. Eddy came into the room where I was busy, and observing my condition, kindly remarked, "I suppose you expect to get out of this some time." I answered, "No; all that can be done for me has been done, and I can now manage to get around with a cane." Mrs. Eddy said, "Sit down and I will treat you." When she finished the treatment she said, "You go home and take off that iron shoe, and give your leg a chance to straighten out." I went home and did as I was told, and now I am so well that, so far as I know, one leg is as good as the other.' "

Lovingly,

IRVING C. TOMLINSON.

TESTIMONIES FROM THE FIELD.

THE following is a summary of my physical, mental, and religious condition in December, 1898: Rheumatism in my left arm, so that it had not been raised to a level with the shoulder without pain for over twelve years; sciatica, more or less active for nineteen years; thigh and knee joints so stiff that I could not cross my legs, and had not been able to do so for several years; dyspepsia, violent at times, so that I had been compelled to exercise the greatest dietetic care for twelve years; and constipation, obstinate and intractable. I also had catarrhal inflammation of the bladder, of several years' duration, and chronic inflammation of the throat for nearly thirty years, with almost constant coughing.

I returned from the army in October, 1865, quite seriously affected with an inactive condition of the bowels, which was a reaction from a long and debilitating attack of camp diarrhœa. This condition was met by frequent changes of diet and much medication until 1886, when all natural movement of the bowels ceased, and they remained in this condition for twelve years. One physician claimed the lower bowel was paralyzed, and therefore incapable of action. For sixteen years I had been an intense sufferer with my eyes. In 1882, I was threatened with paralysis of the optic nerve and total blindness. From April, 1888, to April, 1889, I was kept in a darkened room, from which I seldom emerged during the daytime without being blindfolded. Afterward I wore colored glasses to protect my eyes from the light of day, and was not able at any time for the next nine years to keep up consecutive labor with the eyes. For over ten years I seldom had a waking hour free from pain in the head; it was always present, frequently driving me almost to distraction.

In the fall of 1896, I met with an accident, in which my right shoulder was badly injured, the clavicle being broken in two places and three ribs fractured. Owing to the reduced state of my health, recovery was very slow. It was several months before I was able to use my right arm at all, the pain in the shoulder was constant and severe, and two physicians assured me I need expect very little improvement in this condition. There was no known panacea for pain proceeding from bruised nerves and bones that had been

fractured or broken, especially for one advanced in years. Serious heart trouble appeared during the later years of this record of pain and misery. Two boards of medical examiners, one in December, 1897, and the other in the following August (the latter being a test examination), gave me a careful physical examination, and, among other disabilities, diagnosed an alarming heart lesion. I was warned by the physicians to avoid all excitement or violent action, and to keep away from large crowds of people.

Thus, for more than twenty years, I was almost continuously under some kind of medical treatment. At one time I was an inmate of a noted sanitarium for two months, and three months afterward my physician sent me South to escape the rigors of the Northern winter. My last principal physician was an eminent Chicago specialist, a professor in a medical college, whose medicine I took regularly for almost two years. I had high hopes of being relieved of my manifold distresses through his ministrations, but in the end it was a repetition of the same sad experience which had so often before broken the promise of hope to my tired and now thoroughly dispirited expectations of relief.

My religious thought was as hopelessly chaotic as my body was sorely afflicted. From my earliest recollection I had been in an attitude of mental protest toward religion, as interpreted by its exponents within the range of my acquaintance and reading. I had passed through many stages of unbelief, until I landed in the ranks of the agnostics. The position of negation, "I don't know; do you?" fairly expressed my own thought concerning the weighty questions of God, man, and the universe.

But this hideous dream was at last to be dispelled. During the winter of 1898–9, I was temporarily a resident in Washington, D. C., and while there I was first led to investigate Christian Science. I satisfied myself by careful inquiry that it was truly performing the cures claimed in its behalf, and then I presented myself to a practitioner for treatment. In the three and a half weeks that I was under his care, my bowels were restored to normal action; the bladder inflammation disappeared; my stomach received all kinds of food without protest, and digested it as readily and effectively as when I was a boy; the heart resumed harmonious movement, and I soon found myself able to ascend stairways with ease and safety, so that I ran to catch street

cars without danger of collapse; the pain in the cardiac region quickly abated, the throat inflammation was healed, and the annoying hacking cough removed; the bladder trouble yielded speedily, and it was not long until I was able to be on my feet for hours at a time, often taking long tramps, without any inconvenience whatever. The constant aching in the head was one of the first symptoms to go, and the freedom from pain so long endured seemed like a foretaste of heaven brought down to earth. The improvement in my eyes was slower, but in a few months I was able to apply myself for hours at a time to close and exacting labor without injury. I am not yet able to discard spectacles entirely, but twice within the past six years I have changed to glasses of lower power, and the astigmatism is perfectly healed. The rheumatism has disappeared from both upper and lower extremities, giving me free use of my limbs, and the enlarged joints are gradually being reduced to natural size. The distress in my shoulder and arm, as the result of the broken bones, was healed in a single treatment, and from that day to this the affected members have not advised me of impending barometric changes.

For six and a half years I have enjoyed the best health of forty years. During this period I have had no recourse to *materia medica* or other material means for healing disease. Every sense of physical discord which has arisen in my experience has been met quickly and effectively by Christian Science. I rely upon it wholly and absolutely, with no thought of return to material methods.

When I sought healing of a Christian Science practitioner, it was with no intention of surrendering any portion of my antagonism to religion. I wanted relief from sore physical distresses, and I believed that Science was performing such service for the afflicted; but its claims to spiritual origin and power appeared to me to be visionary; in fact, I really believed it to be the manifestation of some occult force not yet popularly understood. For several months I groped about, seeking an explanation in the realm of physics for the wonderful change that had been wrought in my health, but the quest was utterly fruitless. From every material source where information was sought, came back the old answer, the chilling and hopeless words, "I don't know; do you?" By and by the premise of Christian Science began to dawn in my awakening consciousness,

and now, in my heart of hearts, I realize and know that "In divine Science, the universe, including man, is spiritual, harmonious, and eternal" (Science and Health, p. 114). I am filled with a profound sense of gratitude to Mrs. Eddy for the revelation of this great truth to this age, for it has come to me as a most precious blessing, endowing me with health and capacity for usefulness, and redeeming my life from barrenness and misery.

Stephen Metcalf, Anderson, Ind.

I HAVE been a student of Christian Science for about four years, and those four years of study have given me an understanding of God, and my relation to Him and to my fellow-man, which has wrought nothing less than a complete regeneration in me, of which all the preceding years had never given me so much as an inkling. Physically the understanding of Science has healed me of life-long chronic catarrh, of a very distressing form of acute dyspepsia, of which I had been a victim for many years, finding no relief from severe attacks except in the use of morphine; of a functional derangement which caused much suffering at times, and which the surgeon's knife and years of medical treatment had alike proved ineffectual in correcting; of chronic and constitutional throat trouble, and tendency to severe and protracted colds; and (what is to me perhaps the greatest bodily relief of all) of the chronic lassitude or weakness which made my existence and its duties a burden. Until three years ago I scarcely knew what it was not to be so tired that the most trivial daily task was accomplished only by a great effort, whereas it is now more than two years since I have been conscious of even one moment's weariness, although they have been two of the busiest years of my life, including several periods of unusual physical exertion.

The same understanding has also freed me in great measure from the sins of self-will, jealousy, and morbid self-consciousness, and has taught me to be more grateful, more loving, and more forgiving. It has established in me a better sense of all human relationship, and has brought about a reconciliation between a member of my immediate family and myself, in place of a very bitter estrangement which had existed for many years. I know that this was the result of, or answer to, Christian Science prayer, because the initiative which led to it came from me; and I know that,

lacking the point of view of Christian Science, and ignorant of its precepts, such a step would have been quite impossible to me.

When I first began to have a little comprehension of this Science, another young student asked me what particular phase of its teachings appealed to me especially, and my answer was, "The assurance that, whatever else is wrong, God is right and that it is my privilege to know Him;" and if I were asked the same question to-day, the same answer would apply. Before learning of God in Christian Science, I was without hope and without God in the world, and while to-day I find my greatest comfort and surest refuge in the consciousness of God as Love, I first learned to love Him as Principle. I had heard God defined as Love before, yet all the creeds and doctrines held out to me were inconsistent with and contradictory to this definition—even from the standpoint of our poor mortal sense of love; so I had to learn what love really is before I could appreciate the application of the word as John uses it. I had attended, at various times, the churches of different denominations, and read many books on theology and philosophy; but until I read Science and Health I never thought of God as a Being whom I could spontaneously and unreservedly worship—not through fear, or in blind faith, or with any ulterior purpose of bargaining my way into heaven, but simply through recognition of Him as absolutely good, unswervingly right, and unchangeably loving—as a positive and universal Principle of good, by which not only creed and conduct could and must be regulated, but every most secret thought of the heart as well. It had seemed to me, even before I heard of Christian Science, that the misery of the world, the dis-eased condition of religion, of society, of business, of politics, and of the human affections, were directly traceable to the world-old lack of a unit, a common standard of ethics and morals, which could be applied impartially to all the affairs of men, and by which they could be governed. I know now that there is, and always has been, such a ruling Principle, transcending all the ideals which I or any one else ever entertained in our most Utopian dreams, which needs only to be understood and this understanding intelligently applied, to bring order out of chaos, replace despair with an assured hope, and overcome all evil with good. Because of its very perfection, my own effort to come into harmony with and be governed by this

all-embracing divine Principle has cost bitter suffering to "the old man;" but just in proportion as I am able to discern and ready to obey the supreme law of Life, I find that, although inexorable in its requirements, it is still the law of Love, and that it heals the wounds it seems to inflict upon the self-love of mortals by displacing the old false sense of self with the spiritual consciousness of man as made in the image of God and reflecting His perfection.

The study of Christian Science has revealed the inspired Word of the Bible to me, so that whereas I was blind, now I see the beauty, the wisdom, and the applicability of its teachings. It has given me better health, greater prosperity, more happiness, increased desire and larger opportunity to serve others, higher ideals, purer affections, sounder morals; and for all these blessings I am unspeakably grateful to God, to Jesus the Christ, who showed us by his example what it means to be a son of the Father, and to Christian Science, the Comforter he promised, which, as he promised, is leading us into all Truth and teaching us how we also may prove ourselves children of God. My gratitude would be incomplete indeed, did it not include the brave and loving woman to whose spiritual discernment, courage, and steadfastness I owe all I know of God and His "wonderful works to the children of men"—a knowledge which has lifted me out of the wretchedness of sickness, of sorrow, and of sin, "into the kindom of his dear Son," "wherein dwelleth righteousness"—and peace.

Ethel P. Brigham, Chicago, Ill.

TEN years ago I greeted the awakening of nature to new life with a never-before-experienced feeling, for in my own consciousness a new life had appeared,—a life so full of joy and gratitude that my heart might well vie with the birds of spring in songs of praise to God, who had so recently been revealed to me. That which to my childhood's questioning had been presented as God, had grown more and more repellant, in proportion as I realized the heartrending discord which penetrated every state and condition of this sense-world, from man down to the tiniest animal, and even in the so-called forces of nature, until at an early age, in the bitterness of my heart, I deliberately rejected and defied Him, choosing rather to stand as "having no hope, and without God in the world." Nay, not without hope, for all the while a voice within was urging that there

was a truth somewhere, which could justify God, solve the weary riddle, and satisfy the heart. Many and tearful were my prayers, during that long night, to "the unknown God" who I felt must be. Beset with doubts and fears, and well-nigh desperate, my search in the works of the world's great religious and philosophic teachers brought me an occasional crumb to strengthen my purpose to seek farther, but never a theory which could give satisfactory excuse for the world's misery, or even for the agony of a single innocent life. I would not summon again the dark shadows of that experience, except by way of contrast, and even then none could ever know what it meant who had not themselves passed through it. Is physical disease and torment heavy to bear? yet to feel the despair of a world and know no solace is greater agony. Now, when I look back, and think that while my prayers were rising so far away in a distant country,—prayers for light, and for truth at whatever price,—there was one in this land of freedom who had found the truth, whose brave arm was lifting high the torch of Christian Science and gathering around her an ever-growing throng of those who, like myself, had been suffering, rebelling, searching, and praying, then I realize that it was the world-encircling Love divine, pouring through that consciousness, which thus found its way to my fainting sense. It was none other than her self-forgetful prayers for the world which led me all the way, though I knew it not, until I came, even across the deep sea, to the very spot where this truth was to be found. Only three months after I had put my foot on this continent, and at Christmas time, that wondrous book, Science and Health, was handed to me,—a convincing plea for the equity of God,—and my heart bore witness, for it arose jubilant to hail the good tidings. Here at last was a logic without a flaw; "reason and revelation were reconciled" (Science and Health, p. 110), and before my rapt sense stood God,—a God indeed, above reproach,—and a world worthy of His workmanship.

The peace of mind which has come to me through this revelation,—the heart to live and to work for the spreading of this gospel, to help others who are struggling in the darkness; the joy, the health, the power to do all that is worth while,—I owe to her who sought and found the Life "that maketh all things new." To her personally I can return nothing, nor has she need of aught, for God gives to His

beloved abundance of all good; but I am constrained by that Love which reached and lifted me out of darkness, to strive to emulate her example, and in gratitude and obedience to learn more of God, who through her achievement has been revealed as infinite, ever-present Life, Truth, and Love.—*A. E. Lundgren, North Easton, Mass.*

I HAD suffered for eight years from a complication of uterine and other troubles. I was in constant pain; could not lie down without great discomfort, and as I was unable to use opiates, many times I sat up until almost morning and then from exhaustion fell asleep. I had many physicians,—the best in this and other cities,—and was finally told that there was nothing left for me to try except surgery. The operation proposed was of such a serious nature, however, that I was at no time considered in a condition to undergo it. I had great fear of the operation, and gave it up,—the physician feeling that I had only a short time to live. Ten months after having made this decision (during which time I continued to grow worse), I was induced to try Christian Science. I was very skeptical, but after the first treatment I felt convinced that it was the truth. It gave me the first feeling of hope I had experienced since my illness began. The love manifested by the practitioner, and the meek yet positive assurance that I could be freed from the bondage of disease, gave me courage and a sense of peace. At the end of one week I was completely healed; the pain had entirely left and I felt indeed lifted into a new sense of existence. In three months I gained forty pounds in weight. This was four years ago and I have enjoyed perfect health ever since. I am truly grateful for the physical healing, but am more thankful than I can say for the spiritual help I have had, in this practical understanding of God and man's relation to Him. Christian Science is indeed the pearl of great price; it brings to mortals the peace that passeth understanding. I am truly thankful to Mrs. Eddy for her wonderful work, "Science and Health with Key to the Scriptures."

As I grow in understanding, by striving to live up to the demands of Christian Science, I more deeply appreciate our Leader's unique place in the history of the world, as she points the way out of the bondage of sense into the freedom of Soul.—*Emily Householder, Kansas City, Mo.*

Is it necessary to believe in Christian Science, in order to receive help from it? Let me briefly relate my experience and the query will thus be answered. About the year 1890 I had an attack of that then comparatively new disease, the grip, which resulted in the beginning of a physical decline from a previous condition of unusually vigorous health. In December, 1892, an attack of pleuro-pneumonia resulted in my being ordered, a few months later, to the dry desert country of Arizona, to overcome the ravages of consumption,—both lungs being seriously affected, so my physician afterward told me, and three months being fixed as my span of life. Despite this verdict I lived, or continued to exist, my condition for years hardly being entitled to the name living. I had been trained to respect all religious belief, and taught that an all-wise God ruled over our destinies and visited punishment upon mankind for sins committed; but my endeavor had been to lead a decent life, and I could not understand why I should be thus punished, nor could I understand why even greater punishment—loss of the family bread-winner—was to be visited upon my wife and children, who were wholly innocent of any responsibility for conscious or unconscious transgressions of mine. These questionings, and continued discordant health conditions, led me into a fiercely rebellious state of mind, which lasted for many years, wherein I utterly repudiated the Bible, its teaching and advocates. Acting under the advice of my physicians, I resorted to whisky to stimulate my flagging energies, and thus became addicted to its use. About 1898, I seemingly got the better of the consumptive condition, but struggled under a multiplicity of resultant complaints of the heart, liver, stomach, and kidneys, which, by reason of their diseased action, added to my misery. Impaired eyesight made it necessary for me to wear specially ground glasses all the time. I also acquired the habit of smoking and became an habitual user of tobacco. Gradually a nervous condition developed, until I was all but a complete physical and mental wreck, beyond the skill of my physician, and finally in a state of mind where I was in despair, bereft of hope and practically convinced that my family would be obliged to take up life's battle deprived of further guardianship of mine.

In this condition, about June, 1902, I was prevailed upon to try Christian Science. I had no faith in it. I had no religious belief. I had no use for the Bible or its exponents.

A vague, misty, intangible belief in some governing force somewhere, was my only anchor.

My first experience in Christian Science treatment resulted in a glorious relief from pain, and so impressed me with the positive evidence of a power hitherto unknown to me, that I felt it my duty to investigate thoroughly this unseen force and determine, if possible, whether its earnest advocates were right or wrong in their contention that it was the operation of God's law. Here was an indisputable and tangible result. A seemingly hopeless physical and mental condition was changed for the better without pills or plasters, prescriptions or mysterious incantations. I began my investigation determined that no obstacle should prevent my reaching a solution of the problem before me. Many of the larger questions frequently presented were laid aside with this thought,—I'll wait until I've mastered the simple things before I attempt the greater ones. I strove to become as a little child; to content myself with that beautiful thought, "One step enough for me," "lead Thou me on," and the wonders of the glorious vista which opened up before me, filled me with a reverence, an awed humility hitherto entirely unknown.

I studied Science and Health. Many of its passages were as Greek, at first reading, but I persistently refused to question the truth of any statement it contained, for had not Mrs. Eddy, the inspired writer of the book, shown by the truths I could comprehend, that my former concept of God was wholly wrong, and was it not possible and probable that, as I continued to study and ponder, my apprehension would become enlightened to the confounding of formerly accepted but unsatisfactory theories? This reasoning proved correct. The wonder of the spiritual advancement of the author, our Leader, is a constant marvel to me. That any one in this age of materialism and commercialism should be enabled to discern the wondrous truth the book contains, and to reach so high a standpoint of spiritual advancement, seemed almost incredible, yet I now know that "with God all things are possible." I gradually forgot my physical ailments. My glasses have been laid aside, no longer needed, and the use of liquor and tobacco is no longer indulged. But above, beyond, and better than all this, I have found my God. Is there not every reason why I should hold in deepest reverence and love, her who by earnest prayer and effort

has made it possible for me and for the world to solve the perplexing problems of life, and prove that Jesus taught a practical, workable plan of salvation and showed the way to a realization of that wonderful truth, "The kingdom of heaven is at hand"? Words of mine are wholly inadequate to express my love for our Leader, who to-day stands in a position of spiritual discernment hitherto unattained, waging a glorious warfare for humanity in order that you and I, dear reader, may find our God and learn how to live. I feel a deep sense of gratitude for the knowledge that has come to me that "God is a very present help in trouble," a gratitude that can only be fitly expressed by my daily effort so to live that I may be a humble exemplar of the Christ-truth as unfolded in the pages of Mrs. Eddy's "little book," the value of which cannot be measured by money,—"Science and Health with Key to the Scriptures."

This is the transformation worked in me during the past three years, and the question is answered.

G. M. Giffen, Los Angeles, Cal.

I RECEIVED the first glimpse of Christian Science about four and a half years ago, through a friend who gave me a copy of the *Sentinel* to read. Although I read it from beginning to end and enjoyed the reading, it did not seem to make very much impression on me. Shortly afterward I came into my present position, on a fruit ranch, and the first thing I found in the bunkhouse was a copy of Science and Health written by Mrs. Eddy. It was in January, the evenings were long, and remembering the *Christian Science Sentinel* that I had read in Longmont, I thought I might as well read this book, and find out whether this so-called "Key to the Scriptures" would open up the Bible for me. I had, however, no great expectations on that point. I had listened to many ministers, in different churches, who explained the Bible according to their different creeds, but not one could satisfy or convince me that any creed came nearer to the truth than did that of the church in which I was raised in Holland. The reading of Science and Health did not at first give me much light. One day I felt sick,—I could not work, not even move from my chair, on account of an old ailment, lumbago, which almost paralyzed me. I was sitting in the bunkhouse, with my back close to a hot stove, reading in Science and Health, when

my employer, a very sincere Christian Scientist, came in. I told him that I could not rise from my chair to shake hands, as I was unable to move; that I was reading Science and Health and trying to make myself believe that I had no pain; but that I could not do it. He very kindly offered to write to a Christian Scientist, asking her to treat me, and this I accepted. It was not hard for me to discard drugs or plasters, because I had used all kinds of material means, under the advice of many doctors, without any good result, and I knew they could not do me any good. The thing had to run its course, I thought. It had always lasted from three to six weeks, sometimes longer, before I could move around or straighten up again without pain. I did not believe or expect that any one could help me, and I was astonished when, the same morning after the lady received the letter, the pain gradually left me, and a few days afterward I was at work again. I then knew that there must be something in this Science, and I followed the kind practitioner's advice to read the Bible and Science and Health, no matter whether I readily understood or not. She told me to be as a little child, to trust in God, and that the understanding would come in proportion to my earnest endeavor.

I had been wearing glasses, and very strong ones, too, for many years. Without glasses I could neither read nor write. While reading Science and Health one evening, something impelled me to take my glasses off,—and lo, I could read. Gradually my sight improved, and I have no trouble now to read anything and I do all my writing without the use of glasses. This demonstration was made not long after I was healed from lumbago, through the reading of the Christian Science literature. My wife, who also became interested in Christian Science, was wearing glasses, too, but she does not use them now. We have several of the works of Mrs. Eddy, besides the *Sentinel, Journal* and *Quarterly,* and we love to read the lesson together. I have not missed a day's work, because of sickness, since my healing. The old evils sometimes try to get me under control, but I am thankful to say that Truth and Love has always been victorious in a short time, and usually without my having to ask help from others. All this, although wonderful, taking my age into consideration, is not the whole. The study of Christian Science has made us happier than we have been during our married life of over

forty years. Worry, quick temper, bad habits have been overcome almost entirely, and God's peace, that passeth human understanding, is come to us.

As it is our duty to acknowledge Christ, Truth, before men, we gratefully thank God that we live in this age when infinite Love has again been manifested to men through the inspired works and the life of our dear Leader, Mrs. Eddy.—*Fred Halverhout, El Dorado Orchards, Col.*

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

COURTESY TO MRS. EDDY OF THE FIRST CONGREGATIONAL CHURCH IN CONCORD, N. H.

THE invitation to Mrs. Eddy to honor with her presence the observance of the one hundred and seventy-fifth anniversary of the organization of the First Congregational Church, Concord, the church in which she was baptized, is a graceful tribute to her worth and to her Christian labors in behalf of the race. It is a manifestation of the high esteem in which she is held by her fellow-citizens, irrespective of sect or creed, and in consonance with Mayor Corning's recent public eulogy.

Mrs. Eddy's birthplace in Bow is within sight of her present home in Concord. For about forty years she was a member of the Congregational Church in Tilton, N. H. She is no stranger to these people, although she has no time for social intercourse that she values so highly. In honoring her they have placed the seal of their approval upon the life of one whom they have known for many years, one whose daily walk has impressed them with the beauty of her Christian character and the value of her life-work. The following article from *The Boston Herald* speaks for itself:—

"The Rev. Mary Baker G. Eddy, Founder of the Christian Science denomination, received a card of invitation to be present at the observance, which closed yesterday, of the one hundred and seventy-fifth anniversary of the Congregational Church in Concord, N. H., in which her parents

worshiped and in which she received baptism. In replying to the invitation, after expressing her pleasure at receiving it, she enclosed a check for five hundred dollars to aid in repairing the edifice.

The card of invitation read as follows:—

The honor of your presence is requested
at the observance of the
One Hundred and Seventy-fifth Anniversary
of the organization of the
FIRST CONGREGATIONAL CHURCH,
Concord, New Hampshire,
November seventeenth, eighteenth, and nineteenth, nineteen hundred and five.

REV. FRANKLIN D. AYER, D.D., *Pastor Emeritus.*
REV. GEORGE H. REED, *Pastor.*
EDWARD A. MOULTON,
JOHN C. THORNE,
WILLIAM P. BALLARD,
HENRY K. MORRISON,
Deacons.

Mrs. Eddy's reply was,—

Pleasant View, Concord, N. H., November 14, 1905.

To the Rev. Franklin D. Ayer, D.D., Pastor Emeritus; the Rev. George H. Reed, Pastor of the First Congregational Church, Concord, N. H.; Edward A. Moulton, John C. Thorne, William P. Ballard, Henry K. Morrison, Deacons:—

Beloved Brethren:—I have the pleasure of thanking you for your kind invitation to attend the one hundred and seventy-fifth anniversary of our time-honored First Congregational Church in Concord, N. H., where my parents first offered me to Christ in infant baptism. For about forty years, and until I had a church of my own, I was a member of the Congregational Church in Tilton, N. H.

To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better. Thus seeking and finding (though feebly), finally may we not together rejoice in the church triumphant?

I would love to be with you at this deeply interesting

anniversary, but my little church in Boston, Mass., of thirty-six thousand communicants, together with the organizations connected therewith, requires my constant attention and time, with the exception of a daily drive.

Please accept the enclosed check for five hundred dollars, to aid in repairing your church building.

Sincerely yours, in Christ,
MARY BAKER EDDY.

AS we scan the pages of history which tell of the struggles of mankind for some measure of liberty, we may recall the words of the centurion who, in referring to the price paid for the privileges of Roman citizenship, said,—"With a great sum obtained I this freedom." It is readily seen that freedom can never be obtained by mortals without the sacrifice of much that they count dear,—the pity is that so many pay a tremendous price for that which only disappoints in the possession, while the fact that the struggle goes on, that the quest continues, is proof that something deserving of the name really exists, and that it is worth all it may cost.

There are few who are willing to admit themselves bondmen, however imperfect be their sense of freedom, as in the case of those who resented and rejected Jesus' offer of the truth to set them free. Although they were at that very time the vassals of an alien power, they declared, "We . . . were never in bondage to any man." This was an utterance of the self-deceived mortal mind, which tells men that they are free to break God's law and to trample upon the rights of their fellows, a false belief that has no power to deliver those who credit it from sin and suffering, for Christ, Truth, alone can give freedom from error and its results. The awful delusion and the consequence of seeking freedom in the wrong way is clearly shown in the allegory of Adam and Eve, who were in a state of innocence and happiness when the serpent suggested that disobedience to a divine command would bring them greater freedom than they possessed. They fell into the snare, and with their hapless progeny became the victims of evil,—sin, disease, and death,—and they were utterly unable to deliver themselves from this bondage.

The history of humanity clearly shows that bondage is inseparable from the acceptance of a false sense of being, and that the price of freedom is tremendous, even the surrender of every material consideration which would deny the supremacy of Spirit. The pathos of the situation in any land wherein the sense of liberty has long been stifled, no words can describe, for the slavery of false conditions binds king and subject alike; the only difference being that those who suffer most are soonest inspired by the heroism which is ready to lay self on the altar that others may be free.

As we look over the arena of the world and witness the birth-throes of the idea of liberty, we may well ask ourselves whether we, as Christian Scientists, are as ready to pay the price of freedom as are those who have entered the lists to seek what good may be gained by the attainment of improved political conditions. We cannot deny that their efforts are heroic, as one generation after another takes up the desperate struggle, inspired only by faith in the justice and the ultimate success of their cause. And where do we stand? we to whom there has been committed the greatest ideal ever presented to humanity, acceptance of which leads to the attainment of complete freedom from sin, disease, and death,—a freedom that affects every issue, individual, social, political, and religious. The teaching of Christ Jesus respecting freedom is unequivocal; he insists, for all time, that the "kingdom of God, and his righteousness," must be first established in the individual, and that from thence it will extend its blessed and liberty-giving dominion over all the earth. Before a nation can have healthful governmental conditions, the majority of its citizens must understand and express mental, moral, and physical health, and this can come only from a divine source. Further, the one who is conscious of the divine government in his mind and body, cannot be enslaved by any false human conditions; he represents true enlightenment and true freedom, and he knows that for this realization of ideal manhood no price can be too great.

It is true that we may not at once reach the goal of perfect freedom, but every faithful effort for its realization is so much accomplished toward the final emancipation of all mankind. Our hearts are stirred with love and gratitude as we read of those who, in all ages, have with unselfish courage faced the tyranny of their times and made hope possible for others. With a deeper love and gratitude do we think upon

the brave efforts of our Leader, who, standing alone, challenged the hoary tyranny of the ages,—the despotism of materiality,—which refused to let its victims escape the ceaseless servitude imposed and submitted to through ignorance of man's divine rights. With a great price she has secured the recognition of these rights, and her faithful followers are proving that the attainment of freedom is no mere dream, that even now the long-endured fetters of sin and disease are falling off, that tyranny of every name and nature is trembling before the demands of divine justice. Already we hear the cry of the disenthralled multitudes who are coming to know the government of divine Science and man's spiritual origin, and who say with the assurance which Truth gives, "I was free born."

ANNIE M. KNOTT.

Let me live in a house by the side of the road,
And be a friend to man.

SAM WALTER FOSS.

OURS is a distinctly democratic age, in which the aspirations and unrest of the great human body have become portentous. Had the ruling thought of the past century not encouraged general education, the multiplication of books and other means of intellectual awakening, it might have been otherwise; but the public schools, the newspapers and magazines, the ever-increasing intercommunication and fellowship of the nations, and the world-wide declaration of that possibility of freedom and happiness for every man which is embraced in the Christ-teaching,—all these things have begotten in the commoner a discontent with the unideal, an ambition for better things which is no less irrepressible than legitimate. The fruitage of the implanting and stimulation of intelligence, and of the sense of universal brotherhood, is ripening in all lands, and having put our hands to the plow there is no looking back.

Here and there truth-impelled men have foreseen and welcomed the conflict between this new sense and assertion of freedom and the social traditions and vested interests of communal life. They have recognized faith's supreme opportunity and have given themselves to humanity with the lofty heroism of a Mazzini or the self-forgetting calm of a Lincoln. With more or less clearness they have realized

that the fundamental issue in all social and communal problems, as in the individual life, is an ethical one. With a more intelligent sympathy for humanity and a clearer perception that divine truth must be brought into healing touch with the ills of the larger life, the world's great nonconformists have ever rebuked the pretentious piety which is indifferent to the Master's interpretation of brotherhood, and which can be silent in the presence of well-dressed iniquity rather than disturb the sweet peace of a conventional order.

In addition to the impelling stress of man's inhumanity to man, this moral appeal of the world's best leadership has had much to do with the remarkable growth, in the last half century, of what has been named the "communal conscience." As never before, surely, religious men are now awake to the truth of Mrs. Eddy's teaching, that "the divine must overcome the human at every point" (Science and Health, p. 43); that while the administration of a human sense of justice may do much to bring about an improved belief in social conditions and government, every difficulty, distress, and disease must ultimately be brought to the arbitrament of Truth and Love. There are not a few genuine and sincere Christian men who still seem to be looking to additional legislation alone for the solution of social problems which they have been tempted to classify as political rather than religious, and some of them give evidence of having quite overlooked the fact that whether matters be under public or private control, the service which any law or organization may render to the cause of justice and humanity is determined, not by the morality of the end it has been planned to subserve, but by the honesty, integrity, and consequent reliability of those who administer it. Just and wise legislative enactments are of very great significance when supported by moral sentiment and made effective by just and wise men. Under other circumstances, however, they are not only of no avail, but being inoperative they are brought into demoralizing contempt. Civilization is to be attained through our recognition and acceptance of it as the unfoldment of a divine order, and it can never be reached otherwise. This is the teaching of Christian Science, and the duty and responsibilities of Christian Scientists are greatly enhanced thereby.

To the individual as such Jesus said, Be thou perfect, and to the same individual as a social factor he said, Heal

the sick,—thus making personal salvation and humanitarianism one and inseparable. In maintenance of this unity Christian Science brings to the present situation its vigorous and insistent protest against the recognition of that dual code of morals, the religious and the commercial standard of requirement which has done so much to beget disrespect if not contempt for professional Christianity among the masses. In recognizing every variety of wrong and injustice as but different forms of that one disease which, regardless of its organization and entrenchments, is to be healed by the assertion and realization of the Christ-idea, Christian Science puts every determination and activity of error upon the same plane and in the same relation to right thought. Thus, in knowing the healing truth about his every social, commercial, and economic relation, the Christian Scientist finds his own protection and becomes the helper of all with whom he has to do. Be pure and true in every thought, be honest and just in every relation, for there is one Truth and one law,—this is the voice which never leaves nor forsakes him, and as he brings the declarations of spiritual understanding into specific touch with every phase of commercial selfishness and falsity which he may meet, he is contributing directly and continuously to the solution of the great world problems.

President Hyde has said that the special need of the hour is "to place the passion for the doing of God's will toward every person, clearly in the foreground of our religious life." Surely the keynote of this "age of man" is SERVICEABILITY, and in this fact there is the greatest promise. Unnumbered Christian men and women are longing to serve their fellow-men, to aid in removing the difficulties which seem so threatening and so stupendous, but they are oppressed with an acquired sense of the inadequacy of all the lines of Christian endeavor with which they are familiar, and in their ignorance or discouragement they feel quite incapable of doing anything. To all such Christian Science brings a new hope, a new effectiveness, and a new joy, in the discovery and demonstration that not only every sickness and every ill-temper of the individual, but every disharmony and disease of the social organization is to be healed through the understanding and demonstration of Truth. To this exalted ministry for humanity every Christian Scientist is called, and in his conscientious faithfulness thereto the Bethlehem promise of "on earth peace" is to be fulfilled.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE SECRET OF KNOWING.

CLARENCE W. CHADWICK.

THE instructions of a man who was never known to make a mistake ought to be worthy of emulation, yet professing Christians will tell us that many of the precepts of our Lord and Master cannot be made practical in every-day life. Is this because they have not obeyed these very precepts, but are trying to believe without understanding them?

Jesus' life was a complete exemplification of the precepts he taught, and when we stop to think of the marvelous good that was wrought during his brief stay on earth, of the peace and joy and happiness that entered into the lives of others, of the sick who were healed and of the sinful who were redeemed, is it an evidence of Christian loyalty and appreciation to believe that his teachings cannot be made applicable to the every-day needs of our present civilization? Should not such grand achievements rather encourage and stimulate us to a more determined effort to grasp the true meaning of the Master's words and works and to apply them? How may this be brought about? The Master has told us in unmistakable language how we may arrive at correct conclusions concerning his doctrine, and there is no record of any better or easier way than that which he taught. He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He came not alone as a professor but as a doer of God's will, and because he lived in strict accord with his teachings, thereby proving their divinity, he

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became the Exemplar or Way-shower of mankind. It was what he did, more than what he said, that proved the divinity of his mission and of his doctrine. His love and devotion found their highest expression in his works of healing. Can the churches of to-day afford to be oblivious of this fact? Had Jesus not lived in harmony with what he taught, humanity to-day might have some excuse for not following in his footsteps; as it is, they are placed in the embarrassing position of professing to love him, without doing what he commanded; when he has plainly said, "If ye love me, keep my commandments." In this connection it is well to note that he did not say, "Keep some of my commandments, but pay no attention to others." He did not say, "Preach the gospel, but do *not* heal the sick," and yet this is the kind of obedience which many are trying to render at the present time.

Christian Science has come to this age to restore to Christianity the undivided garment of Christian living and Christian healing, and because it is doing the very works that Christ did, and which he said should and would attend every true disciple, many who say they love their Lord are the very ones to criticise and condemn Christian Science. Truly saith the apostle, "My brethren, these things ought not so to be." That some do not understand Jesus' spiritual origin, is no reason why his teaching should not be obeyed, for nearly everybody does concede that he was a good man, and as such he has certainly said and done things which are worthy of serious consideration. Others will argue that they have tried in vain to apply his teachings, but have failed to obtain practical results. These and other arguments which would tend to encourage ignorance of and indifference to the real worth of the Master's precepts, only show the need of Christian Science, which advocates obedience to all the Saviour's commands and makes plain to humanity the Principle of his mighty works, so that it becomes possible for every true follower to "know of the doctrine, whether it be of God" or of men. If the time spent in arguing doctrinal points and in the outward observance of creed and ritual were only devoted to the actual overcoming of the ills and sins of humanity, in the way that the Saviour commanded, there would soon be little excuse for any one to question his divine origin. The healing of sickness and sin through Christ, Truth,—and in no other way can they be healed,—throws light on the

immaculate conception, dispels mysticism, doubt, and fear, and reveals to individual consciousness man's true relationship to God, so that mortals can begin to work out their salvation, something they could not do before they understood the healing power of divine Mind.

The Sermon on the Mount, when understood spiritually, will heal the sick. Christian Science is daily proving the truth of this statement; then, instead of quibbling over the seemingly mysterious advent of the one who preached this remarkable sermon, why not strive for such an understanding, especially when this understanding will establish forever the purpose and motive of his mission, and likewise his divinity? "I don't believe" is a dangerous platform to rest on, and is no valid excuse for not obeying the precepts of so great a Teacher as was Christ Jesus. It brings no abiding sense of peace, health, or happiness, and in the hour of distress finds itself without God and without hope. "I know" is the fruit of obedience to God's commands, a conscious recognition of the omnipotence and omnipresence of good, which rules out all belief in any supposed opposing power. On any plane of activity, it is the application of a given rule that determines its merit or demerit. Sitting idly by and saying, "I don't believe it," is no sign of sincerity, loyalty, or obedience. Why the disposition to do this? It is the inherent perversity of the mortal mind, which is prone to criticise and even condemn what it least understands. It is oftentimes good-natured about it, but this is no excuse for placing a stumbling-block in another's way, nor for loading him with unnecessary burdens. This mortal sense would never of itself turn to a divine source for help; it has no inherent tendency or inclination to obey a divine order or command, and would not do so were it not for the "quickening spirit" of divine Love, that sooner or later knocks for admission at the door of every mortal, and demands obedience to divine law, and at the same time kindles within human consciousness that desire for spiritual knowing which is absolutely essential for the emancipation of mankind from the thraldom of the senses.

The subtlety of the serpent is nowhere more clearly manifest than in the disposition to question and oftentimes bitterly condemn the character and motives of the person who has voiced some great discovery to the world, especially when it has been along ethical and moral lines. Many well-intending people are found arguing against personal-

ities without even having investigated the merits of their respective teachings. With a poisoned thought of the revelator, his message to humanity will necessarily be misconstrued. We find a striking instance of this at the present time with many educated people who vigorously condemn Christian Science healing without even looking inside of its text-book. They have heard some unchristian comment respecting its author, and this is a sufficient excuse for their not wanting to hear or know anything of her teaching. This attitude of thought works a gross injustice, not only to Mrs. Eddy but to themselves as well. The honest seeker will not only read the Christian Science text-book, but he will study it and apply its rules before condemning the author or her teaching. The result is that he discerns the Principle of Christian healing therein revealed sufficiently to enable him to demonstrate its power, and this silences all unfriendly criticism. Then, and not until then, can he pass correct judgment upon Christian Science.

The honest seeker does not start out with the assumption that he already knows more about Christian Science than does its Discoverer and Founder. He is not burdened with self-conceit, is not puffed up with the pride of intellectual learning. It is humility alone that enables him to assume the attitude of a truth seeker, and to read understandingly either the Bible or the Christian Science text-book. The man or woman who can heal the sick through the prayer of Christian Science necessarily knows more about its teaching than a thousand of the world's brightest intellects all combined, who have *not* learned to demonstrate its healing Principle. Obedience to the basic law of mathematics, up to the point of practical demonstration, is all that enables a teacher or student to discuss intelligently the science of numbers. Then why should the same rule not apply to the Science of God and His immutable laws? Why say "There's nothing in it," and try in every conceivable way except the right one to account for the numerous cases of healing that are known to have been wrought through its ministrations? Why write articles, pamphlets, and even books, attempting to explain to the world something which the would-be-critic has not demonstrated to be either true or false? Human reasoning has never explained the so-called miracles of the Bible, neither can it explain the healing works of Christian Science, which proceed from the same

source and involve the application of the same Principle. It is not honest, it is not just, to subject Christian Science to any such treatment. If the time devoted to writing against Christian Science, or rather against what some writers imagine it to be, could be spent in patient and honest endeavor to find out how its healing is accomplished, by individual application of its rules, the multitudes would soon rally to its standard. Have professed Christians, who know the claims of Christian Science, no duty to perform in this direction beyond the mere expression of an opinion?

Wiser than many of her critics, Mrs. Eddy did not make the mistake of writing the text-book of Christian Science before proving the infallibility of its teaching. Having proven the divinity of its Principle in the healing of sickness and sin, she then could speak with authority concerning that which had been revealed to her. This places her book, Science and Health, beyond the reach of man's wisdom to fathom, and is the secret of its truly marvelous influence upon human consciousness when honestly approached with the desire to know and to do the will of God. If its author has obeyed the will of God in the demonstration of Christian healing, and then given its textual explanation from the standpoint of revelation, sustained by "signs following," does not this fact justify the claim that Science and Health is the expression of God's Word to this age? Why should Christians be startled at any such claim? Why carelessly assert that it detracts from the Bible, and turns people away from the inspired Word, when the very opposite of this is true? If the Christian Scientist has found a key that unlocks the hidden meaning of the Master's wonderful healing works, and enables him to apply his understanding of the same Principle in the overcoming of physical ailments now, will this key take him away from the Bible? Indeed not. Experience proves the very opposite. No people on earth could entertain a more profound reverence for the Bible than do Christian Scientists, all careless assertions to the contrary, notwithstanding. It is but natural to suppose that when we find a key that fits the lock, both the lock and the key will be used more than ever before. Much more could be said to substantiate the claim of inspiration in the preparation of the Christian Science text-book, but suffice it to say that this book stands forth in Christian history as God's gift of prophecy and demon-

stration, given to the world through a spiritually qualified messenger, who had proved, through healing, the truth of the Master's words, "If any man will do his will, he shall know of the doctrine," thereby establishing the divine origin of both the Bible and its Key.

"Obedience is the mother of success," says Æschylus, and the Christian Scientist knows this to be true. Obedience to the law of omnipotent good secures for us "life, liberty, and the pursuit of happiness." If we wish to be honest and consistent, why not obey the will of the Father as it is revealed to us through one who has so abundantly demonstrated her right apprehension of spiritual truth? On any plane of instruction, even if the student's thought has not risen above the personality of his teacher, cheerful obedience to his requests instead of indifference to them, will the sooner bring the student to an understanding of the subject he has started out to learn. The cry of "personality" and "personal dictation" is unbecoming even a student of art. The sooner he admits his teacher's authority, and cheerfully does what this teacher knows is best for his progress, the sooner will he understand the laws governing art expression. If he refuses to follow the teacher's instructions, he not only fails to understand art, but is the cause of much unnecessary trouble to his teacher. If this be true respecting a teacher of art, how much more true must it be of a teacher of divine metaphysics, or the Science of Soul? If Mrs. Eddy is a divinely appointed messenger to this age, and her book, Science and Health, was written under the impulsion of an intelligence higher than her own, —and the wonderful results attained would prove this assumption true,—need any wonder that we accept gladly what she is led to give us from time to time, thus yielding joyful obedience to her instructions? Would it be wise not to manifest sufficient humility and generosity to keep us in touch with the spirit of Truth and Love which we know has been expressed through this noble woman? Can one claim obedience to the Master's commands if he ignores the loving counsel and admonition of her who has discovered the secret of knowing God, and both by precept and example is patiently showing mankind how to obey the divine will? It is her obedience to divine Principle that has blessed and is blessing us, one and all, and only as we obey her admonitions shall we learn to appreciate what Christian Science is and what is her position as its Dis-

coverer and Founder. That she has been sustained and blessed during nearly forty years of untiring effort in introducing Christian Science to the world, is, it would seem, sufficient proof to any thinking person of her divinely-appointed mission.

A letter recently received from a friend in Christian Science contains the following: "God seems nearer and dearer to me, and the idea of divine Love is dawning. I am doing my very best to keep these things in mind; and another thing is the desire to follow Mrs. Eddy's wishes and commands. I feel more and more that we must try with all our might to walk in her footsteps and obey gladly her slightest wish. I am also seeing clearly that Scientists, wherever they may be or whatever station they may occupy, must not take from or add one iota to Christian Science as promulgated in Science and Health." If this spirit of humility could find a resting-place in the hearts of all who have named the name of Christ in Christian Science, our faithful Leader would indeed find her path made easier at every step. Nothing could be more gratifying to her than to know that every student of Christian Science was willingly and cheerfully obeying its precepts. While there is already a marked degree of unity among its followers, and a most profound respect and love for their Leader, there should be more of the earnest striving that unlocks the hidden treasures of Truth, and less superficial seeking, less perfunctory service that is too likely to characterize the average man or woman who is in bondage to false belief and is thinking only of freedom from physical pain.

When the Christ comes to us, it is with a two-fold purpose: primarily to declare the truth about God and man, and secondarily to uncover in individual consciousness every error or sin that would separate man from his Maker. The declarations of truth may speedily let in the light that brings surcease from pain, but this does not of itself indicate that the individual has become a full-fledged Christian Scientist, nor that there is nothing further for him to work for. He has probably not yet found out what real work signifies, nor even what there is to work for. Nothing short of obedience to divine law can bring this recognition, and this obedience will naturally show itself in a loving and grateful compliance with the rules laid down by our Leader in Science and Health and our Church Manual.

The pride of material learning may try to evade the

issue, and lay claim to the truth without even mentioning the Discoverer and Founder of Christian Science, but its failure to heal the sick will be sufficient proof of its mistake. Naaman of old did not at first see the need of complying with the request of "the man of God," but when humility and obedience asserted themselves his healing came. So will it come to the honest student of Christian Science who does not yield to the temptation to question what our Leader has proved to be expedient for the welfare of the greatest number, but who meekly and humbly strives to follow her instructions, knowing that she is guided by divine wisdom.

It was through perfect obedience to the divine will that the great Master reached perfection in demonstration. If our Leader was divinely appointed to rend asunder the veil of materiality which had so long enveloped his teaching, thereby reinstating Christian healing in this present age, can we not well afford to heed every way-mark which she points out, if we would learn obedience on a higher plane? Because Mrs. Eddy's position in the religious world is a unique one, is no excuse for our not understanding it aright. Indeed, it is of vital importance to us all that we have a clear realization of her relationship to Christian Science; and if we say we are grateful for the good that has come through her, the safest and most natural course to pursue, is to do all within our power to sustain her in establishing the stately movements of so sacred a Cause.

One of the most valuable lessons of childhood is obedience; the child who has not learned to obey his parents, will, in later years, find it more difficult to learn obedience in the metaphysical realm. If he has questioned the authority of his parents, it is more than probable that he will likewise question the right of any individual to define for him his religious conduct. If he can point to a good past moral record, he will find fewer thorns along the road heavenward, and will more willingly accept the leadership of one who is living close enough to God to make the Science of Christianity available to human needs.

FAITHFULLY faithful to every trust;
Honestly honest in every deed;
Righteously righteous, and justly just,
This is the whole of the good man's creed.

Josephine Pollard.

THE DISOBEDIENT PROPHET.

MABEL S. THOMSON.

IT is almost universally admitted that the narratives of the Old Testament stand unrivaled in the literature of the world for beauty of diction and form, and for the extraordinary vividness with which characters and events are brought before the reader. Every student of the Bible will admit that in the accounts of various episodes in the history of Moses, Abraham, Elijah, and Elisha, whose whole length does not exceed that of the introduction to a modern story, the events, local conditions, characters, action, and cause are presented so vividly that the actors in the drama remain in thought as far more living and real than do historical characters of periods much nearer his own time.

While many reasons have been advanced to account for this, to the Christian Scientist there is only one which offers any satisfactory explanation. In studying what is called secular history, we deal merely with the changing conditions of human thought, the fleeting phases of human passions in their "ceaseless action and reaction" one upon the other, the "whirligig of time" bringing "in its own revenges." The issues at stake so vital to one generation are almost incomprehensible to the next, the beliefs for which martyrs are burnt at the stake in one century become the common creed in the following. In the sacred histories, however, this is not the case. There we deal directly with the great issues of truth in its warfare with error. The mighty men of the Old Testament narratives stood, and stand to-day, as the forth-tellers of the eternal fact—the reality and omnipotence of good, as opposed to the unreality and impotence of error.

In reading these simple stories, therefore, we find that they are presenting eternal realities, that the issues at stake are as vital to us to-day as then, and that the actors stand as examples or warnings to each individual in his "passage from sense to Soul" (Science and Health, p. 566). We do not all have to play the part of Julius Cæsar, Queen Elizabeth, or Napoleon, but every one has at some time or another to meet in his own consciousness the difficulties of the Red Sea, the temptations to serve other gods in the wilderness. Each must stand boldly for Truth against the corruption

and malice of a sensual age, face the lions of doubt and fear when no way of escape seems possible.

The story of the disobedient prophet given in 1 Kings, 13, is perhaps not so well known as others in the same book, but as a danger-signal, warning those who are called upon to do special work in the accomplishment of God's purposes, of the hidden snares along the path, it is masterly. No names are given,—we read of the "man of God," of "the old prophet,"—and were it not for the mention of Jeroboam it might apply to any period of Jewish history. With that perfect sense of the fitness of things which characterizes the Bible, no particular moral is drawn. The narrative impresses by its simplicity and directness, and leaves the reader free to find therein the instruction he needs.

"The man of God," we read, is sent from Judah, or that part of Israel which had remained faithful to the house of David, to deliver a message of rebuke and warning to Jeroboam. It must indeed have made strong demands upon his fidelity and courage to face the one who stood to Judah as the embodiment of malice against the idea of Truth which had been delivered to the keeping of united Israel.

Without hesitation, apparently, he starts on his mission, accoutred in the panoply of his high calling. Sustained by Truth, he accomplishes all and more than was actually required of him. The healing of Jeroboam's hand is such a striking proof of the prophet's standing as a "man of God," that the king humbly begs him to partake of his hospitality before departing. The prophet is firm, however; he has been warned, and has recognized the wisdom of the warning, that no concessions to evil are possible, that he must simply do his work and leave the result in God's hands. When, therefore, error presents itself as error, he is quite ready to turn from it. So he departs on his homeward way, and we can almost follow his thought as he goes, comfortably satisfied, and grateful that the demonstration has been so complete, possibly a little elated,—the armor slightly loosened, the sword sheathed in its scabbard for the moment, his feet resting very easily in the stirrups. In "Miscellaneous Writings," p. 280, we find the warning for just such a moment as this, "The doors of animal magnetism open wide for the entrance of error, sometimes just at the moment when you are ready to enter on the fruition of your labors."

Once let the alertness to Truth be lulled by indolence or self-indulgence, how quickly does the mesmerism of error deafen the ear to the voice of Principle. When error confronts the "man of God" in a more subtle and pleasing form, through the voice of one who might be trusted to be also a man of God, without stopping to weigh the suggestion, to listen for the inward voice, he steps aside from the direct path, easily following the dictates of the senses.

The consequent punishment is swift and tragic in its intensity, and, as a cursory reading may suggest, out of all proportion to the sin; but deeper thought reveals very plainly that in Jesus' words, "unto whomsoever much is given, of him shall be much required." The great responsibility to which the man of God was called argued a previous career to which many proofs of God's power and goodness had been given. The greater the moral height, the greater the fall if that height is not sustained by absolute fidelity to Principle. Again, on the first reading, it would seem as if the chief blame should rest on the "old prophet," who was the tempter, but, while it is evident that he too had a sudden awakening to the demands of Principle, and suffered his full share of remorse and punishment, nothing can relieve each individual from the full responsibility of his own work, his own place in "the vineyard of the Lord."

The demands of Principle are absolute, and must be met, or "on whomsoever" this stone "shall fall it will grind him to powder."

A PÆAN.

FRANCIS E. FALKENBURY.

How fair is the world to-day!
Are the skies cloudy, looks it like rain?
See, they are surely blowing away,
For now I have no more pain.

Oh, listen to the music of that bell!
In joyousness intense we stand,
While its glorious echoes fill
The waiting ears of the listening land.

"Glory to God in the highest, and on Earth peace, goodwill toward men!"
Didst ever see the sky so blue, the world so gay? Oh, tell me; when?

Let the morning stars together sing,
For my heart is too full for clear-set song;
Let the sons of God shout full and strong,
For I cannot think of anything
But God is Love—yes, God is Love.

See, the heavens bow down above,
And the hurrying winds their wanderings stay,
To hear the message of the day,—
That God is Love, that God is Love.

And I am well and have no pain:
Oh, my heart, my heart, no longer strain
At the song of the lark at heaven's gate,
For there my gladsome soul doth wait
In the fulness of joy to enter in;
No longer tired, but full of life,
For God is Love—and there is no strife
With death, or pain, or sin.

I have found my God, and I cannot think
Of anything but Love and Truth.
Here is meat to eat, here is drink to drink—
Here is meat and drink for me, forsooth,
That ye know not of; I have found my God,
I, who had thought that I sprang from the sod.

Ashes to ashes, dust to dust,
Is all a lie, and Love is just;
And justice is mixt with mercy sweet,
While I sit enthroned at Spirit's feet,
And know that man is the child of God—
And I had thought myself a clod!

I wish I could sing—for I cannot tell—
My heart is thrilled—I am well! I am well!
I am free from pain—sing, ye sunset isles,
And ye little hills skip merrily,
And laugh, thou gorgeous sun-flecked sea!
I am well—and the world is only smiles.

How fair is the world to-day!
Are the skies cloudy, looks it like rain?
See, they are surely blowing away,
For now I have no more pain.

THE PROMISED LAND.

CLARA E. MAC MAHON.

THE history of the conquest of the children of Israel by the Assyrians, as related in the Old Testament, gives to the Christian of to-day a sufficient explanation of the reason of our present bondage to the forces of evil, the possibility of our freedom through the practical activity of Christian Science, the supreme danger that confronts us, and the way of escape.

Moses, through his apprehension of God as "I am that I am," or divine Principle, that which underlies all the manifestations of being, discerned the correlated facts that there is one God whose nature is infinite good and that good is manifest in us only as we recognize and acknowledge the oneness of God and His supreme, all-embracing power. Through his clear perception of this fundamental truth, Moses freed the children of Israel from the bondage of their belief in the dominion of Egypt, and led them out in a wilderness of uninformed, uninstructed conditions of thought, where their reliance was first upon the leadership of Moses, whose spiritual power they had recognized as superior to the material domination of Pharaoh. Very soon, however, their thought was lifted to the recognition of a more impersonal guidance in their apprehension of an ever-present God, expressed in the pillar of cloud and fire.

Here in this wilderness Moses taught the Law, the difference between good and evil, the necessity of serving one God, and the certain overthrow resulting from serving evil. During the forty years of his teaching there was one thing upon which he insisted always as of supreme importance. When you enter into the land, said he, you must utterly overthrow the inhabitants, and you must not follow after any of their ways nor learn of them, but you must serve the one God and keep His laws. You must not educate your sons nor your daughters in any of their ways, even though the nations be much greater than you, but you must always teach the supremacy of Spirit. If you do this, God himself will drive out the inhabitants from before your face; but if you do it not, then you will be utterly overthrown by them. This is the oft-repeated warning of the Christ-truth voiced in the law and the statutes which Moses gave to his people.

The record tells us of their triumphant entry into the promised land, their obedience to this teaching, their victories, their final occupancy of the land, apparently in full possession; yet the records show here and there, first a violation of the law followed by swift punishment, then further violation in small ways without immediate punishment, and as the years go by, little by little the acceptance of some of the good of the enemy. Then we find the enemy regarded as more powerful, accompanied by an increasing reliance upon material methods, the payment of tribute, and the acceptance of aid from enemies,—in short, with attempts to overcome evil with evil. This growing weakness and fear, born of forgetfulness of the ever-present God, brought them more and more frequently into open conflict with evil, which appeared as an ever-increasing host and with bolder leaders. Nevertheless, in the hour of supreme need, born of their own daily sinning, there was always a sufficient "remnant" of underlying knowledge of divine Spirit to enable them to call upon the invisible yet ever-present God to deliver them, and He always did so.

In the mean time, as we read in the old Chronicles, the Assyrians adopted a new method. Their development of material power was due to a very simple device, adopted by the serpent in the Garden of Eden, and although exposed by Moses, this device was never proven utterly powerless until Jesus said, "Get thee behind me, Satan." The method adopted by the Assyrians was to enter into the temples and take away the gods of the people, who were then easily conquered. In their assault upon the cities of Israel, the Assyrians obtained by way of tribute the cups and vessels from the temple, but they soon learned that these were not the gods the Israelites served; they further learned that the God of Israel is Mind and to be worshiped mentally. These worldly-wise kings knew that to destroy the worship of God as Mind, Spirit, they must confuse thought by false education. They therefore made periodical raids upon Israel, resulting in the capture of the young men, who were carried away to Babylon and there tenderly cared for, shown all the glory of the great kingdom, and carefully educated in all the learning of material sense. When these boys were men, thoroughly blinded and corrupted by the so-called wisdom and light of material knowledge, they were sent back home to corrupt their brethren. We are told that through this method the in-

dependence of Israel was lost; and yet not lost, for there is no more certain fact in human history than that throughout all time there has never been an instant when somewhere there was not manifest as the supreme governing power in human consciousness a knowledge of God as the I AM,—divine Principle working for good and upholding all who trust in Him.

In the darkest hour of Israel's overthrow appears the radiance of the purity of Daniel, whose history, given in minute detail, shows us the working of the immutable law of righteousness which was declared by Moses and which, during all the generations of denial and forgetfulness, was nevertheless the unchanging, ever-ready power that could keep Israel from all evil. The great lesson shining out in Daniel's experience is that, day by day, year by year, in unimportant things—if such there be—he unfailingly preserved his purity of life and vision by maintaining a radical, uncompromising loyalty to the God of his fathers.

As the result of this persistent recognition of the oneness of Truth we see his three friends who had lived this pure life walking in the furnace of fire with the Son of God, and we see the divine naturalness of this experience when we realize that for years these Hebrew children had never walked anywhere without this divine companion. When Daniel was put into the den of lions he did not need to call frantically upon a far-away God to come and deliver him. He took with him into the lions' den his assurance of Immanuel. He could not do otherwise, since his knowledge of God-with-us, his abiding acknowledgment of one Mind, one law of control, was the very essence of his being.

More than this, when all the boasted wisdom of the wise proved itself foolishness in its failure to interpret the troubled dream thoughts of the king, Daniel, through his knowledge of divine law, brought to this darkened and confused condition of consciousness his clear vision, and by the simple knowledge of cause and effect read the present and explained the future. Later on, through his work in Babylon, came the liberation of the Hebrews and their return to Zion, and we read in Ezra and Nehemiah that again the children of Israel were given the law and again the command to serve one God and go not after the way of the heathen.

Centuries later, we find, through disobedience, further bondage and darkness, then the marvelous appearing of

Jesus Christ with his perfect knowledge, his perfect obedience in service, his perfect life, and his statement, "I am the way, . . . no man cometh unto the Father, but by me." Despite the greatness of his teaching and life, after the influence of his personal presence passed away, the children of Israel, those who sought to worship God as Spirit, soon forget the command to go not after other gods to serve them.

In 1875, when Mrs. Eddy published "Science and Health with Key to the Scriptures," the light of revelation again disclosed a world theoretically acknowledging one God, but practically serving a myriad of false gods and in times of trouble calling frantically upon the forces of matter for deliverance. Mrs. Eddy has led thought out of this Egyptian darkness, and with great wisdom has guided us through the wilderness of spiritual unfoldment and instruction in the divine law of righteousness, gradually bringing out order, stability, and intelligent methods of work, until now we seem about to enter into the promised land of the world's acceptance of Christian Science as the Christ-teaching, and the establishment of the Church of Christ, Scientist, as a permanent religious and healing agency in human consciousness.

We are taking possession of this land of promise in all the glory and strength of supreme reliance upon one God and His Christ as all-presence and all-power, and we are united in our acknowledgment that in our text-book Mrs. Eddy has given to the world an exact and demonstrable statement of truth about God and man, with a simple explanation of law which is the reiteration of Jesus' teaching, in a form and statement adapted to meet present human need. "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." The proof that this book contains the true statement, the true explanation of all phenomena, both spiritual and material, is established in results. It brings the radiance of true knowledge, which opens the Scriptures until to-day we can read them with the same illumination that enlightened Jesus and endowed him with dominion over all material conditions, and it behooves the wise student to consider carefully whether in his own life and in his own work he is recognizing his obligation not only to be taught by his prayerful study of the Scriptures and Science and Health, but to allow these

books, freely and without his personal interference, to teach his patients.

In this age of elaborate means and methods of imparting wisdom through all sorts of complicated explanatory processes, with multiplicity of teachers under every conceivable guise, the simplicity and effectiveness of the means provided by our Leader for obtaining a saving knowledge of truth is impressive. This direct, impersonal method is not as yet fully comprehended by Christian Scientists themselves. The outcry of materiality against pure, impersonal truth may try to confuse with the argument—The book is hard to understand. The way of escape in such a moment of temptation is not along the line of material methods of explanation but in the silent and grateful recognition that man can know God in Christian Science.

Pursuing this direct method, based as it is upon the fact that God is upholding this appearing of truth, the result is quick healing and the intelligent perception on the part of the patient that he can study and work for his own salvation by his reliance upon what he learns from Science and Health rather than upon what he believes some one else knows. At this hour of development of the activity of Christian Science we do well to ponder the wisdom of the oft-reiterated command of Moses, You must not allow your sons nor your daughters to learn any of the ways of the heathen, but shall constantly remind them, teach them of the God that brought you up out of the land of Egypt, out of the house of bondage. And Jesus said, "Suffer the little children to come unto me, and forbid them not." "Whoso shall offend one of these little ones [place an obstacle in their way], . . . it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

In a few years those who are now children will be the active practitioners and teachers of Christian Science, and we are being forced in our consideration of what constitutes education to a decision as to the relation of Science and Health to other educational text-books. If we have proved in our own experience that it contains an exact statement of the Truth of being, it should follow logically that it is the primal fundamental statement of truth upon which all educational development should be based. Therefore the book should be placed in the hands of children as soon as they can read, in order that the basic teaching of Life may be correctly given. Moreover, parents should be

careful in this work to obey the wise policy of Mrs. Eddy in providing that the Bible and Science and Health shall be read without comment. The argument that children cannot understand our text-book is proved by experience to be false, because where the parents are wise and unselfish and leave their children to be "taught of God," the children read the book naturally and with simple comprehension, and it follows that with this pure foundation, the school work simply builds thereon a superstructure of intelligent apprehension of the facts of being, and of the relation of cause and effect.

In this work of taking possession of the land of promise we are commanded not only to know the law but to obey it literally, and in all our methods to place absolute reliance upon God and His spiritual laws to accomplish all right endeavor.

Never before in the history of the human race has it been so easy for man to recognize the supreme power of Mind, never before has the sublimity of righteousness been so easily discerned, never before has there been so universal an awakening to greet the Messiah, and we know that now the Christ-idea in Christian Science is to bring us, not to a little land of Canaan beset round about by hostile peoples, but to the universal truth, the kingdom of our God, and of His Christ.

KEEP sweet. When the angry word, the bitter taunt, the uncharitable judgment, rises to the lips, leave it unsaid. Uttered, it becomes an arrow that rankles in the heart of another and in your own heart; suppressed, it is a triumph over the meaner part of your own nature, and it helps you win other triumphs. Simple kindliness is the brightest jewel in the crown of character. The brilliant remark that leaves a sting shines by a false light. The word that is uttered in the spirit of consideration for others has in it a divine glow.

Whatever we believe or do not believe, whatever party or sect we belong to and however opposed is this party or sect to that of our neighbor, we still can afford to be tolerant and broad-minded. These divisions that separate us are only seeming, while the tie of a common humanity that unites us is very real.—*Exchange.*

MAN'S BIRTHRIGHT OF DOMINION.

JOHN L. RENDALL.

IN the consideration of man's birthright and dominion the thought of the Christian Scientist turns naturally to the first statement concerning man given in the Bible, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The question naturally occurs, What has become of this dominion which God gave to man? Why is it that to-day mankind is seemingly dominated by all things, instead of having dominion over all things? The only correct and satisfactory answer to these questions is to be found in the teachings of our text-book, Science and Health by Mrs. Eddy, wherein it is found that man has never lost dominion. but is, and always has been, in "the image and likeness of God." The first great requirement is to understand man aright. This is clearly indicated on page 518. "Man, as the image of his Maker, reflects the divine might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection. He is lord of beast, fowl reptile, and fish,—himself subordinate alone to his Maker." In proportion as the full import of these words becomes understood, is it clearly seen that the ordinary concept of man adhered to by mortals is lacking in most of the vital and essential qualities, and is entirely inadequate to express that which man is, or what is his rightful heritage.

The question as to what constitutes man's birthright has been a perplexing problem to the thinkers of all ages. Theory after theory has been advanced, considered, tested, and found to be unsatisfactory and inadequate. The Bible has always contained the correct solution of the problem; the necessity is to find this out. In proportion to our understanding of these Scriptural truths, which were the inspiration of seer and prophet throughout all ages, which Jesus taught and demonstrated, and which are fully explained in our text-book, do we awaken to the truth of being, become participants in the physical, moral, and spiritual freedom which God has established, and attain to that de-

gree of happiness, peace, and perfection which rightfully belongs to man.

The contemplation of mankind from the standpoint of materialism is unsatisfactory in the extreme, and offers not one ray of hope, no assurance of any betterment in those conditions which seem to prevail, but on the contrary, it serves to emphasize the hopelessness of matter and material premises and the impossibility of understanding man. From the false material sense there arises all that seems to dominate mankind, and Christian Science has come to the world with a vigorous protest against this dominating influence. It is revealing incontrovertibly that man's birthright is not in matter nor material things, but in spiritual things, and that matter or material law, so-called, cannot dominate man or arbitrarily set aside God's laws of perfection. According to the apostle, man is entitled to "an inheritance incorruptible and undefiled, and that fadeth not away." And again, the assurance is given that all may become "heirs of God, and joint-heirs with Christ."

One of the prevalent teachings regarding man is that he is subject to certain laws which arbitrarily impose upon him conditions over which he has no control, and which sometimes result disastrously. This is called the law of heredity. Perhaps no phase of human belief has given rise to so much unnecessary suffering, fear, perturbation, so much weariness and despair as this utterly false claim. It has found expression in the carnal mind in almost countless forms, and to its supposed reality and necessity as a fixed law is attributed all the various traits, tendencies, eccentricities, and characteristics of mortals, including also the peculiar mental and moral abnormalities embraced within the term mortal mind. It is safe to assume that humanity would like to be freed from this oppressive belief. No one really wants an inherited disease, or to manifest inherited sins, yet such is the perversity of mortal thought that many may be found actually arguing for the reality and necessity of what they do not want. Thus we find that even the Scripture has been perverted to sustain the claims of heredity, and it has been contended that God knows evil and sends it upon man, thus making God responsible for all the sorrow, discord, and sin of the world.

We read in Daniel, "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

Christian Science teaches that God's dominion is from generation to generation, the dominion of Life, Truth, Love, absolute Principle, embodying justice and mercy, and that the opposite claim of a dominion in which the dominating factor is cruel, arbitrary, unjust, antipodal to God's law and ultimating in death, is utterly false. Such a belief respecting law is subversive of man's individual rights guaranteed from the beginning, and must fall by the weight of its own injustice.

Christian Science has come to humanity to fill a distinct need. It has come with a message of hope, joy, and inspiration. It has come to tell the world of God's protecting care and to free mankind from the thraldom of false beliefs. It has come to teach that man, as an individual idea of God, has his own individual rights to freedom, harmony, peace, and perfection, and that he is governed by "the immutable and eternal laws of God" (No and Yes, by Mrs. Eddy, p. 19). Christian Science teaches that man's individual well-being is not controlled, influenced by, or dependent upon, any other individual. It teaches that the spiritual consciousness of God's infinite presence and power constitutes our sufficient protection from any and every false teaching or claim of law, for, as the apostle says, in God "we live, and move, and have our being."

The understanding of Christian Science eliminates fear, implants confidence, and gives the assurance of "God with us" before which the utterly false claims of heredity fall powerless. Christian Science teaches that God is all and in all,--as it is said in Isaiah, "I am God, and there is none else." It therefore disavows belief in any power independent of God, through which God's purpose and laws concerning man can be set aside or reversed, and which would produce a man utterly unlike God's image and likeness. It also shows the impossibility of any law, power, cause, or *modus operandi,* by reason of which evil can operate or be operated to produce any results whatever. Christian Science teaches the necessity for right thought, and shows that "human power" has always been "proportionate to its embodiment of right thinking" (Science and Health, p. 225). In the reverse ratio, loss or absence of power has ever been in proportion to the degree of wrong thinking, the embodiment of wrong thought, of which mortal man so-called, is the type.

The Bible states, "For as he thinketh in his heart, so is

he." It is also stated in the Scripture, "Understanding is a well-spring of life unto him that hath it;" and again, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." It is therefore the aim and purpose of Christian Science to bring to the individual that understanding of Truth which constitutes his safeguard from evil of every sort and which brings him into conscious communion with the one God and Father, the creator of all things. In proportion as this is brought about, do we find that man is unfallen, and that he is an heir of God and entitled to all the good that God has ordained for His children. As we learn that the "kingdom of God is within," this consciousness finds its expression in increased usefulness to humanity.

[Written for the *Journal.*]

A GLAD FORE-LOOK.

JULIETTE M. MINK.

A SONG is in my heart,
For blessings by the way;
The old year now departs,
And portals of the day
Swing back and open wide
For holier, new desires
To enter and abide.

May contemplation be,
Each hour, O Love, of Thee—
Then, when is passed the year,
No vain regret, nor tear,
But from the heart
A song borne forth;
A lay without alloy—
My symphony of joy!

"HELPING NATURE HEAL THE SICK."

WILLIS F. GROSS.

A GENTLEMAN who had devoted many years to the practice of medicine, once said to the writer that no physician of repute would claim that he healed his patients or even that his remedies did so. The most that could be said of the drugs that were administered, or whatever other material remedies were employed, was that they helped nature do the work she was already striving to do. This physician contended that it was unnatural to be sick, and that nature was constantly and continually asserting herself in behalf of the sick man. He said it was only when the forces of nature were too weak to counteract unnatural conditions that the use of drugs and other material remedies was deemed advisable.

This view of the case is in accord with the practice of that rapidly increasing class of physicians who refuse to administer drugs except when from their point of view it is absolutely necessary to do so, and even then it is generally conceded, "the less medicine the better."

Let it be granted that sickness is the result of breaking nature's laws either knowingly or unwittingly. Then the question arises, How can the sufferer best atone for the wrong that has been done? How can he make amends for the violation of nature's laws? If, as was claimed by the physician referred to, nature is asserting herself in the endeavor to remove the discord occasioned by the violation of law, what can be done to help nature if it be true that assistance is needed? If drugs are to be employed, shall they be administered internally or applied externally? Shall the sick man rely upon the infinitesimal doses of homœopathy or shall he resort to the more heroic prescription of allopathy? Shall he consider drugs of no avail and place himself under the care of the osteopath or the magnetic healer? or shall he conclude there must be good in all material systems and methods of healing and apply to the eclectic physician in time of need? There are various forms of medical practice, all claiming to work in harmony with nature's laws, and those in need of healing must decide between them.

It is a fact quite generally admitted that many of the material remedies employed fifty or twenty-five years ago,

or even in more recent times, not only did not help nature to heal the sick but were a positive hindrance. The present method of treating many diseases is the exact opposite of that employed not many years ago. If the method in vogue to-day is the one that works in harmony with the laws of nature, then the methods formerly employed must have been contrary thereto. Then it follows that those who were healed in former times regained their health, not because of the material remedies employed to assist nature, but in spite of those remedies. If this be true, then no argument is necessary to prove that these same persons would have recovered more quickly if no treatment had been given; for what nature did with opposition, could have been done more readily without that opposition.

What shall a man do to help nature heal the sick? How can he know that what he does is a help and not a hindrance? Many persons have many answers to the question and no one can deny its importance. There is diligent searching and honest inquiry on the part of the many who earnestly desire to know.

The Christian Scientist will admit that sickness and all physical infirmities are effects resulting from some broken law of nature, if you will permit him to define nature and its laws. He will also admit that it is natural to be healthy and unnatural to be sick. He will agree that nature, rightly understood, is ever asserting itself in behalf of the sick. From the Christian Scientist's point of view there is something that men can do to help nature, or rather, there is something they can do that will help them to receive the good which nature is bestowing upon them.

The failure of an attempted solution of a problem in mathematics is the result of the violation of some law of numbers. Discord in music is the result of a violation of the law of harmony. The remedy in one case is an intelligent application of the underlying laws of mathematical computation; in the other case the remedy is obedience to the laws of composition. Christian Science teaches that the discords termed sickness and sin can be dealt with as intelligently as can the discords of music or mathematics, and they will be overcome as readily when the Principle of harmonious being is understood and the laws thereof are intelligently obeyed.

According to Christian Science the laws of nature are not laws of matter but laws of divine Mind (Science and

Health, p. 183, l. 19), and the world's most successful healer taught his followers to heal the sick in accordance with these unchanging laws. Let it not be thought that all that mortal man considers a law of nature is a law of divine Mind. Nothing could be farther from the truth. Much that is considered law is but a belief of law where no law exists. The unerring laws of divine Mind are the only real laws of nature. Everything resulting from the operation of divine law is eternally good. Discord, imperfection, or any inharmony cannot result from the operation of that law which proclaims the power and presence of God.

When the sick are brought into harmony with the laws of divine Mind they are restored to health. What, then, can a man do to bring about this desired result? The prayer of faith, the prayer of spiritual understanding, is the most effectual, the only truly effectual remedy. This prayer is not an importunity; it is not beseeching or imploring God to do something He has not done or might not do; rather is it the knowing of what He is and what He has done for man. The prayer of spiritual understanding brings man into harmony with the divine laws that be, and in the degree that he is subject to these laws he loses the sense of sickness and sin. He is restored to health and holiness through obedience to divine law.

When it is understood that the sick are healed by reason of the action of divine Mind operating through spiritual law (Science and Health, Pref. p. xi., l. 6), who will say that the prayer of spiritual understanding is less scientific than the mental operation which diagnoses disease from a material basis, or that it is less effectual in healing the sick than is the drug or application administered in accordance with the material diagnosis? It is our privilege to "prove all things" and "hold fast that which is good," and he who devotes himself to the careful and conscientious study of the Christian Science text-book, "Science and Health with Key to the Scriptures," will soon be able to comprehend in some degree the truth of the apostle's words, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

GOD hides some ideal in every human life. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—*Robert Collyer.*

PURIFYING THE TEMPLE.

LOUISE DELISLE RADZINSKI.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, . . . And the blind and the lame came to him in the temple; and he healed them.

***Matthew*, 21 : 12, 14.**

EVERY act of our Lord, Jesus the Christ, is a practical lesson to us; every word a direct command. He is our model; the Exemplar we must study, the way we must follow if we would find the kingdom of heaven, the realm of divine Life, at hand or within.

Paul's statement, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," applies as fitly to the narrative of our Lord's works and teachings as to the older Scriptures to which the apostle refers in this epistle, and it is well for us to consider this cleansing of the temple in its example to man.

David was not allowed to build the temple because he had been a man of war and had shed much blood, but his son Solomon, The Peaceful, was allowed to build it of the materials his father had gathered for this purpose from the surrounding countries, and according to the "pattern of all that he had by the spirit." The neighboring lands of Egypt, Ophir, and Tyre furnished chariots and horses, precious metals, and men cunning in the arts of building, hewing, and graving; as David had planned and prepared that the house of God should be a fitting sanctuary for the Ark that had gone before the children of Israel from the land of bondage to the land of promise.

The first eight chapters of the Second Book of Chronicles of the Kings tell minutely the riches of this building; the stately ordering of the service of priests, Levites, and porters who had charge of the temple and its courts, as David the king had commanded, and "so the house of the Lord was perfected."

There is no sadder contrast in material things than that presented by the glories of the temple in Solomon's time, and its degraded condition when Jesus went into it, as described by Matthew. He had come to his Father's house, sitting meekly upon an ass, with the garments of the multi-

tude and the green boughs from the trees by the roadside strewn upon the ground to show him honor; the courts and porches, the walls and gates still stood and challenged the admiration of the pilgrims whom the yearly festivals called there, but the house that should have been the house of prayer had become "a den of thieves." Those who should have helped the poor pilgrims from distant parts of the country, preyed upon them, exacting large discount for changing their money into the coin required by the merchants who sold the cattle, the sheep, and the doves needed for sacrifice, so that the courts of the temple had in fact become cattle-markets, slaughter-yards, and dens of usurers, or "thieves."

The centuries that had passed since the building of the Temple had seen its walls broken down, then rebuilt; its treasuries plundered, then in part restored, but the early sense of worship had not returned to the hearts of the people, and the doctors or teachers of the law concerned themselves with philosophical subtleties and disputations instead of teaching the people the law of God and the blessings which obedience to it had brought to their fathers in times past.

The compassionate Jesus taught them this; he showed them, by healing their diseases, by dispelling their griefs, that the law of God, when understood aright, is not punitive, but regenerative and protective; that its restrictions do not belittle nor impoverish man, but protect and strengthen him; he showed them that all the necessities of man are met by the fulness of Love, from whom flow all good things and spiritual blessings. And the people, understanding his deeds, if not his words, went with him to the temple, crying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

Why had all this multitude followed Jesus to the temple? Was it only to do him honor? All the way from Galilee he had taught the inner meaning of the law to the Pharisees who tempted him, that is, *tried* him, with subtle questions; he had shown tender love to the young children brought for him to bless in their innocence; he had shown the way of life eternal to the rich young man, and he followed up these instructions with the promise that every one who forsook material possessions and joys for his sake, should inherit everlasting life. After the solemn lessons of the twentieth

chapter of Matthew, as they departed from Jericho, Jesus restored sight to the two blind men who sat by the wayside. Had all been equally healed of their blindness? Should we wonder if the disciples and the fluctuating multitude that followed Jesus to the city expected to see him perform some marvelous work? Had not the tempter in the wilderness urged him to throw himself from a pinnacle of the temple, that he might prove the guardianship of God's angels over him? What might he not do to prove his Messiahship?

What he did do Matthew tells us in few words: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves." He had meekly come to his Father's house, upon his Father's business, showing none of the power vested in him; but before he could set about its performance, he found that the house must be cleansed, he must drive out of it those who made it unfit for the demonstration of divine Love; with righteous displeasure error must be thrust forth; then "the blind and the lame came to him in the temple; and he healed them."

Could they have been healed if still surrounded by the claims of greed, of cruelty, and of dishonesty? All things are possible with God; His power cannot be limited; His love is not to be weighed nor measured; but if the channels of man's consciousness are not open to the ever-flowing streams of love, if they are clogged with impurities or barred by pride, or ignorance, or vice, the healing stream finds no entrance therein, but will flow by,—not wasted, not unheeded by all, but refreshing those who with eager and trustful hearts are watching for the oncoming of the life-tide. When the love of material things, the greed of possession, the desire for place and power fill every conscious thought and affection to the exclusion of all that is divine; when the house of prayer has become the nest of every foul bird (thought); when the courts that should be thronged with loving thoughts of praise are crowded with murderous impulses of violence; when the very sanctuary is the shrine of greed, instead of the ideal of good, then the gates are closed, the living waters flow by, and mortal man's temple remains unfit for the dwelling of Love,—the Love which alone worketh all miracles.

When, however, the Christ-truth enters man's sense of

sanctuary, and, casting out, one after the other, every impure thought, impulse, and affection, makes it a fit abode for that Love through which alone men may become holy and perfect, an acceptable sacrifice to God, then shall all the channels of perfection be filled with the Spirit promised by Jesus as the Comforter that was to come in his place, to guide and protect those who should still follow him though he had passed from their material sight.

Every age has had its phantoms of error to meet and dispel; in all ages have thoughtful men considered the world, and have declared it very evil; so evil as to be beyond redemption, and its prompt destruction has been foretold and looked for many times since the prophecy found in St. Peter's epistle. Looking about us now, and seeing the material tokens of as great greed, cruelty, and vice as those which forced Jesus to drive the thieves out of his Father's house, can we fail to ask ourselves whether we, as Christian Scientists, are doing our duty to God and to our fellow-man, in this period of bloodshed and greed? Are we following in the footsteps of the Master by the light our beloved Leader has given us in her works and is daily giving us in her life? Mrs. Eddy has plainly expressed her conviction that only the knowledge of Christ, Truth, can establish righteousness among men. She has also taught us that if students of Christian Science will obey Jesus' injunction to his disciples, to "heal the sick, cleanse the lepers, raise the dead, cast out devils," "they will bring in the millennium" (Science and Health, p. 34). Any command of God is a promise. The command coming through Jesus is all the more convincing, as a promise, since Jesus himself demonstrated the possibility of its performance; and we have his own word that the works his disciples had seen him do, the same works, and even greater ones yet, should they do, and also those who should believe on him through them.

The great fault of men has been that they allowed themselves to be mesmerized into the belief that Jesus' teachings and demonstration were for the apostolic age alone, and devoted believers of Jesus, who would have followed him to the uttermost point of demonstration at the sacrifice of their lives, were defrauded by this misunderstanding of their highest desire, that of fulfilling his commission to heal the sick and the sinner. Centuries of mental darkness and suffering have resulted from this cloud cast upon God's word, hiding its true meaning from those who would

gladly have given up all material joys and possessions to follow their Master; but the divine love that knows man's need even before he has formulated it, has given this age a Revelator to uncover to our blinded sight both God's will and Jesus' demonstration of the feasibility of doing that will now, this very day, as in our Elder Brother's day. Through the living example and through the written works of this wise servant of God we are shown what are the impurities that befoul our temple, and what we need to do before it is fit for the indwelling of the healing consciousness of God's presence.

In our Church Manual we are given rules of conduct that point directly to the shrine of Love, and instructions which, if obeyed, ensure our dwelling therein with the power to fulfil the divine command to heal the sick. When we consider the origin of sickness,—the ignorance, the wilfulness, the fear, and the sin at the root of every case of sickness,—we see that to heal the sick means to meet every known enemy of man, and that to meet and to destroy these enemies, every weapon of defence and offence is needed. And before the struggle begins will not the wise warrior see that he stands on nothing that is likely to make his footing insecure? Will he not clear a space around him, so that he may use his weapons to the best advantage for self-protection, for repulse, and for attack?

As every Christian Scientist is enlisted to wage war on every form of error, it behooves him to make all preparations to secure the victory, and to achieve that end he needs to ensure himself against the traitor within the fortress, the sin within himself that so easily besets him, the thief within his temple. If our own thought or desire is impure, how can we cast out impurity from another's consciousness? If greed or self-love rule us, how can we bring another to see and value the self-sacrifice of Christ Jesus, and that of the Revelator in our day? Can we give love if we have it not? Can we give freedom, being ourselves in bondage? Can we heal, being ourselves sick, sick unto death, the death of a false sense of living? Is not this a case of "Physician, heal thyself"? It is, most certainly; and we have this advantage over the physician in *materia medica*, that we know the absolute remedy for all ills to which the flesh is heir through diseased thought.

Our Leader demands as the foundation-stone of our temple of loving service, the purity of motive, the dominion

over error, which Jesus showed by his action to be necessary for the accomplishment of our duty. The temple must be cleansed and freed from all that would rob Love of its victory over sin, before the blind can receive their sight, the lame be restored to free action; sin, the root of all disease, be destroyed, and out of the mouth of the humble and the meek, praise to Love be perfected.

"WHAT IS THAT TO THEE?"

E. HOWARD GILKEY.

THE public ministry of Jesus of Nazareth, our Way-shower, in its three years of experience with mortal man and mortal mind, seems to have touched and illumined every possible phase of human conduct. With the searchlight of scientific, unchanging Truth he dispelled whatever mist came between his disciples and the guiding star of divine Love, showing them how to do "Life's work aright" (Science and Health, p. 18); how to work out their own salvation; how to plant for an eternal harvest; but not to do their work for them. He came to show them how to work so as to produce the proper results; and in the short period of three years he led them "in paths of righteousness" through the entire wilderness of human error and mistaken ideas of God's perfect way. Our Leader in Christian Science has fittingly denominated Jesus of Nazareth the Way-shower, and there can be no better guide for the human race than his teaching.

On two separate days in the walks through Galilee, there occurred that which is full of significance to any one who is in earnest in his desire to do the things which are of God, and to avoid doing the things which occasion stumbling and defeat to himself, and which are an occasion of stumbling to his fellows in the warfare for higher ideals, nobler aspirations, greater and more uplifting demonstrations of the power of God in human experience. It is related that at the end of one of his many journeys Jesus entered his home in Capernaum, and turning to his disciples he asked them, "What was it that ye disputed among yourselves by the way? But they held their peace," and did not answer him, "for by the way they had disputed among themselves, who should be the greatest" among them. And he sat down and called the twelve, and saith unto them,

"If any man desire to be first, the same shall be last of all, and servant of all."

The usual interpretation of this saying of the Master seems to be, "If any man desire to be first in honor let him show his worthiness by his humility, and let him become the servant, the water-carrier and helper of another," or "If any man would be first among you, that very selfishness makes him unfit to be anything but your servant."

The more one studies this text the more one is led to adopt what seems to be the scientific interpretation; viz., that he was not teaching the value of humility so much as he was opening their minds to the evil and disintegrating results of selfish ambition and a subtle form of egotism. "If any man desire to be first, the same shall be last of all, and servant of all." Similarly he spoke on the one other occasion in which the question of "who shall be greatest" seems to have arisen in the group of disciples. It is related that as Jesus was walking with his disciples toward Jerusalem, on that last journey at whose end stood Gethsemane and Calvary, and while they were yet in the country, our Master was approached by James and John, or by their mother for them (for the accounts differ in this respect), with the request that one might sit on his right hand and one on his left hand when he should come into his kingdom. Jesus, who had shown his love for James and John by making them his companions (with Peter) on some special occasions, as on the Mount of Transfiguration and the raising of Jairus' daughter, instead of acceding to this request to promote his friends over the heads of their fellow-students, met the thought with the searching remark, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" Farther along in the conversation which followed the voicing of this ambition on the part of his two disciples, Jesus assured them of the uselessness and impropriety of personal ambition in the matters of spiritual life, using these words: "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." This he said, it must be borne in mind, not to strangers to his religious life, nor to those in whom he had no confidence, but to two men who were his closest personal friends, and who stood so high in his regard, that from the cross, a few days later, he committed to one of them the future care of his mother, she whom all the world calls "blessed among women." With

all this personal regard for these two friends, Jesus reminded them that selection for spiritual work must come of the Father, to those who in His sight are prepared to perform it according to His will. As a result of this ambitious request of the two disciples, it is recorded, "And when the ten heard it, they were moved with indignation against the two brethren," and thus is historically fixed the fact that personal ambition had so early in the Christian Church produced disappointment to the ambitious, a rebuke from him they loved, and had brought indignation upon them from their spiritual brethren.

It is one thing to aspire to a seat at the councils of the truly great; it is quite another thing to be fitted for the responsibilities of such a seat. Interpreted by the law of divine Love, the words of the Master meet the unrest of human thought with the assurance that from the Father comes that work which it is proper for each one to do, and the experience with which to do it rightly, and that any attempt to anticipate this action of divine Mind takes away one's sense of harmony, disturbs the general song of happiness and thanksgiving, and reduces one to a point where he is only capable of performing the commonest duties, until the cloud of selfishness has passed away.

On that glorious morning by the sea of Galilee, when Jesus had appeared to the fishermen, supplied their nets with an abundant provision, shared with them their breakfast, and talked with Peter about his future duties, the selfishness of human nature again expressed itself in the question of Peter, respecting John. He said to Jesus, "What shall this man do?" And Jesus answered him, "If I will that he tarry till I come, what is that to thee? follow thou me."

Mrs. Eddy says that "The disciples apprehended their Master better than did others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in teaching and demonstrating the Truth of being" (Science and Health, p. 136). The failure of Peter to catch and follow the instructions of Jesus in this conversation before his ascension, his wandering thought and his curiosity concerning the divine purpose for John, is shown in his irrelevant and unnecessary question. The Master's patience and earnestness is shown in his impressive reply, "What is that to thee?" What is it to one student of Christian Science,

who has in himself so much of error to cast out and so much of love to learn and demonstrate, what another student may be engaged in or the manner of his work? What can it matter to one follower of the Christ that another seems to have an easier or a more honorable or more remunerative task? That other cannot do my work for me; he may lighten it with the sunshine he reflects, he may give me courage by the example he has set of consecration and of sincerity, but do my work he cannot; nor can I do his.

In answering the apparently irrelevant question of Peter concerning the future work to be done by John, Jesus answered every one who is inclined to let the affairs of other people occupy his thoughts to the neglect of his own duties. As regards ambition, with its subtle suggestion of evil, the words of Jesus at Capernaum show us plainly that before one can bring out the works of Truth and be useful in the field of Christian effort, there must be a stalk of fitness to support the fruit, or ear, of effort. As regards personal criticism of another's effort in life's work, or even a tendency to look askance while keeping verbal silence, the words of the risen Lord by the sea of Galilee admonish us "What is that to thee? follow thou me." Christian Scientists do not become such from personal motives, or in seeking personal gain, except in purely moral and spiritual uplifting. May not the thought ever remain as single and receptive as in our first impressions of Truth? A man seeking God will look for God until he finds Him; God is the object of his search, and not the form of service, nor the beauty of the church, nor the eloquence of its official representatives.

The highest possible attainments in Christian Science are the constant approval of a good conscience; the power to demonstrate the healing law of divine Love; the ability to love all men and the desire to be a hindrance to none in all the world; the spiritual perception which enables one to detect error and heal disease; the awe-inspiring happiness that follows an actual demonstration of the power of God to heal disease and destroy sin. These conditions can come through but one channel; namely, the silent, individual effort to reflect constantly more and more of Truth. To attend to one's own spiritual development and to do with all one's might the things that come to hand to do, may be said to be one half of the chief duty of the loyal and progressive Christian Scientist; to refrain from intruding upon the duties and labors of another by word or act, comprises

the other half of one's duty, and makes the complete man having the pattern of Jesus of Nazareth. The Cause of Christian Science can never suffer by conditions imposed upon it from without; but it can be greatly advanced if those who bear its name also demonstrate its spirit. The keynote of its perfect observance is expressed in the one word "Love," its larger expression is in the new commandment of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, . . . and thy neighbor as thyself."

In the 7th chapter of Mark, Jesus spoke to the people in the presence of the Pharisees and his disciples, saying, "There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man;" and so, there is nothing from without that can hinder the demonstration of the true Christ gospel as revealed in Christian Science.

The apostle James sums up the whole religious duty of the sincere Christian in these words, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Our Leader in Christian Science thus summarizes her concept of religious duty,—"Jesus rebuked the material thought of his fellow-countrymen: 'Ye can discern the face of the sky; but can ye not discern the signs of the times?' How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" (Science and Health, p. 509).

"Then Peter, turning about, seeth the disciple whom Jesus loved, following; . . . Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

CHRISTIANITY wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with the garment of praise, it will be better for them than blankets.—*Henry Drummond.*

SINCERITY.

A. WILLIS PAINE.

ONE of the essential, fundamental elements of Christian Science, or of true Christianity, is sincerity. Jesus said, "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Sincerity is manifested in works. Jesus gave no weight to supplications or appeals that were not accompanied by a deep, pure motive, something higher than ordinary desire, nothing less than a craving manifested in works. Supplication without sincerity is mere dissemblance, not prayer. True prayer is an earnest desire embodying sincerity in its fullest sense. A token of one's unfeigned desire is the effort put forth to acquire that for which he prays. Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." No true Christian doubts the verity of this declaration, neither has he any authentic reason for believing that Jesus made an assertion that cannot be verified by demonstration in this age, through understanding and faith combined with honesty, purity, and love. The Christian Science prayer that reforms the sinful and heals the sick is a prayer of faith and spiritual understanding, uttered in silent and sublime sincerity.

The arrogance and hauteur of the Pharisee will never reach the heart of Love, while the penitence of the publican goes up to the Father, and its sincerity is weighed in the balance and not found wanting. Prayer, however sincere, cannot change the divine plan, for God and His creation are inseparable and unchangeable; but an earnest, sincere purpose to be good, pure, and noble, to overcome sinful thoughts and desires, to become Godlike, will bring one into harmonious accord with the divine law which vanquishes sin and sickness. "The habitual struggle to be always good, is unceasing prayer" (Science and Health, p. 4).

Jesus was the Way-shower, and all who come into a realizing sense of divine Love must follow in his footsteps, —manifest his teaching and practice in their daily lives. He healed the sick, reformed the sinful, preached the gospel of health and harmony to the poor,—those in need; he taught no creed or doctrine other than to do the will of the

Father, to serve God and keep His commandments. To comply with his precepts and follow his example involves the relinquishment of human opinions, while knowing and doing the will of God, loving one's brother, and obeying the Golden Rule. It is not a matter of momentary transition but of daily development, the result of honest, sincere desire, true prayerfulness. To this end God works with all "to will and to do." As human consciousness becomes illumined by Truth, one beholds the development, not of a form of religion or a plan of worship, but of a divine brotherhood which Jesus called the kingdom of heaven. He who enters into this holy fellowship can but manifest love and good-will in his business and social relations, yea, in every act of his life.

Christian Science is a religion of sincerity, a religion of love, a religion of the heart, devoid of form and ritualism, rich in good works. It is a re-establishment of the regenerating, reforming, and healing religion taught and practised by the great Master, which is again being confirmed. It is touching the hearts of men and women in all the varied avenues and activities of human life. People in every condition of thought, even unbelievers and infidels, have been led through Christian Science to realize that God is to them an ever-present help in every time of trouble. The sick and the sinful have been healed and reformed by Christian Science; those in trouble and dire distress have found in it a surcease from their sorrow and suffering; business and professional men and women have found in it a relief from their perplexities and multiplied cares and worries; devout Christians and seekers after spiritual consolation have realized it to be the pearl of great price, the one thing needful. It is the religion of Love, again reforming the sinful, healing the sick, and comforting the sorrowing.

No one should expect to be healed in his sins, but of them. Salvation and healing are one in Christian Science. Blinded to this pertinent fact, some may be holding tenaciously to their old beliefs and customs with their manifold miseries. Diseases which result from the more open forms of sin are readily seen and acknowledged; and it is universally admitted that such cannot be permanently cured while the indulgence continues. It is conceded that such errors are mental, and can be effaced only by reformation. In Christian Science it is found that hatred, revenge, greed, sensuality, selfishness, etc., the long train of propensities

that beset mortals, also disappear, with the diseases which often accompany them, when the light of Truth enters the consciousness of the individual. Through a realizing sense of the ever-presence of God, the Christian Scientist is enabled to uncover and eradicate all such errors, thus overcoming the results of sin by a conquest over sin.

The most sanguine advocates of drug medication do not maintain that any material remedy will heal depravity or its results so long as the corrupt mental condition remains; neither do they aver that any drug will extirpate mental errors of even a milder form. Knowledge of the inefficiency of drugs and lack of faith in God's power to heal have resulted in an apparent co-partnership between *materia medica* and scholastic theology, each with its special function to perform. The one, seeing nothing outside of materiality, uses every material means at its command to avert the change that its co-partner heralds as the portal to man's deliverance from suffering and sorrow, and his triumphal entry into everlasting bliss.

About forty years ago the Rev. Mary Baker G. Eddy discovered and demonstrated the Science of Christianity, and, through her published works, she is now teaching the healing religion practised by Jesus the Christ nearly two thousand years ago. This religion has its foundation in the holy Scriptures, and declares that the real man is not fallen, that he is the reflection of God,—the divine image,—and cannot fall; that he is and ever was perfect; that man is not sick nor ever was; that sickness is a mortal experience, the result of false belief or sin, and that it is healed by a knowledge of God and man's true relation to Him. Christian Science lays the axe at the root of the tree; it heals disease by eradicating the errors that produce it. He who is healed in Christian Science must of necessity be made better morally as well as physically. This Science not only heals and reforms those who seek its aid, but its influence is reaching out and embracing the whole world, to purify and to sweeten it.

Phillips Brooks once said, "No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."

TESTIMONIES FROM THE FIELD.

I HAD the misfortune to inherit what is called a delicate constitution, with consumptive tendencies. My early life was greatly marred by tedious attacks of sickness, and when about eighteen years years old I had the measles, which resulted in a long spell of sickness. When I did finally recover I was left with a serious trouble of the eyes. I consulted an oculist, who fitted me with glasses, saying that I would always have to wear them, and that the trouble, which seemed to be a weakness and inflammation of the eyelids, would never be any better. A few years later I married a physician and moved to the West. My health did not improve with the change of climate, as we had hoped it would, and the trouble of the eyes became worse. I spent much of my time in a darkened room with my eyes bandaged. We consulted a prominent oculist, who said there was positively no help for me. About this time, February, 1898, I returned to Fort Wayne, Indiana, my former home, and while there contracted a very severe cold, which resulted in a serious illness. My husband secured the best medical attendance in the city. After weeks of suffering they decided that the only hope of relief was a surgical operation, and I was taken to a hospital and placed under the care of a doctor who was considered a very fine surgeon. He diagnosed the case as tuberculosis of the bladder. I underwent an operation which lasted three and a half hours. There were five physicians present and all decided that there was no hope of my recovery. In a week or so after the operation, the right knee began to swell, and the physicians said the joints were filling with pus. Soon the whole limb was swollen and very painful, then the entire body was affected, and I became helpless. The physician put the limb in a plaster-of-paris cast and the body in rubber bandages. After four months of suffering at the hospital, my case was pronounced hopeless, and I was removed to the home of my sister to await the inevitable. Then, when life was slowly ebbing away, a great sorrow came to me,—so great that I longed for death, which I then thought would relieve me of heavy burdens.

At this time friends came to me and spoke of Christian Science, urging me to try it; but I would not listen, for I

felt that I had nothing to live for and wished to die. They were persistent, however, and in sheer desperation I consented to let them call a practitioner. To the surprise of all, as well as myself, I was soon on the road to recovery. First of all was the complete healing of the eyes, with which I had been troubled for fifteen years. I laid off the glasses and my eyes are now normal in every sense. The tubercular and consumptive condition soon began to disappear, and in less than one year from the time I first began treatment in this Science, I was perfectly well. I had been under medical treatment all my life, and had always been sick. A few months' treatment in Christian Science,—and for the first time in my life I could say, I am well. I have had excellent health in every particular since my healing six years ago, and for the past five years I have supported myself and daughter.

Words cannot express my gratitude for the health and happiness and prosperity that have come to us through the understanding of Christian Science.

Mrs. Mate C. Thompson, Goshen, Ind.

A YEAR'S course of study, involving both physical and mental strain, acting on a constitution never considered robust, and weakened by two years' residence in the enervating climate of Aden, reduced me to a state of nervous prostration and one hundred and twenty pounds in weight. I completed the year's course and passed the final examination, though living in constant dread of breakdown at any time during the last three months. I then obtained two months' leave and submitted myself to a German specialist at Wiesbaden. He diagnosed my case as diabetes, and put me on a very strict diet, allowing me no bread, potatoes, fruit, sugar, or starch. I had twelve months' sick-leave and then three months on half pay. I had to rest a great deal and could take but very little exercise without losing weight and getting very tired. I regained thirty pounds in weight during this time, but I used to make a chemical analysis for myself and regulate my diet so as to keep the disease from advancing.

In this state I was allowed to return to my work, at the recommendation of a Birmingham specialist, and came out to Halifax, N. S., as instructor in gunnery in June, 1903. I was still very weak and easily overtired, and although my

duties would not have been very onerous for an ordinary individual, I had to rest all my spare time.

In six months I had lost ten pounds in weight and was in despair, feeling that I was slipping back, and fearing that I would have to throw up my appointment and go on half pay. Just then Christian Science was brought to my notice. I knew next to nothing about it, and fortunately for myself, was not much prejudiced against it. I was willing to try anything on the chance of being helped. I went to a practitioner in February, 1904, and within four days I was eating everything like an ordinary individual, and have done so ever since. I was asked to make no chemical test until I was certain that my change of diet was doing me no harm. In about two weeks I was perfectly certain that this was the case, and that on the contrary I was improving in health with great rapidity. I then tested and found that I had been gaining, in spite of the fact that I had been eating jam, pastry, sugar, etc. I repeated the test three times. That settled the question of the efficacy of Christian Science healing to my mind. Since then, February, 1904, I have steadily improved in health and strength.

Christian Science appeals to me as the solution of the problem of existence, as a practical every-day religion. Through the gradual understanding of divine Principle, as revealed in Science and Health, I am rapidly learning how to work out all the problems of life,—to demonstrate the truth. I can only express my conviction that if any one who is anxious to get at the truth will investigate Christian Science thoroughly, and what it is doing in the world, he will become convinced that it is the doctrine of Christ practically understood and applied in the daily life, that it gives one a power for good unthought of as available for mankind; namely, the power of God. The results are marvelous and the proofs overwhelming. The practical question for every man to-day is this: If, by giving up your own way and going God's way you can do God's will by relieving the mental and physical suffering of your fellow-men, why are you letting selfishness, pride, and fear stand in your light? My earnest wish now is to grasp the understanding of Christian Science, so as to be able to heal others, and I am most thankful to say that this wish is also being realized.—*Capt. H. W. Gayer, Halifax, N. S.*

LIKE most people, I came into Christian Science through

the door of suffering. I had been troubled with lumbago and sciatica for several years, but at this time I was very ill, being in bed a great deal and all the time in pain and suffering. I was treated by our best local doctors, who could not help me, and I was sent to a hospital in San Francisco where there was a board of seven doctors,—the best in the city. Their diagnosis of my case was the same as that of my home doctors. They gave me great quantities of medicine and put large blisters on me, which were as hard to bear as the disease. After I had endured all kinds of baths, and a vibrating machine, they resorted to the electric chair, until they saw that I was getting no better; then the Swedish movement was tried. I was greatly discouraged when, after all this, they told me that I must go farther south, to a dryer climate, but I went down where the climate was very dry, and bathed in the hot springs for a month,—still I was not healed. I came home, and was a great deal worse.

It was at this time, when all looked dark, when my resources were exhausted, when I was in debt, and with a family to support which had never known want before, when I knew not what to do or where to turn for help, that God's messenger came. One of my neighbors asked my little boy why I did not try Christian Science. He told me of it. I had heard of Christian Scientists, but only as cranks and fanatics, who were ridiculed by many, yet I knew my neighbor to be of very high standing, so I sent for her to come over and tell me about it. When she told me how it had healed her, I said, "I know you tell the truth, and it is what I want." She sent for a practitioner, who came in about two hours and talked to me and gave me treatment. I saw a light shining out of her face such as I had not seen before, and it seemed sure that I was going to get well. In six days from that time I went to work. I am a brakeman, and my run takes me over a high range of mountains where the weather changes three or four times a trip, and where *materia medica* said it was impossible for me to live; but I started out in the night over this mountain, in rain, hail, and snow, and never lost another day on account of this disease. I was also healed of catarrh of fifteen years' standing. This occurred over a year ago, and I have made some good demonstrations for myself and family since, for which I am thankful to God, as I now know there *is* a God and that He is Life, Truth, and Love,—an ever-present

help in time of trouble. I know that sin, sickness, and death are found to be unreal as we realize man's true relation to God. I am so glad I know this, and thankful to God, also to Mrs. Eddy.—*F. D. Seely, Ashland, Ore.*

I AM very thankful to be able to testify to the healing power of Christian Science. When I was a very small child I had an attack of measles, and the doctors in attendance said that the disease settled in my throat, leaving my voice very weak. Two years ago a Christian Science practitioner handed me a copy of Science and Health, and in it I learned that man reflects God. In trying to realize this great truth I was enabled to speak clearly. Christian Science has healed me of a complication of diseases. My father was a physician and I might say that I was raised on medicine, but I got worse instead of better. After I had tried all the medicine of which I knew, I tried Christian Science, and as soon as I began its study all my troubles, and they were legion, began to disappear. Now, after two years' study, I can say that I am well, healed of all my diseases. My eyes were healed in Christian Science after taking a few treatments and reading Science and Health for just two weeks. The oculists had told me I would always have to wear glasses. I had done so for six years, but at the end of two weeks in Christian Science I did not need them.

I have no words to express my gratitude to our Leader, Mrs. Eddy. I hope to prove worthy to be called a Christian Scientist.—*Gussie Howard Wilson, Chicago, Ill.*

IN the summer of 1904 I was healed of paralysis. When first stricken, a physician was called who pronounced the case fatal. He said there was no opportunity whatever for recovery, one side being completely paralyzed and I unconscious. When this verdict was rendered a Christian Scientist was called and the case turned over to this treatment. Five days later consciousness was restored, and ten days after I began using the muscles of the right side. At first it was only a slight motion of a finger or toe, but so rapid was my recovery that in less than eight weeks I was out on the street as usual, walking short distances to and from the street car and attending the Sunday services. Any one may judge of the severity of the ailment when I say that after I began to recover I opened Science and Health, and to my great surprise I did not know one letter from another.

I had to learn them over again as I did when a child. The healing was, however, complete and final. While recovery in this instance was rapid, I had a later experience of slower healing, which set me to work in earnest to study and help myself. The instance I refer to was nothing serious, from a medical or any other standpoint, but I gleaned some valuable lessons during the time spent with my Bible and Science and Health.

I have no words to express my gratitude to God for His loving-kindness in the preservation of my life and my restoration to health. I *know* it was only this wondrous power that carried me through. The thought uppermost in my mind is continually, "Who is so great a God as our God?"—*Mrs. Mary H. Flynn, Kalamazoo, Mich.*

WHEN I turned to Christian Science some years ago, for the healing of my husband, I little dreamed of all that was to come to me personally through this seeking. I only wanted my husband to be well, and when I realized that physicians could not heal him permanently,—that during all the many years in which he had taken medicines for various physical troubles he was not in any wise benefited, I waked up to see that it was only a loss of time to longer depend on drugs for healing. I had heard of this new way of healing without drugs, and I recalled cases that had been cured by it, one being the remarkable healing of a lady whom I knew. When I urged my husband to try it he gave his consent to my seeing a practitioner for him, but without faith and with apparently no interest in the subject. He remarked, however, "I am looking for the truth, and if Christian Science can be proved to my reason to be true, I am willing to accept it." I sought a practitioner, and accepted her suggestion to read Science and Health to my husband. I promised to read it without prejudice, and without antagonizing statements which I could not understand. I lost no time in beginning the reading of the book to my husband, at first with no interest nor thought beyond that of helping him. Soon, however, its statements began to appeal to me, and I read with a deeper interest, and now for myself alone. The light began to break in upon my consciousness, like the radiance of a new day. When I had read for about three days I realized that I was changed,—old things had passed away, and behold! all things were become new. I inwardly *knew* that Chris-

tian Science is the truth and that my old religious beliefs were not true. Without an effort, or one regret on my part, all my once-cherished religious opinions immediately fell away from me. It seemed that I had suddenly waked up, after being mentally asleep all the years of my life before, and then followed such wonderful days of peace and joy, "times of refreshing . . . from the presence of the Lord!" I began at once with my husband to attend the services of the Christian Science church, and how happy I have been to go there ever since that first Sunday, years ago. Truth, as revealed in Science and Health, had touched my thought, in those three days of reading, and transformed the whole world for me. Although the way since then has been long, and sometimes has seemed rough, the joy and wonder and gratitude of that first awakening, through reading Science and Health, have never left me.

My husband was healed by Christian Science, and feels that he has found the truth for which he had so long been seeking. It has been such a blessing in my own life, that like thousands of others I can find no words in which to tell of my deep gratitude that I live in the age when this Science has been brought to the world by one who was good enough and selfless enough to show us the way from sense to Soul—our revered and beloved Leader, Mrs. Eddy.

Jean Daniel Lewis, Chicago, Ill.

ABOUT eight months ago my eyes became very inflamed, causing me a great deal of pain and discomfort. I had been bicycling in a high wind, by the seaside, and a great deal of grit blew into my face and eyes, which caused a trouble that I imagine doctors would call ophthalmia. My eyes became so bad that a strong light seemed almost unbearable. I could neither read, write, nor work; at night, when trying to sleep, it was great pain even to shut the eyelids. Never having had anything at all the matter with my eyes before, and being on the eve of departure for a long journey round the world, I became very depressed; a great fear got hold of me, too, at the idea of traveling with no Christian Scientist near to help me. Having many material things to do just then, I went to a practitioner and had a fortnight's treatment; the fear was quite destroyed, although the outward manifestation did not yield entirely until some weeks after. I was then able to help myself, having more leisure. All my duties were gone

through, and in spite of the glare at sea, dust, land travel,—everything in fact which formerly would have been considered terribly trying,—my eyes became perfectly well. I need hardly say how very deeply grateful I am for this proof of the healing power of Truth. Before finishing I must add a testimony of my wonderful healing of severe headaches, from which I had suffered most of my life, simply by reading Science and Health. I have never had a treatment for them at all. I also had colds and coughs, but these have entirely gone in the same way. I am truly grateful to Mrs. Eddy for having shown us how to apply this wonderful truth.—*C. F. Brooks, London, England.*

I AM fifty-two years of age, and am in good health, thanks to God, and to our Leader, Mrs. Eddy, who has so clearly shown us the way to Truth in her book, "Science and Health with Key to the Scriptures." For twenty-three years, prior and up to the year 1901, I had suffered with consumption, and during that time I had treatment from very many doctors in many different places. None of them gave me any encouragement, only to say, "Live as long as you can; try to enjoy yourself; there is no help for you." One doctor in his examination told me that there were cavities in my right lung; and there was no possible chance to save that lung. During all those years I paid hundreds of dollars for medical attendance and medicine. At a rough estimate, I think two thousand dollars would not cover the expense, and yet I got no relief, but tried to make the best of it.

In the spring of 1901 I was taken very much worse. I had medicine from three different physicians, with regular attendance from one, but continued to grow worse, until it seemed to me that my time was short and I became discouraged and lost all hope.

There were at that time Christian Science practitioners in Glens Falls, three miles from our place, and I was persuaded to try Christian Science. I was not in favor of trying something that I did not believe in, but I had heard that some people had been cured by it, and I at last decided to try it, and sent for a Christian Science practitioner, who came to see me the following day. I took one treatment, was immediately relieved, and after the second treatment I was so much better that I discontinued them. I have grown

stronger and better ever since, and am now perfectly well, thank God!

William Baker Minton, Sandy Hill, N. Y.

FROM a little child I was always sickly, suffering from spasms and nervousness in general. At the age of eight I grew worse, and upon physicians' advice was taken out of school. Instead of improving, I became suddenly very sick. My parents sent for all the physicians in town; but they said they could do nothing. They then sent to a neighboring town for a prominent physician. He wanted to perform an operation on me, but this my parents would not permit, so I was taken to San Antonio and placed under the best doctors' treatment. I suffered such intense pain that in order to be examined I had to be placed under the influence of chloroform. The doctors pronounced my case cerebro spinal meningitis, with complications. I took chloroform seven times, then they could not give it to me any more on account of my heart. My back was burnt several times, but instead of improving I grew daily worse. My mother remained in San Antonio with me four months, then the doctors said they could do nothing more. My parents took me home, and everything available was tried. During all this time I could not walk, neither could I sit up; my whole left side was affected, and I suffered much pain. I passed through the hands of thirteen different doctors and "suffered many things." The last physicians that we had said, "If we give her medicine for one thing, it will hurt her otherwise." During all this time I could see no one but my parents, sisters, and the attending physicians.

After I had not walked for three years and had not been able to sit up for two and a half years, my attending physician asked me if I was ready to die. I said, "Yes, for I am only a burden as it is." He said, "I am glad, for you have no longer than a month to live." He told my parents that they need not try anything else, he would just give me medicine to relieve pain.

I had always been religiously inclined, and I now began to read the Bible more earnestly, and I wondered why Jesus did not come back and heal the sick, when I needed him so much? Daily the thought would come, Why does not Jesus come and heal me? Then a dear lady came and told my mother that her friend had been healed through Christian Science, and that it would probably heal me. My

mother said, "No, she has suffered enough, and we do not wish her to suffer anything more;" nevertheless, this lady wrote to a Christian Scientist and asked what I would have to suffer. That letter brought great surprise when we read, "Nothing; but she must give up all material remedies, and God will heal her." She also advised me to read the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. My parents decided to try it for two weeks. The first week I did not seem to improve. Three times I tried to read Christian Science literature, but I thought I could not understand it, and threw the books from me. Then one morning I awoke with such a happy feeling, and that day I received a letter from the practitioner assuring me that I should be well. Oh, the joy I felt! At last I had learned that God was not punishing me. Now I could say, God is Love. The next morning I sat up, and a week from that day I tried to walk, and I had to learn like a little child, for I did not know how to place my feet. My parents cried like children when they saw that I was really getting well. Almost all pain had left me. After the swelling had gone down, I was told that I looked like a skeleton. It was about four months before I could walk perfectly straight. It is now seven years since I got up, and I am a picture of health.

Christian Science has helped me wonderfully in my school studies. I caught up with all my classmates, after missing school four years. I stood a very creditable teacher's examination when I was sixteen years of age and have been in charge of the primary department in the public school in this town for the past three years. To-day when people see me they stop and say, "Isn't it wonderful!"

For seven years we have not had any medicine in our house. We have had many beautiful demonstrations of God's power, goodness, and ever-presence. I would say to all weary seekers, "In Christian Science you can find rest."

My heart overflows with thankfulness to God, and to our Leader for teaching us to understand the truth.

Rosalie M. Riedel, Yorktown, Tex.

I DEEM it a great privilege, as well as a duty I owe to the cause of Christian Science and to any seeker for the truth, to testify of the benefits received through Christian Science. Some twenty-three years ago my health began

to fail. I consulted a prominent physician at Utica, N. Y., where I then resided, who passed upon the case as "heart trouble," and who was unable to afford any permanent relief. Soon after this, in 1884, I moved to Omaha, Neb., in the hope that the climate of that region would benefit me. My health, however, continued to fail, and in 1890 I contracted a severe cold, which resulted in that much dreaded disease, consumption. (I might here add that previous to this time a younger sister had passed on with the same disease.) A noted physician was again consulted, and I was informed that both of my lungs were diseased, my heart was seriously affected, and that there was very little hope of my recovery. I was under this physician's care for very nearly, if not quite, four years. Later, I called a specialist, who made a thorough examination and diagnosed the case. I will not attempt to quote the medical terms used, but the doctor explained it as an extreme case of enlargement of the heart and diseased lungs. This specialist of course prescribed for me, but gave me no hope nor assurance. From this time on I failed rapidly. New Year's day, 1894, found me in bed, and it certainly looked as if the end were near. The day before this I had been rapidly sinking, and my husband had hurriedly called the nearest physician, who said it was a total collapse of the system and there was absolutely no hope. From this spell, however, I rallied somewhat, but it was only to go down again. Our old family physician was again called, and after a most thorough examination he said there was no use in holding out any false hope. He advised that I be made as comfortable as possible, and as he left the house called my husband to the door and informed him that it would be well to be prepared for the worst at any moment, for I could not possibly last until cold weather came; that one lung was about the same as gone, and not much left of the other; and that my heart was in a terrible condition. This was about October 1, 1894. I felt, after so many discouraging trials, that all hope for relief through medical treatment had passed, and my husband and friends had given up all hope of my recovery and felt that the end was upon me.

At this time my attention was called to Christian Science by a friend whose husband had been healed of asthma. I knew them to be thoroughly honest people, and felt that they would not recommend Christian Science did they not

believe it to be the truth and something that would bring me relief as it had them. The twentieth day of October, 1894, I shall never forget, for that day I received my first Christian Science treatment from a practitioner. Immediately I began to recover. The first day I was able to be out of bed, and in one week was practically a well woman.

From the date of my first treatment to the present time, not one drop of medicine has been used in our family, consisting of three boys, my husband, and myself. We have depended entirely upon Christian Science, and have found it an ever-present help in time of trouble. At the present writing I am in perfect health, with not one trace of any of the old complaints. The love and joy and peace that have come into my life cause me to be thankful to God every day. By living the life taught by the Master, and so clearly interpreted in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am striving to pay the debt of gratitude I owe to God, and to our faithful Leader, Mrs. Eddy.

Elizabeth F. Sabine, Washington, D. C.

FROM my earliest recollection I did not know what it was to enjoy good health, suffering much of the time on account of defective sight, headaches, indigestion, pleurisy, rheumatism, and heart trouble. In the spring of 1895 there was serious eye trouble and a general breaking down of the system. At this time a physician was called whose specialty was eye surgery, and after several weeks' treatment he informed me that I required glasses and must always expect to wear them. The glasses were fitted, and for a time I was able to see well enough to attend to regular work in my office. Following this, there was an acute attack of heart disease, attended with great pain and imperfect circulation of the blood. To overcome this, hot baths and bandaging of the limbs were prescribed, and for a brief time afforded some relief. Several reputable physicians were employed, no two of whom agreed in their diagnosis of my case, and one frankly acknowledged that he did not know what the trouble was. Although they did all they could for me, and I was having good nursing and every kind attention from my family, I gradually grew worse, until the mental as well as the physical conditions were alarming. My case was diagnosed by one of the most prominent

physicians of our city and pronounced paresis, my wife being informed that if I should live much longer it would be necessary to place me in a hospital for the insane. Previous to this I had been obliged to resign positions of responsibility and give up all business which required close mental application, and was confined at home much of the time,—more or less clouded mentally, and too helpless even to walk.

During my invalidism I was treated by physicians of three different schools,—homœopathic, allopathic, and eclectic,—but realized nothing beyond temporary relief. As the last spark of faith in material means died out, our attention was called to Christian Science and its wonderful work in healing many "incurable" diseases, and in October, 1898, after much thoughtful deliberation on the part of my family, it was decided to apply to a Christian Science practitioner for treatment. This I received for one week, but am very confident that I was healed in one treatment of the more serious complications from which I had suffered, as I was conscious of immediate relief. The change from sickness to health was so rapid, and the outward manifestation so marked, that my healing was the wonder of all who knew me. My eyes were so much improved that glasses were discarded and have not been used since. In a few months my weight had increased from one hundred and seventeen pounds to one hundred and sixty-five pounds; the circulation became normal, and all organic troubles disappeared. Instead of being unable to add even the smallest numbers, there was unusual clearness and activity of thought, and weariness did not follow mental or manual labor. In fact, I was a perfectly well man, and so remain, and am often solicited as a safe risk for life insurance.

For twenty-five years I had been a constant user of tobacco,—smoking almost incessantly,—but soon after my healing I found that all desire for it had left me, and since then I have not experienced the slightest return of the appetite. I had previously tried many times to overcome the habit, but could not do without tobacco, even for a very brief time, without intense suffering.

Although my healing occurred in October, 1898, I am still very often accosted by some acquaintance of earlier days, who looks at me in surprise and remarks about my unlikeness to my former self. A short time ago I met a lady who knew me before my healing. When I greeted her she did not

recognize me, so I asked her if she did not remember a certain business firm here, and she said she did, particularly the senior member, who took his meals with her and who had since died. She was very much surprised when I told her that she was mistaken, for I was the man she had thought to be dead these several years. My dentist states that after doing some work for me before I was healed (during which operation I had suffered more than one collapse), he remarked to his wife that he never expected to do any more work for me. Many similar instances might be cited.

While acknowledging most gratefully my healing, as above related, I cannot overlook the benefits derived from Christian Science as I have learned to make it practical in the affairs of business and daily living. It has brought hope where there was discouragement, joy in the place of sorrow, freedom from anxiety and its attendant evils, and an abiding desire to live according to the Christ-teaching, so practically brought out in the work of Christian Science, and for the understanding of which we are truly grateful to its noble Discoverer and Founder, Mrs. Eddy.

Pratt G. Smith, Utica, N. Y.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of The Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.
Box 56, Fall River, Mass.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to WILLIAM B. JOHNSON, C.S.D., Clerk, 239 Huntington Avenue, Room 8, Boston, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY THE AUTHOR OF
SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

REV. MARY BAKER G. EDDY

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A QUESTION.

MARY BAKER G. EDDY.

Do Christian Scientists love God so much as they love mankind? Aye, that's the question; let us examine it for ourselves. Thinking of person implies that one is not thinking of Principle, and fifty telegrams per holiday signal such thinking. Are the holidays blest by absorbing one's time writing or reading congratulations? I cannot watch and pray reading telegrams; they only cloud the clear sky, and they give the appearance of personal worship which Christian Science annuls. Did the dear students know how much I love them, and need every hour wherein to express this love in labor for them, they would gladly give me the holidays therefor and not task themselves with mistaken means. But God will reward their kind motives and guide them every step of the way from human affection to spiritual understanding, from faith to achievement, from light to love, from sense to Soul.

CHURCH BY-LAW.

ARTICLE XI.

DUTY TO GOD.—SECTION 4. Members of this Church who turn their attention from the divine Principle of being to personality, sending gifts, congratulatory dispatches or letters to the Pastor Emeritus on Thanksgiving, Christmas, New Year, or Easter, break a rule of this Church and are amenable therefor.

TAKE NOTICE.

Members of our Church that have not read the By-law, "Duty to God," in the issue of our *Sentinel* of December 16, 1905, are not amenable for disobeying it until they have read it, but they will be thereafter.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., December 21, 1905.

THE SIGNIFICANCE OF CHRISTMAS.

IN the Christmas Section of the *New York World* of December 10, there appeared a symposium entitled, "The Significance of Christmas. Notable Comments by Prominent Representatives of Different Creeds," to which Rev. Mary Baker G. Eddy contributed an article worthy of notice for the exalted spiritual concept of Christ and of Christmas which it presents. The teachings of this article should not fail to elevate the world's thought of Christmas from a material to a spiritual plane. Mrs. Eddy's article follows:—

CHRISTMAS AS IN CHRISTIAN SCIENCE.

Certain occasions, considered collectively, individually, and observed properly, tend to give the activity of man infinite scope; but mere merry making or needless gift giving is not that wherein human capacities find the most appropriate and proper exercise. Christmas respects the Christ too much to submerge itself in merely temporary means and ends. It represents the eternal informing Soul recognized only in harmony, in the beauty and bounty of Life everlasting,—the truth that is Life,—the Life that heals and saves mankind. An eternal Christmas would make matter an alien save as phenomenon, and matter would reverentially withdraw itself before Mind. The despotism of material sense, or the flesh, would flee before such reality to make room for substance, and the shadow of frivolity and inaccuracy of material sense would disappear.

Christmas, in Christian Science, stands for the real, the absolute and eternal,—the things of Spirit, not matter. Science is divine; it hath no partnership with human means and ends, no half-way stations, nothing conditional or material belongs to it. Human reason and philosophy may pursue paths devious, the line of liquids, the lure of gold, the doubtful sense that falls short of substance—the things hoped for and evidence unseen.

The basis of Christmas is the Rock, Christ Jesus; its

fruits, inspiration and spiritual understanding of joy and rejoicing; not because of tradition, usage, or corporeal pleasures, but because of fundamental and demonstrable truth, the heaven within us. It is love loving its enemies, returning good for evil, that suffereth long and is kind. It elevates medicine to Mind, it casts out evils, heals the sick, raises the dormant faculties, appeals to all conditions, and supplies every need of man. It leaves hygiene, medicine, ethics, and religion to God and His Christ, to that which is the Way, in word and in deed,—the Way, the Truth, and the Life.

Hitherto there is but one Jesus Christ on record. Christ is incorporeal. Neither the you nor the I in the flesh can be or is Christ. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H.

On another page of the same issue of the *World,* appeared the following editorial note:—

CARD FROM MRS. MARY BAKER G. EDDY.

No person of prominence in the country has been more sought after for magazine and newspaper articles than Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. In recent years she has almost uniformly refused requests of this kind.

This year, however, she consented to write an article for the Christmas *World* on "Christmas as in Christian Science." This remarkable article from this remarkable woman appears on the second page of the Christmas section of today's *World.* A subsequent letter from Mrs. Eddy to the editor of *The World,* possibly explains why she is averse to writing for publication. Her statement is as follows:—

NOTA BENE.

I hereby certify that counterfeit letters frequently follow my contributions to newspapers, letters representing the opposite of my views, feelings, and nature, the contents of which are so subtle that I expose this lawlessness to save those to whom they are addressed from being misinformed.

MARY BAKER G. EDDY.

GENERAL ASSOCIATION OF TEACHERS OF ENGLAND.

[The following loving greeting was received by our Leader from the General Association of Teachers of

England, through the Earl of Dunmore, Secretary of the Association. Our readers will rejoice in this report of "greater unity and love."—EDITOR.]

London, November 14, 1905.

To the Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Beloved Leader and Teacher:—We, the undersigned, members of the General Association of Teachers of England, desire to take this opportunity of expressing our gratitude to you for your untiring energy and loving watchful care so abundantly manifested during the past year. Through your spiritual teaching and continual example of self-sacrifice and devotion to God, we are learning the deeper meaning of consecration and obedience, which is resulting in greater unity and love being demonstrated amongst us.

Your loving students,

MARJORIE COLLES, C.S.D.
GERTRUDE DUNMORE, C.S.B.
MILDRED FOLLETT, C.S.B.
HESTER M. GRANT, C.S.B.
VICTORIA MURRAY, C.S.B.
FREDERICA L. MILLER, C.S.B.
WILLIAM N. MILLER, C.S.B.
CLARA M. S. SHANNON, C.S.D.
C. VIOLET SPILLER, C.S.B.
E. BLANCHE WARD, C.S.B.
DUNMORE, C.S.B., *Secretary*.

GREETINGS FROM GERMANY.

Bad Sachsa am Harz, Hermannklause, Deutschland,
November 24, 1905.

Mrs. Eddy.

Dear Revered Leader:—About a year ago I asked you to allow "Science and Health with Key to the Scriptures" to be translated into German, and though my wish is, and ever will be, the same, I have seen since then how wise it was of you not yet to give that permission. I admire your wisdom, and I am waiting silently and patiently, knowing that the right time will be revealed to you. I am full of joy to have become now a member of The Mother Church, full of thanks to belong to the great brotherhood of Scientists,

and do see in you a wise and beloved Leader. In thinking of you there is always the one thought coming to me, that by you "Love is reflected in love." My desire is to do the same, to give up self-will and to do nothing but the will of my Father, to overcome personality, and to be nothing but "reflection." This is the goal which I am wanting to reach, and I think that in striving for it I can best prove my gratitude to you, for what you have done and are doing for me and mankind.

I am, dear Mrs. Eddy, yours in reverence and love,

COUNTESS FANNY VON MOLTKE.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., December 11, 1905.

To the Countess Fanny von Moltke, Christian Scientist.

I thank you for your excellent letter, and reply in the words of Scripture:—

"The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant." "Endeavoring to keep the unity of the Spirit in the bond of peace." "Unto the upright there ariseth light in the darkness." "For as a prince hast thou power with God and with men, and hast prevailed."

Lovingly yours,

MARY BAKER EDDY.

THE healing of the sick is now largely acknowledged and accepted as the legitimate outcome of the teachings of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and it is interesting to note in the great number of testimonies of healing through Christian Science which come to us for publication, there are many in which the healing has been the direct result of reading this textbook, for the history of Science and Health records that ever since its publication the sick have been healed by it; and this healing is one of the most tangible proofs that Christian Science is the truth. The mission of Jesus is no longer minimized to include only the hope of a far-away salvation to be won after death, for this book has proclaimed to the world that the Master's command to preach the gospel and heal the sick is indivisible, and it has shown how this command can be obeyed.

In every issue of the *Journal* and of the *Christian Science*

Sentinel a number of such cases are reported, and unnumbered cases of healing through the application of the teaching of this book have been recorded. Yet Mrs. Eddy's place as a benefactor of the race does not rest solely upon the fact that thousands of persons have been healed of bodily sickness by this book; the testimony is overwhelming that through the study of Science and Health men and women have been redeemed from the enslavement of sin and that they have turned from agnosticism and infidelity to the understanding and worship of God and His Christ. Many who are cognizant of the physical healing are not so well informed regarding the reforming and spiritualizing effect which the teachings of this book have had upon a large number who had drifted away from their faith in God and to whom the Bible had become a closed book. Nor do they know of the number of copies of the "Book of books" which have been rescued from the obscure shelves and corners to which they had been consigned.

A few extracts from testimonies of healing published in recent issues of the *Journal,* covering this phase of Christian Science, will be instructive to those who have not been impressed with the evangelistic results which have accompanied Mrs. Eddy's ministry. A man who has been healed of nervous prostration writes, "Before my healing I was a pronounced skeptic on religious matters, and though for appearances' sake a Bible was allowed to remain in my home, it was never read. Now it is in daily use, and through its spiritual interpretation, revealed by our Leader, I am gaining wondrous knowledge." A lady who was healed of a spinal trouble complicated by other diseases, writes, "What it [Christian Science] has done for me physically is but a shadow of the benefits received spiritually." Another man, who testifies that he "was healed of a physical ailment of many years' standing," writes, "It is, however, for the spiritual healing that I am particularly thankful."

A lady who "had been subject to bronchitis for fourteen years," and was healed by Christian Science, writes, "The healing of the body is not the most important, however. The wonderful teachings of Christ Jesus are made clear through the study of our text-book, and this fills my heart with gratitude to our Leader." Still another man writes—"When I first heard of Christian Science, I was attracted to it at once by the beauty of its thought and the logic of

its reasoning. I was not suffering at that time, except with a restlessness in regard to religion, as I often wondered why our religion was not practical, and if we were to obey the Gospel command to heal the sick. The reading of the Scriptures in the light of Christian Science was a new and pleasant experience. It took away from them the sense of mystery and unreality which they had before held for me, and gave them, instead, the sense of being the actual Word of a loving Father to His own children,—the message of 'On earth peace, good will toward men.' "

And still another, a veteran of the Civil War, writes, "My religious thought was as hopelessly chaotic as my body was sorely afflicted. From my earliest recollection I had been in an attitude of mental protest toward religion, as interpreted by its exponents within the range of my acquaintance and reading. I had passed through many stages of unbelief, until I landed in the ranks of the agnostics. The position of negation, 'I don't know; do you?' fairly expressed my own thought concerning the weighty questions of God, man, and the universe. . . . When I sought healing of a Christian Science practitioner, it was with no intention of surrendering any portion of my antagonism to religion." This man was redeemed from agnosticism, and he closes his testimony in the following words: "I am filled with a profound sense of gratitude to Mrs. Eddy for the revelation of this great truth to this age, for it has come to me as a most precious blessing, endowing me with health and capacity for usefulness and redeeming my life from barrenness and misery."

Those who are studying the Bible with Science and Health as their commentary and text-book are finding in it the spiritual food which they have never found before, and the scientific understanding of the Scriptures which this book has brought to those who are seeking the truth about God and His creation has raised up a body of people who are proving their faith by their works; and thus the growth of Christian Science goes on and its adherents continue to follow their Leader as she follows Christ. The healing of the sick and the reforming of the sinner through the perusal of this book is not only an evidence of the truth of its statements, but a tribute to the simplicity and logic of its teachings and the lucidity of its literary style.

ARCHIBALD MCLELLAN.

A FALSE sense of things furnishes the only hiding-place for the pretence of evil. It makes many a daring sally from this covert, but it must needs maintain constant connection therewith, for only here can its false claim of power be made. Since evil thus grows out of unwarranted belief, it is manifest that deliverance from it calls, first of all, for definition: the attainment of a right understanding of fundamental truth. The antiquated and dust-laden cobwebs of misapprehension must be cleared away, that Truth's eternal light—divine ideas—may appear in consciousness. This is a salient feature of the teaching of Christian Science, which, as Mrs. Eddy has said, "disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114).

The necessity of making careful discrimination respecting the logical content and relations of our notions about things, will speedily appear to one who undertakes to think his way through the prevailing ideas concerning law. In human experience, and hence in human thought, law stands very largely for the restraint of evil-doers, the endeavor to beget repressive fear through the assertion of extraneous might. It acts from without and is the apparent explanation of the afflictive penalties which have to do with our moral education. Law is also thought of as being made manifest in the destructive phenomena of animal impulse, of storm and blight, and of the hereditary transmission of disease, and many would have us think that such evils are for some beneficent purpose, since, as they erroneously aver, the law which effects their increase is identical with that which multiplies the good. The good and the evil experience are mated in order and method, say they, and both must therefore be pulling in the line of racial advance, however impossible it may be for us to make this seem reasonable or right. Those who have been taught to believe in one cause and creator, and in the reality of evil, have indeed had no alternative but to conclude that evil comes under the scope of divine provision; that God legislates for the realm of darkness no less surely than for the realm of light. In this false thinking the infinite good is thus made responsible for that which is at war with harmony and peace, and in its extremity man-made theology has gone so far as to maintain that though the transmission of disease result in the unspeakable torture of tender innocence, nevertheless the law

which determines these things is a divine enactment and has its place in a righteous economy. In other words, the kingdom of heaven being thus regarded as "divided against itself," this condition of things must be accepted as legitimate!

The Greeks of the Golden Age entertained a higher sense than this of the nature and domain of law, for, as Professor Butcher, a scholarly interpreter of their life, informs us, they did not think of law as an alien force, a constraint externally imposed, but as a part of their being, "the representative of their true rational self, the image of their moral life; not the denial of individual freedom, but its realization." It was the highest reason and conscience expressing itself in articulate form. Surely Paul might have commended his hearers on Mars Hill for their sense of law, as he did for their devotion to "deity reverencing," and yet how incomparably more noble was his own apprehension of the nature of law as he has expressed it in his epistles to the Romans and the Galatians, to whom he declared it to be "spiritual," and therefore holy; that to which the carnal mind is not subject, "neither indeed can be." It is the impulse and orderliness of the manifestation of divine Principle, the infinite good, and it is fulfilled in the activities of Love alone.

Recognizing God as infinite Life, Truth, and Love, as embracing all intelligence and activity, Christian Science teaches that there can be no law or ordering out of consonance with the divine nature, and that the only possible relation of the divine law to evil is that expressed in its destruction of evil. In "Unity of Good" (page 4), Mrs. Eddy says, "The law of truth destroys every phase of error," and in Science and Health (page 229) she says, "The law of mortal mind, conjectural and speculative, is made void by the higher law of immortal Mind." It is thus denied that divine law makes provision for the propagation, progress, or persistence of evil, or that it exercises supervision over it, and the freedom "from the law of sin and death" to which the apostle refers, is understood to be an escape from all consent to or recognition of the declaration of that sense of evil which in human belief waits favorable opportunity for the enslavement of mankind.

Christian Science knows no law but the law of Life, and this may be said to rule the "darkness of this world" only in the sense that it dispels the falsities of human con-

sciousness as men awaken to Truth. Law, for mankind, is that consciousness of good which fulfils the promise, "I will put my laws into their mind, and write them in their hearts," and which becomes for every true Christian a guiding and protecting pillar of cloud by day and of fire by night.

To be relieved of the terror of the asserted laws of mortal sense which have so long enslaved humanity is to find the freedom of the sons of God. As we attain to the exalted spiritual realization that every thought, impulse, and activity of the true man is divinely governed, and subject to no other law or domination, we escape from all that pertains to past belief in a law of God working in human history and in our members unto sickness, suffering and death, and find a new and inspiring meaning in the Scripture declaration, "The law of the Lord is perfect."

JOHN B. WILLIS.

ANOTHER Christmas season has come and gone and the dawn of a new year is upon us. These anniversaries never come without asking us momentous questions as to our progress,—whether the Christ to whom we professedly open our doors at Christmas-tide has remained with us, a welcome guest, throughout the year, so that our concept of Immanuel has grown until we no longer think of him as a babe in swaddling-clothes, but of the divine manhood enthroned in our consciousness as God with us, the "Wonderful, Counselor, . . . The Prince of Peace."

As the true concept of God is scientifically understood, we come to measure ourselves and others by a new standard. It is a common occurrence to hear mortals claim for deformity, ignorance, and even vice, a divine origin, while admitting that it is difficult to see the divine image and likeness in the midst of such conditions. They fail to see that even physical strength and beauty may give no hint of the divine likeness, which must be found in the godlike qualites that prove "the everlasting Father."

Too long has the world believed in a God far removed from human need,—the author of cruel material laws which had to be miraculously suspended in order that justice and mercy might heal some sufferers in the days of Jesus of Nazareth, but which have been in force ever since. It has also been believed that the character of Christ Jesus was not the "express image" of the Father,—that he was more

loving and merciful, and that when occasion required he annulled or suspended the Father's laws, as when he healed the sick and sinful and raised the dead; this, too, in spite of his own declaration, "I am not come to destroy [the law], but to fulfil." In Christian Science we learn that it was his knowing of God and spiritual law and his obedience to both which enabled him to do the works that are now understood and valued at their inestimable worth through Mrs. Eddy's discovery of the divine Principle of his words and works—the Principle of infinite being.

Well is it for every one who, in the depths of mortal darkness, catches, as did St. Paul, a glimpse of "the light of the knowledge of the glory of God in the face of Jesus Christ." To such an one life can never again be bounded by a mortal sense of birth and death; he has begun to know God as the only Life and man as the expression of the divine Life, and unless this vision of the Father be obscured by false human concepts, the image spiritually discerned will be developed in the light of Truth, and will be recognized as "Christ in you, the hope of glory." When Paul caught such a glimpse of the Christ he was dazzled by its radiance. Unaccustomed to the spiritual light, he was blind until a disciple who understood something of the Christ-power came and healed him. Soon after, Paul himself went about healing the sick, as did all of the followers of Truth at that time.

To-day Christ, Truth, is known among men as a healing and saving presence. In the hour when her need was greatest, our revered Leader found the larger idea of divinity,—"the mighty God" of whose "government and peace there shall be no end." As this revelation unfolded to her, she called others to come and share its blessings; and now the light of divine Science is illuminating the whole earth, even as Isaiah foretold; upon thousands who walked in the darkness of sickness, sin, and sorrow, the light of divine Love has shined. No one can truly see the Christ-idea without loving the Father and all His children, and, to the extent of his understanding, overcoming evil in the way that the Master did. The measure of a year's progress and prosperity must ever be the unfoldment of the divine idea—the Christ—in our consciousness, there to reign "till he hath put all enemies [sin, disease, and death] under his feet;" for thus alone can the glorious promise of Scripture and of Christian Science be realized—"that God may be all in all." ANNIE M. KNOTT.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXIII **FEBRUARY, 1906** **Number 11**

HEALING AS PRACTISED BY JESUS.

SAMUEL GREENWOOD.

THE thought of Christians in general respecting the use of material remedies in sickness is that they are the only available means for combating disease, and that their use is therefore not out of keeping with Christian conduct. Some have gone so far as to say that *materia medica* is the legitimate successor of Jesus' healing method, notwithstanding that material means had already been in use for two thousand years before Jesus appeared, and were doubtless as much sought after and relied upon then as now. Just how they could succeed that which came after, has not been explained. One thing is certain, that Jesus preferred his own system to any other, and healed the worst diseases with better success than *materia medica* can heal to-day after another period of two thousand years in which to perfect itself. It is but just to assume that the Founder of Christianity was the best judge as to the healing power of his teaching, and whether his followers should practise his own system or another, and an examination of the history of material medicine does not warrant the conclusion that it is the successor of Jesus' method.

Those who defend the resort to drugs and medical doctors as in keeping with their Christian profession, do so on the belief that the Christ healing which Jesus practised has long since passed out of human reach. In assuming this they beg the whole question, for there is not only no Scriptural reference to such a deprivation, but the facts disprove it.

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Human reason also is opposed to such an assumption; for if we accept the healing work of Jesus as done in evidence of God's goodness and power, it naturally follows that similar evidence must always be forthcoming under similar conditions. To say that the age of Christian healing has passed because Christians, as a rule, have ceased to practise it, is as unreasonable as it would be to assume that God's forgiveness of sin had passed because there are so many sinners who do not avail themselves of it. If through neglect the telephone should fall into disuse, and remain thus for centuries, the conclusion would be erroneous that it therefore had ceased to exist as a possibility. It would be ready at any time to respond to the touch of re-discovery, and the re-utilization of its capabilities. In like manner human reason must dispose of the question of Christian healing. That it has lapsed into disuse for so many centuries is neither an argument for its temporary character nor against its restoration.

The discovery of Christian Science by Mrs. Eddy, and her subsequent establishment of the movement bearing its name, are strong protests against the decadence of Christian healing, and the apathy of the church on this subject. If Christ, Truth, is still present with men, always available as the Saviour from evil,—and this is the insistent plea of Christian Science,—then there can be no logical grounds for the assumption that we cannot expect the healing of the sick as in former days. The facts that have accumulated in support of Christian Science are too numerous and well authenticated to be passed over without careful and just consideration, or to be set aside as coincidences. Christian Science, endorsed as it is by the demonstration of its claims through the healing of disease, is pressing this issue upon Christendom. The world's religious teachers and leaders are being compelled either to defend the practice of material medicine as in harmony with Christianity or to admit that Jesus' method of healing the sick is the only one that conforms to his teaching. Christians must acknowledge that the injunction of Jesus regarding healing remains a perpetual command to his followers, or that his remarkable healing work had no relation to his no less remarkable teaching. In either case they are in a dilemma, for in the first instance they condemn themselves if they do not obey, while in the second they forfeit the very foundation of Christian belief. Jesus said, "Believe me for the very works'

sake;" implying plainly the direct relationship between his works and his words. However Christians may view this question, it is certain that the office or position of a Christian has not to-day the same significance or breadth of meaning which Jesus attached to it; nor can it have this compass unless Christianity is seen to meet as much of the world's need as it did once. The modern acceptation of Christianity includes too much worldliness, too much materialism and not enough spirituality, else there were more concern to learn of Christ Jesus the way to health and holiness, the kingdom of heaven. He said, "I am the way."

The common tendency evidently has been to regard the Master's "miracles" as the exhibitions of a wonder-worker, a sort of spectacular performance, instead of the natural and legitimate result of his understanding of Truth as applied to special cases. Such a belief centers Jesus' healing work in himself as a superhuman personality; although he distinctly disclaimed that the power proceeded from himself, declaring, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." His entire teaching substantiates these statements, and further implies that the ability thus to do the will of the Father was not resident in him alone, but pertains to all who conform to God's requirements. It is plainly the failure to fulfil these conditions which has caused the passing of divine healing out of general Christian practice, not that God has changed His purpose or withdrawn the opportunity from mortals to know Him aright.

The defence of the practice of material medicine as being divinely authorized and sustained, and in keeping with Jesus' teaching, is manifestly an attempt to excuse Christians from their obedience to Jesus' command to "heal the sick,"—a command that is positive, definite, and unqualified. One need only examine the attitude of Jesus and that of *materia medica* regarding the cause of disease and suffering, to discover that no similarity whatever exists between them. In his treatment of sickness Jesus rested his case entirely with God; while *materia medica* ignores God altogether and rests its case with matter, holding the issue as wholly within material law. To aver that any or all of the various medical and surgical systems are the legitimate successors of Jesus' spiritual system is to ignore the logical inference of his own words. Such a condition of thought would seek to engulf the spiritualizing truths of

Christianity in the densest materialism, from whence no ray of light could lighten the pathway of mortals Spiritward. The particularly sad phase of this question is that so many Christian ministers, whose office it is to guide their people in the way of truth, have espoused the claims of *materia medica* in opposition to the appeal of Christian Science for the revival of primitive Christian healing. What a pitiful outlook for those unfortunates who have traveled through all the by-ways of material methods, who have spent their all in the search for health, and have found it not, and who are left stranded in despair with nothing to look for but death! What a parody of Jesus' Christianity to tell them that these material systems are all they can now expect of the Christ-healing to which earth's burdened mortals were bidden to come for rest!

The belief that the sick in these latter days can have no hope of being healed except what these material systems offer them, is a delusion which Christians, with the memory of their Master's life, should be ashamed to hold. The way of humanity has not been growing brighter "unto the perfect day" if *materia medica* is the best balm left to mortals for their trouble and sorrow. This is not progress, but retrogression, when we remember how abundantly Jesus proved, so many hundred years ago, that neither God nor man requires drugs to heal the sick successfully. *Materia medica* was the popular resort for the diseased then as it is now, yet Jesus healed its "incurables" without drug, operation, or hypnotism. He did this in evidence of what Christianity, the then new religion, could do for afflicted mortals, proving thereby the existence of a higher way than matter by which to reach God. It is true that the generation in which these marvels were performed soon passed away, but is it true that nothing remained to the next generation, and the next on till now, save history, a mere record of what had been? Was there no vital Principle expressed in the truths which Jesus taught that is capable of producing the same results under similar conditions to the very end of time? If this it not so, Christianity was little more than an ephemeral idea, a mere shooting-star across the heavens of human consciousness, giving a passing burst of brightness and then vanishing forever. God pity the future of the race if the voice of the healing Christ is never again to be heard this side of death, stilling the tem-

pests of human want and woe, healing the broken heart, and making whole the diseased.

Human misfortune and misery are here to be overcome as in the time of Jesus; sin and disease are just as rampant; and death, as a dreaded spectre, still stalks among us, gathering in its prey. Surely if mortals ever needed Christianity to redeem them from these conditions they need it to-day. The sufferers throughout the earth to whom *materia medica* has given no relief, and whom it confesses it cannot save, need help as sorely as did the Jews whom Jesus healed in Palestine so many years ago. Why should not the Christ-truth be applied to their needs also? Why not? Has Christianity worn itself out, while *materia medica* has come down the centuries gathering new strength and helpfulness? Has God ceased to respond to the prayer of faith, or have Christians ceased to trust in Him,—which is it? Has Christianity ceased to heal the sick because it is not able, or because there is a better way?

These are not superficial or idle questions but are of the deepest concern and import to mankind. All the conditions exist to-day such as Jesus encountered during his ministry. There are the same physical needs, the same sense of separation from God, the same bondage to the material senses, the same love of evil, and also the same ability to understand and receive truth. What then has been lost, what is lacking to-day, the truth of Christianity or the understanding of it? It is an accepted historical fact that the Christians of the early church healed the sick through their religion alone; while the Christians of the present day generally repudiate this sacred duty as having nothing to do with their religion. Has the church another and a better name than that of Jesus Christ whereby to save men from the grasp of disease?

The basic law of mathematics never wears out, its intelligent application brings the same results to-day that it did five or ten thousand years ago. It never gives sign of decay or of making way for substitutes.

What, then, of Christianity! What of the teachings of Jesus, who said, "Heaven and earth shall pass away, but my words shall not pass away"! What of his healing, when he said that his followers should do the same works and even greater! What of the world-wide preaching of the gospel in obedience to his command, and the world-wide disobedience to his command to heal the sick as well! What of the excuses, and the unbelief, beside the remembrance of

Jesus' parting words, "Lo, I am with you alway, even unto the end of the world"! What of all this, with the world so full of woe and heart-ache and misery,—and so full withal of professed followers of the great Way-shower!

How can Christians seriously believe that they have nothing better than *materia medica* wherewith to minister to the sick and dying, while they have such a wonderful heritage as the life of Jesus? When he left his students there was no suggestion of there ever being any other right way than his own of healing either the sick or the sinful. At what point, then, or by whose authority did *materia medica* supplant the Christ-way of doing this work? There should be some definite and reliable data to support the common plea that the time of Christian healing has long since passed. This data should be at least as definite and reliable as that upon which we base our belief in Jesus' "miracles," and those of his disciples. Bald statements are not conclusive on any subject, much less on one which so vitally concerns the destiny of mankind. But no data have been presented, absolutely nothing, either in Scripture or out of it, to justify such a position. Facts are demanded of Christian Science and are given; why are they not also given by those who deny it and the healing efficacy of Christianity?

Christ Jesus said, "I will not leave you comfortless;" "Come unto me, . . . and I will give you rest." Have these words lost their original meaning for physical sufferers, or are material medicines the only fulfilment which they can expect of these sweet promises? When distress of body, or the persistent fretting and turmoil of worldly worries, so disturbs the sufferer that he cannot rest, which shall he turn to,—the Christ-remedy, or a soporific drug that may perchance be the beginning of a degrading appetite? When the body is burning with fever or racked with pain, is it the best and wisest a Christian can do to turn to *materia medica,* instead of to the truth of the Christ-presence, although Jesus said, "My peace I give unto you; not as the world giveth"? These were the statements of the great, Godlike man who understood the reality of being better than has any other in all history, and who gave abundant proof that Truth would do all he promised of it. All Christendom is resting its hope of salvation hereafter on his teachings, and yet many reject them as having no value or application concerning the sufferings mortals encounter here. The Master himself placed no such limitation on

the truth he taught, either as to time, or place, or person; and he who understood best should know best what Truth can do. The only limitations to which he referred pertained to the faith and obedience of his followers.

Jesus alluded, in unmistakable terms, to the coming of even a fuller revelation of Truth than he had given, when mortals should learn plainly of the Father. It is but natural to believe that as his followers progressed towards that more perfect knowledge of God, their ability to do the works of their Master would increase. This growth in spirituality should bring an enlarged understanding of spiritual law and power, and a corresponding departure from materialistic beliefs. It is a proper expectation, which experience does not disappoint, that the better one understands any truth the better one is able to demonstrate it. If, then, we admit that it is true, the same rule applies to Christianity. If disease was healed by Jesus and his disciples through their understanding of the Christ-truth and power, these results should not diminish but increase as Christianity becomes better understood and more widely accepted. That this has not been the case certainly suggests the absence or decrease of the faith and loyalty of Christians, but it gives no ground for the argument that *materia medica* now fills the office of the Christ-physician. Indeed it is difficult to conceive how any one who is at all conversant with ordinary medical methods can think of them as presenting in any degree the evidence of Christian truth, such as marked the healing work of Jesus; or that *materia medica* can be in the remotest sense a legitimate substitute for the method employed by Jesus and his disciples. Apart from its use of dangerous and poisonous drugs, of whose good or bad effect in different cases it has no certain knowledge, its appalling record of mistakes and failures should overwhelmingly nullify any claim of its relationship, either in theory or practice, to Jesus' unfailingly beneficent and successful healing work. Let no earnest Christian be deceived by such a fallacious claim. When God requires a substitute for the Christ-method in healing the sick He will require one also in saving the sinner. Jesus associated both of these as belonging to Christian practice; who since then has had the rightful authority to separate them?

Materia medica gives only "as the world giveth." Knowing nothing but matter, it has no spiritual knowledge to impart. It has no quality of love or mercy. It has no balm

for sorrow, no antidote for hatred, no remedy for worry, no salvation for the profligate, no release from the fear of death. It has no hope, and acknowledges none outside of matter. It has little confidence even in itself, and none whatever in God, Spirit. It has written "danger" all over its practice. Jesus said, "Be not afraid," while the message of *materia medica* abounds with the word fear. It surrounds its patients, whom it should lift into the atmosphere of security and peace, with the fear of one thing or another every moment of the day, everywhere they go, everything they do. What a pitiful substitute, if such it claims to be, for Christian faith and trust, or for that healing ministry of Jesus in which there was no danger or fear, failure or mistake. What is there in *materia medica,* or what has there been throughout all the four thousand years of its existence, that has ever touched even the hem of the Great Physician's garment?

The teachings of Jesus and the teachings of *materia medica* should have something in common if they are from the same source and are accomplishing the same work; yet how do they compare with each other? Jesus taught his followers of God's protecting care, not even a sparrow falling without the Father's notice; while *materia medica* teaches that we are constantly liable to all kinds of disease and misfortune. Jesus taught that nothing had power to hurt them who believed on him, not even though they chanced to drink some "deadly thing." *Materia medica* denies all such statements. It denies that Christianity is any protection from poisons or from the infractions of the material laws of health. It denies the healing power of Christian faith and prayer, or that God can heal any disease which has been pronounced incurable by physicians. This is surely a strange attitude for that which so many Christians defend as a divinely appointed healing system, supposedly using the remedies that God has provided.

How can *materia medica* be rightfully occupying the healing office of Christianity, when it makes no difference in the physician's success whether he be a Christian or an infidel? According to its own theories it is not requisite that its patients or practitioners believe in God or Christ at all; it is not even necessary for them to be honest, or upright, or pure. How, then, is it that Christians of all classes resort to a system so entirely "separate from God," in the belief that it is the way God has provided for them?

How can any Christian minister or layman say of such a system that it so divinely ministers to the needs of men that Christians are no longer required to heal as did their Master? What possible fraternity can this method have with that of Jesus, when they teach exact opposites and lead their believers in contrary directions? One leads towards Life, the other towards death; one towards freedom from the flesh, the other towards slavery to it; one towards hope and joy and health, the other towards fear, despair, disease. In which of these directions does Christianity lead men? Who has ever been made a better Christian because of the medicines he has taken, or the surgical operations he has undergone, or the dieting he has practised? Yet if it be true, as so many people have claimed, that these material means and methods are of God, their use should lead people Godward, and bring out the Godlike qualities which He expressed in man, but which disease as well as sin obscures. If these material agencies are of God and therefore good, surely no harm can come from them; yet where is the physician of any school who will take such a position? Who of those who accept this premise will abide by the conclusion, true and logical though it must be?

Jesus taught through all his ministry that God is the Life of man; *materia medica*, on the contrary, teaches that life is in matter. Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink;" *materia medica* says you must be very careful what you eat or drink, lest life and health be imperiled. Jesus said that those who kept his sayings should not die; *materia medica* says you must die,—no matter what you do, no matter what you believe, no matter how good a Christian you are. Jesus taught that those who believed on him should heal the sick in his name; *materia medica* says that one's belief in Christ has nothing to do with the healing of disease. Which of these testimonies are we as Christians to accept? Which of these contrary teachings is calculated to make the best Christians of us,—hasten our approach to God-likeness?

Christianity is from God. Jesus said, "I came forth from the Father." *Materia medica* had its birth in paganism, and was swaddled in superstition and delusion. All through the forty centuries of its career it has ever been true to its parentage, never leaving the line of materialism, never ascending an infinitesimal fraction towards Spirit, God, nor perceiving the first gleam of spiritual law.

In all that time it has never discovered one remedy upon which it can absolutely rely in any case; and to-day, with all its long history of experiment, investigation, and practice, it stands helpless in the presence of a long list of diseases for which it confesses it has no cure. Jesus said, "No one who comes to me will I ever turn away;" and again, when referring to his disciples' faith even as "a grain of mustard seed," he said, "you will find nothing impossible." (Twentieth Century New Testament.)

Whatever may have sufficed in the past to prevent Christians from practising the healing power of Christianity, their duty in this respect is no longer an open question. In the presence of what Christian Science is demonstrating in their midst, healing all manner of disease by no other means than the prayer of faith and understanding, the former excuses that these things are not possible or are not required of them, no longer afford a refuge. Christian Science protests against the divorcement of healing and Christianity, which centuries of ignorance and unbelief have tried to execute, and maintains the duty of Christians to observe all Jesus' commands, to keep the whole law and gospel if they would be whole Christians and be wholly saved.

The success of Christian Science disproves all that has been claimed for *materia medica* as being in any sense a God-appointed substitute for the Christ-method of our Master. It not only heals the sick successfully without drug or operation or hypnotism, but heals what these material methods have found impossible. It has no poisonous after-effects to contend with, no aftermath of bad habits, no fatal mistakes from faulty prescriptions or wrong operations. It never frightens or discourages its patients, but surrounds them with the truth of God's absolute infinitude. It endeavors to lift human thought above the atmosphere of its belief in evil to the sunlit heights of Christian hope and faith, even to the recognition that God, good, is the only Life of man. In all seriousness and aside from prejudice, in the presence of the momentous problem of human salvation, and looking out over the great mass of humanity struggling as it has done for ages with its ceaseless woe and anguish, which of these two systems, judged by their teaching, history, and success, better deserves the name of Christian and of Science? which approaches nearer the Christ-method of Jesus?

Let it be understood that this article is in no sense an

arraignment of physicians, most of whom command the highest respect as earnest men and women. They are giving their lives to the sacred endeavor of alleviating human suffering, and that they are mistaken in their beliefs and methods is the misfortune of an education which they would as deeply deplore as do we, did they but know the better way of Christian Science. Christian Science is not fighting the medical profession or any other, but it does plead for that full recognition of Christianity which is presented in the text-book of Christian Science as providing the only way of salvation for mortals from disease and sin and death.

PUBLIC opinion is, in nine cases out of ten, public folly and impertinence. We are slaves to one another. We dare not take counsel of our consciences and affections, but must needs suffer popular predjudice and custom to decide for us, and at their bidding are sacrificed love and friendship and all the best hopes of our lives. We do not ask, What is right and best for us? but, What will folks say of it? We have no individuality, no self-poised strength, no sense of freedom. We are conscious always of the gaze of the many-eyed tyrant. We propitiate him with precious offerings; we burn incense perpetually to Moloch, and pass through his fire the sacred first-born of our hearts. How few dare to seek their own happiness by the lights which God has given them, or have strength to defy the false pride and the prejudice of the world and stand fast in the liberty of Christians! Can anything be more pitiable than the sight of so many, who should be the choosers and creators under God of their own spheres of utility and happiness, self-degraded into mere slaves of propriety and custom, their true natures undeveloped, their hearts cramped and shut up, each afraid of his neighbor, and his neighbor of him, living a life of unreality, deceiving and being deceived, and forever walking in a vain show.

John G. Whittier

THE GATEWAY TO PEACE.

BLANCHE H. HOGUE.

A VERY beautiful characterization of the mission of John the Baptist was given by his father, Zacharias, who is recorded in Luke's Gospel as prophesying, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. . . . To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

When it is remembered that John's ministry was a continual outcry for repentance, and that repentance for wrong-doing is the assured harbinger of better things, the conclusion is evident that repentant thought is the one open gateway through which our feet may be guided "into the way of peace." Pain-stricken humanity is reluctant to yield this point, seeking the way of peace, as it does, through many avenues other than the one declared by this prophet to be available. Searching far and wide in the realm of self-gratification, turning into every by-way of ease, hiding behind the temporary shelter of self-justification, believing that repentance is necessary for the neighbor but not for one's self, mortal man stumbles on in the wrong direction, and knows no peace until he yields to the compelling hand of that "celestial surgeon" who, sometime, somewhere, pierces the covering of self-righteousness and awakens in each human heart the humble cry, "God be merciful to me a sinner." However far individual thought may wander in its search for peace, it must needs return to this little gateway of repentant surrender, ere it can enter into any knowledge of the sinless state of man's real spiritual being. Through the mazes of that wilderness wherein the voice of the prophet cries continually, "Repent ye," human thought roams unsatisfied until obedience to this insistent urging leads the weary feet to the place of sincere repentance which lies beyond the tangle, and does indeed give entrance to the "way of peace."

In mathematics, in music, in mechanics, the mistakes of ignorance must be discerned before they can be rectified. Can it with any reason be supposed that the Science of Life, of Christianity, can be applied to the cleansing of a human

nature unless mental and moral deformities are, in the same intelligent way, detected and abandoned? He who for any personal motive fails to give up his belief in a mathematical error, is in no mental position to receive any benefit from the true statement. In like manner, the patient or student who justifies or cherishes old habits and conditions which may be inconsistent with the highest Christliness, excludes himself from the blessed ministrations of Christian Science. Every investigator of Christian Science is willing to be relieved of his trouble, his pain, his perplexity. Every man wants peace, but not always does he bend willingly to the honest conviction of sin which alone discovers the gateway to peace. When all men are as ready to say "I have grievously sinned," as they are to ask for the joys of heaven, the highway of peace will in very truth be established among men. For who can say, in his human strength alone, that the weaknesses of his nature and the idiosyncrasies of his disposition do not trap him, daily, into petty offences against the ideal Christ? And who can say that he does not need redemption, in some measure, from the sins, the excesses, the follies of mortal experience? An honest admission of sin or mistake is the only possible beginning of redemption. This humility is indeed of the kind which goes "before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins;" and "to guide our feet into the way of peace."

When the beginner in Christian Science has really found this little gate, has really adjusted his habits of thought to this continual demand for intelligent repentance and overcoming, what then? Must not every Christian Scientist renew each day, each hour, the detection and abandonment of his every wrong motive, impulse, and desire, if he would keep to his highway of peace?

The conviction of sin which precedes the individual rejection of sin, is the one and only entrance to the better way, inasmuch as wrong must be seen and rejected as wrong, before the counteracting righteousness can take its place. A slight deviation from the basic law of mathematics may throw a whole series of computation out of line, and in just the same way a supposedly small departure from righteousness will keep an entire situation in confusion. A faulty conclusion sends the mathematician searching carefully for the first step in the wrong direction. The first deviation found and corrected, the entire field of erroneous

deduction is then avoided, and a new series of conclusions, rising from a right premise, pursues its way, within the borders of truth, to a logical end. In like manner, both patient and practitioner must search, each in his own consciousness, for the minor deflections from absolute right which lead thought astray. And each, the patient and the practitioner, should watch and pray that he may be delivered from expecting to find the offending question solely and entirely in the heart of the other! Surely humility becomes the practitioner who is himself only beginning to thread his way out from the mazes of wrong thinking, and equal meekness should adorn the patient who has turned to a way about which he knows as yet so little. Hand in hand they can seek the throne of grace, each for himself, and so they can, together, pass the little gate which gives entrance to the fields of peace. In the hours when the heavenward-journeying heart is o'erburdened, or tempted, or for any reason in danger of losing its way, again and again the prophet's clear cry, "Repent ye," brings wandering thought back to the pathway of peace on which the light ever shines. True repentance holds within itself all the elements of reform, and its serene unfolding ushers the obedient heart into sure and quiet resting-places.

If prophet and apostle have been brought into the way of heaven through this narrow gateway of repentance, the disciple to-day assuredly can find no other entrance to the kingdom. Many instances of this divine mode of uplifting thought are cited in the Scriptures. In the sixth chapter of Isaiah it is recorded that the vision of divine glory caused the prophet to exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." The record continues, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

The teaching of Christian Science sets forth the fact that it is not alone the recognized Prodigal who is called to repentance, but the time-honored respectable Pharisee as well. Human nature must be shown that it is vastly different

from the divine nature, and that human standards are far from the divine demands. Joshua must needs lose his "filthy garments" and receive a change of raiment ere it was said to him, "If thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts." And this same spirit characterizes Peter's exclamation to Jesus, "Depart from me; for I am a sinful man, O Lord."

Truly that shaft of light which cleft the dulled sense of these men of old, purifying them for God's service, shines again upon the multitudes, and to-day its first ray brings home the conviction, "For I am a sinful man, O Lord." When once uplifted eyes have "seen the king," a mighty discontent is born; discontent with the things of self, with all that formerly gave pleasure to the heart of self. All the ways of self-seeking become a wilderness in which there lie no paths of peace, but the pilgrim who hears this ringing "Repent ye," who listens, who turns to follow its urging, finds his way brightening as he draws nearer to the sunlit borders where the blessing of repentance awaits him.

No heart need stumble on in the darkness of self-justification, no heart need fear to surrender, need hide its transgressions from a loving God; for mercy in abundance awaits each weary pilgrim, just beyond this little gateway of the honest confession of fault. When sincere repentance has done its work, and the little gate has been humbly entered, shining paths of peace stretch onward and upward, into that new world where the wilderness way is forgotten, and a singing earth testifies to the joy of sin forgiven.

The student of Christian Science knows well that this realm of peace which lies beyond the gateway of repentance, becomes his own just in the degree that the teaching of Christian Science is demonstrated in his daily life. A theoretical or an emotional sense of repentance does little or nothing in the right direction, although it may for a time satisfy the human standard. It is just as possible to have a wrong belief about repentance as it is to entertain a false concept about any other right and good thing; and the counterfeit sense of repentance, which leaves one in the position to sin again so soon as the mental reaction occurs, is just as worthless as any other counterfeit. The periodical lull of the sin itself must not be mistaken for a purifying reformation. Mortal man cannot save himself, for there are no elements within mortality which can prevent its own self-annihilating tendencies. The Saviour must

come from without, from above. Nothing less than the revealed knowledge of the Christ-mind can bring to the heart of man the "godly sorrow" which Paul tells us "worketh repentance to salvation not to be repented of." Of this repentance Paul says further, "What carefulness it wrought in you, yea, what clearing of yourselves;" and it is indeed the genuine rejection of self which the coming of the Christ-mind alone inspires, that establishes the only fruit of "godly sorrow,"—actual reformation.

Reform upon any given point really accomplished, leaves no opportunity for further repentance concerning it. John the Baptist said of himself, "I said, I am not the Christ, but that I am sent before him. . . . He must increase, but I must decrease;" and Jesus said of John, "He that is least in the kingdom of heaven is greater than he." Truly it can be said that the repentance which John urged is not the Christ, but is "sent before him;" that it must decrease as the knowledge of Christ, Truth, increases; that the least reformation is greater than the sorrowful conviction of sin which leads to it, and that the spirit of repentance has no place in the shining pathway of Christlike thinking, but is only the necessary gateway which marks the entrance thereto.

To the author of our text-book, "Science and Health with Key to the Scriptures," earnest men and women in this century owe boundless gratitude. The Scriptures, from cover to cover, urge upon men repentance and reformation, Christian teaching for generations has re-echoed the cry of John the Baptist, and much sin has, in consequence, been abandoned; but the revelation of absolute Truth which has come to humanity through the life and work of the Leader of the Christian Science movement, Mrs. Eddy, has carried the action of Christianity so far that no way of wrong thinking can remain unexposed, nor can any uncovered error continue to mildew the life wherein a genuine reformation honestly rejects it. Jesus said, "Be ye therefore perfect." Mrs. Eddy's wonderful analysis of mental action, embracing her keen detection of humanity's many untrue ways of thinking and her clear instruction concerning the escape therefrom, is showing the world the way out of sin and repentance into intelligent obedience to the Master's demand; the way through the little gateway, and beyond, into the paths of righteousness and rejoicing. Science and Health makes plain to the faithful student the way by which

the influence of the carnal mind may be subdued, and the operations of the Christ-mind may be established in the motives and words and deeds of each day and hour. As this is accomplished, and men do indeed cease sinning, they gain, in the exact degree of their overcoming, the pinnacles of thought where divine Mind alone governs all thinking, speaking, and acting, and are ushered into that state of reformation wherein the necessity for repentance is outgrown.

The chapter on "Prayer," in Science and Health, is of such searching character that no one who studies it and abides with it can remain unreformed. He cannot stay where its message finds him. Truly Mrs. Eddy's mission is God-crowned, and her own pathway one wherein must blossom the abundance of peace.

[Written for the *Journal*.]

LIGHT ETERNAL.

W. E. HAWS.

Clouds fill the skies and hide the blue,
Their leaden pall no light breaks through.
Swift falls the rain, keen blows the wind,
E'en storm-bird hastes to shelter find.
All nature seems depressed and gray,
And joyous sunshine far away;
But up above this seeming night
The sun is shining, warm and bright,
Flooding the universe with light.

So life, at times, seems dark and drear,
Cloud-troubles hover thick and near.
The chilling winds and drenching rains
Of our adversities and pains
Oft seem to shut out all the light
Of hope, and of despair make night;
But mortal troubles far above,
God is descending like a dove,
Flooding His universe with Love.

SOME PHASES OF HUMAN PREJUDICE.

C. W. CHADWICK.

AN eminent English author does full justice to his subject when he refers to prejudice as "decision neither founded upon nor consistent with reason," that it is "the error of ignorance, weakness, or idleness;" "the enemy of all truth, knowledge, and improvement."

Nowhere has human prejudice played a more conspicuous part in the consciousness of mankind than in the religious world. The tenacity with which many professing Christians cling to their early religious beliefs would indicate the assumption on their part of an unwritten law which decrees that one's first impressions and professions of religion are never to be taken from nor added to. Whatever goes against the grain of their religious belief, be this belief ever so remote from the truth, is almost sure to encounter the most stubborn resistance. The unprogressiveness of such a mental attitude has been and is now the cause of much of the unwarrantable opposition to the teachings of Christian Science.

Had Christian healing not been lost sight of as an essential element of Christ's Christianity, there would have been no cause for the sectarian bigotry and prejudice which have stained the pages of the world's religious history. One of the leading objections to Christian Science to-day is that it should presume to practise Christian healing. Can any true Christian look this objection squarely in the face, and then have the courage to say, "I believe in the ever-operative and unchangeable power of God?" What hope for moral and spiritual emancipation if we are never to approach the standard of true Christianity as taught by the Saviour, which all will admit included the healing of the sick through spiritual means only? Is there anything in the Master's teaching, or in his life of incessant spiritual activity, to justify or encourage the determination to bind religion with the fetters of finite human sense, while demanding continual progress along all other lines of human endeavor?

Human prejudice lives wholly within the confines of a dead past. It is indeed "the enemy of all truth, knowledge, and improvement." It stubbornly refuses to accept any new thought or idea tending to the betterment of mankind, especially when this thought or idea opposes or in any way interferes with its own selfish interests and purposes. It

views everything through a warped lens, and consequently arrives at erroneous conclusions; as a certain writer graphically puts it, "Prejudice squints when it looks, and lies when it talks." It is ignorant, envious, intolerant, and unprogressive, ever inclined to see the mote in another's eye but not to cast out the beam from its own eye. Macaulay has truthfully said, "Our estimate of a character always depends much on the manner in which that character affects our own interests and passions." The advocates of truth cannot expect approbation from the carnal mind which is enmity against God, good, for the simple reason that truth uncovers all its false claims, and demands that they be forsaken and overcome in human consciousness. Until Christ comes to us individually, healing us of our diseases and sins, the fact remains that we are more or less under the influence of this so-called carnal mind, whether we are ready to acknowledge it or not; and not until we have had "line upon line" and "precept upon precept" of experience do we yield up our religious prejudices to make room for the healing Christ.

One is astonished at times to note how readily some good people allow themselves to become prejudiced against what they ignorantly believe to be Christian Science, as the result of having listened to mere hearsay testimony from those whom they well know to be prejudiced and incompetent witnesses. Is it not strange that people who profess to be honest and who desire to be correctly informed about Christian Science should seek information from the avowed opponents of this Science rather than from those who for years have tested and proved the efficacy of its teaching and have adopted it as their religion? Would the members of any Christian denomination advise other Christians to consult with atheists, infidels, or backsliders in order to ascertain the meaning of true Christianity? Then why not approach Christian Science fairly and in true sincerity of purpose, by going directly to the fountain-head for information, to the authorized text-books on this subject, the Bible, and Science and Health? Why not, at least, consult with those who are known to be closely identified with the movement? However sincere one's efforts to grasp the subject, unless he is seeking the truth for the truth's sake, and has reached the point where he can prove by "signs following" that he has acquired a demonstrable understanding of the subject, he is not qualified to explain the

Science to others, be he ever so brilliant as scholar, orator, or statesman. Even our Christian Science lecturers, speaking from the standpoint of personal experience and knowledge, will tell you that the only satisfactory way of explaining the spiritual teachings of Christian Science is by putting its rules into daily practice. The primary object of their lectures is to clear away some of the petty prejudices against Christian Science, with the purpose of opening thereby the way for honest individual research and investigation through trustworthy channels.

Not long after the writer became interested in Christian Science an aged friend wrote him, "Beware of any new doctrine; the religion of your father is good enough for you." This well illustrates that saying of the Master, "No man also having drunk old wine straightway desireth new: for he saith, The old is better." This dear friend was told in a loving way what Christian Science would do for her, could she but lay aside her prejudices long enough to give it an honest trial, but rooted and grounded in a non-healing theology, she "sought not to the Lord, but to the physicians," and was not relieved of her suffering. Until the bias of early religious training, the pride of opinion, and the love of self give way to honest, sincere desire to know that which he does not already know of truth, the individual will turn a deaf ear to the advance of scientific thought. From all sides we hear that self-satisfied, unprogressive cry, "The old is better." As much as to say, "It is better to cling to that which our fathers and their fathers believed, out of respect to them, rather than place ourselves in a position to learn anything new, lest we should lose our hope of heaven." It was this condition of thought that led to the crucifixion of Jesus, and to-day it is the prejudiced persecutor of the advancing thought of Christian healing as demonstrated in Christian Science.

The divine impersonal Christ is to-day knocking at the door of human hearts, pleading for admission, "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,"—but many do not heed the call. No, "the old is better," they say, and they hug their ancestral prejudices until suffering compels them to open their doors to receive the divine idea which is to lead them into all truth. There are thousands to-day who could be quickly healed in Christian Science of their troubles if they would only probe their own thinking suffi-

ciently to discover the utter unreasonableness and groundlessness of their prejudices. Until the last vestige of human prejudice is destroyed and the heart wells up with its full measure of gratitude, not only to God, but to His chosen messenger, Mrs. Eddy, for her indispensable service in His vineyard as the Discoverer and Founder of Christian Science, even the students of this Science may fail to realize their perfect healing.

The experience of a lady who traveled some fifteen hundred miles to attend the annual Communion services of The Mother Church in Boston a few years ago, will illustrate this point and perhaps prove helpful to others. She had been wonderfully blessed by Christian Science, was a devoted student, and entertained no conscious prejudices. While visiting our Leader's room in the church edifice, however, she became aware of the fact that, in hearing different ones tell of their visits here, and of the halo of purity and peace that surrounded the place, she had allowed herself to become prejudiced against the thought of this room and its associations. She had been in the room only a few moments when this same sense of love and peace took possession of her own thinking, and she found herself in tears; divine Love was nearer than ever before, when this thought came to her, "I haven't been half grateful for the blessings that have come to me through Mrs. Eddy's tireless efforts," and then and there her prejudices left her. After a few moments of mental struggle she finished looking about the room, and not long afterwards returned to her boarding place. This was late in the afternoon. Early in the evening she began to experience sharp pains in her right hand, which were of such an unusual nature that she felt led to speak of them to another Christian Scientist, who calmly assured her that she had only to stand firm and see the glory of God made manifest. She experienced some uneasiness during the night, and upon awaking the next morning she discovered that she could open and close her hand, something she had not been able to do for over twenty years. The first joint of the forefinger, which had been stiff and enlarged to nearly twice its natural size during all these years, had resumed its normal condition, and the hand has remained well ever since.

Its crippled condition was the result of a so-called malignant pustule, and the best that *materia medica* could do was to leave it in this stiffened and helpless condition. Even in

Christian Science she had failed to get relief until all prejudice was laid aside and the full measure of gratitude for blessings already received was meted out. The writer is well acquainted with this lady and he has her permission to relate this experience.

Fortunately for suffering humanity all human prejudice is founded on sand, and the activity of the Christ-idea in human consciousness will sooner or later dissolve this and every other mental obstacle that would obscure our vision of the "new heavens and a new earth, wherein dwelleth righteousness."

THE first real, earnest, religious faith that shall arise upon the ruins of the old worn-out creeds, will transform the whole of our actual social organization, because every strong and earnest faith tends to apply itself to every branch of human activity; because in every epoch of its existence the earth has ever tended to conform itself to the heaven in which it then believed; and because the whole history of humanity is but the repetition—in form and degree varying according to the diversity of the times—of the words of the Dominical Christian Prayer: "Thy Kingdom come on earth as it is in heaven."

Let these words—better understood and better applied than in the past—be the utterance of your faith, your prayer, O my brother! Repeat them and strive to fulfil them.—*Mazzini.*

I WILL this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my heavenly Father.—*Bishop John H. Vincent.*

WHAT IS RELIGION?

PROF. JOEL RUFUS MOSLEY.

I and my Father are one.

And all mine are thine, and thine are mine; and I am glorified in them . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.—*Jesus.*

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—*James.*

AMONG most ancient peoples religion was a fact taken for granted, "requiring no explanation." None of the great ethical and religious teachers of the world prior to the coming of Jesus attempted to define the exact nature and scope of religion. "We have not yet encountered in Egyptian and Babylonian literature a word which corresponds to our word 'religion.' The ancient Hebrews certainly did not possess one, and when, in post-Biblical times, it became necessary to devise one for philosophical and theological nomenclature, the one chosen was a word which simply indicated 'faith'" (The Study of Religion by Prof. Morris Jastrow, p. 130).

While the Gospels abound in definitions and explanations of the facts of religion, and while Jesus' whole life and teachings are an embodiment and explanation of the truth of religion, with Jesus religion meant too much to be perfectly expressed except in terms of a perfectly religious life. The Epistle of James is the only book in the New Testament where we find the term religion associated with a definition of the contents and activities of the religious life: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The word religion is derived from the Latin words *relegere* and *religare*. "As used by Cicero, *relegere* meant 'having a care' for the gods" (Professor Jastrow); and *religare*, as used by Lactantius, meant to "bind fast" or to "bind back" to God or the gods (Century Dictionary). Lactantius defined religion as "the link which unites man to God" (Sabatier's Outlines of a Philosophy of Religion, p. 5). This last conception of religion "through the influence of Augustine, who adopted it, dominated the theology of the Middle Ages" (Jastrow's Study of Religion, p. 131).

Since the Reformation, and with the rise of free inquiry, there have been almost as many definitions of religion as there have been forms of religious belief. It is only necessary to give comparatively few of these definitions in order to indicate their general character.

Religion with Luther and other reformers meant an escape from sin and justification before God. "How to find God, and how to adjust one's relationship to Him," are the questions that were uppermost in Wesley's mind. They are also the questions that have been uppermost in the minds of all truly religious men and women.

Herder saw that religion is "the means of establishing proper relationships with God and divine things," and Tolstoi makes religion "the establishment of a true relationship with God and His infinite universe." He says that religion is "the conception by man of his relationship to the infinite universe and its source," and that it "must define the relation of man to the source of all, the destiny of man which follows from this relation, and the rules of conduct from this destiny." President King of Oberlin says, "Religion is a personal relation of man to God."

Sabatier interprets religion to be both a conscious relation to God and the vital act by which one seeks to become at one with Him. He defines the perfect religion, pure Christianity, as "the perfect realization of our relation to God and of God's relation to us." "Religion is an intercourse, a conscious and voluntary relation, entered into by a soul in distress, with the mysterious power upon which it feels itself to depend, and upon which its fate is contingent. . . . Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life."

Religion is defined by a number of other modern religious students and writers as the desire and effort to be at one with God, or with what is believed to be God. Luthardt says, "Religion is the human mind standing in reverence and inspiration before the infinite energy of the universe, asking to be lifted up into it, opening itself to inspiration." Schleiermacher and Max Müller define religion to be a sense of dependence upon God. Max Müller also defines religion as "the perception of the Infinite" and "the love of God."

With Fichte religion meant "a harmonious disposition of the soul" and a certain idealistic, transcendental view of God,

man, and the universe. Fichte's view of the universe was that it is "holy and good." Emerson defined religion to be the "attitude of those who see against appearances that the nature of things works for truth and righteousness." He identified religion with life, and insisted that "every act should be religious." He says that "the progress of religion is steadily to its identity with morals." "Pure religion," says Latimer, "standeth not in the wearing of a monk's cowl, but in righteousness, justice, and well doing."

Prof. William James makes the fruit of the religious life include these "psychological characteristics": (1) "A new zest, which adds itself like a gift to life and takes the form either of lyrical enchantment or of an appeal to earnestness and heroism." (2) "An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections."

Professor Jastrow, a critical student of the historical forms of religion, observes that "in the lower forms, religion is not vitally related to life and conduct, while in the higher forms, religion and life are united." Savages seek to win the favor of their gods by flattery, bribes, and such other appeals as they feel will be most effective in reaching their concept of God or the gods. In all the lower religions, even in the religions of semi-civilized peoples, the Power or powers to be worshiped are believed to be more or less physical and non-ethical; a priesthood is looked upon as a means of mediation; and sacrifices of a physical nature are required. In the very highest form of religion, God is seen to be Spirit, and is worshiped "in spirit and in truth." It is recognized that the only way to come into right relationship with God, Spirit, is to be spiritual and moral; that is, Godlike. Sacrifice is seen in its spiritual nature, the spiritual sense of priesthood is recognized, and all forms and organizations tend to become the simplest and freest possible expression of common spiritual life and worship.

Summarizing and combining these representative conceptions and definitions of religion, we find that they answer the question, "What is religion?" by bringing out the following constituent elements of religion: (1) That it is a link or bond of relationship between God and man; (2) that it is the sense of dependence and reliance upon God; (3) that it is the belief in God, the perception of God, and the love of God; (4) that it is an idealistic, optimistic, and

spiritual interpretation of Reality; (5) that it is the sum total of the conceptions, emotions, sentiments, acts of devotion and service, and deeds of righteousness, mercy, and love which go to make up the fruit of the spiritual life; (6) that it is the conscious realization of perfect unity with God.

Christian Science fulfils all noble—though they may be inadequate—conceptions of life and religion, and answers the question, "What is religion?" in practically demonstrable terms. In the light of Christian Science the lowest and crudest religions are those which have the lowest, crudest, and most material concepts of God, man, and the universe; and which, as a result of this, tend to produce material and idolatrous forms of worship and immoral and degraded life practices. False and monstrous concepts of God and His ways and works give birth to false and degrading concepts of human life and human destiny, which ultimate in sin, misery, sickness, and death. The highest and truest religion, according to the teachings of Christian Science, is that which gives the highest, noblest, and truest concepts of God, man, and the universe; which reveals the closest and most perfect relation between God and man; which teaches the fullest and completest reliance and dependence of man upon God; which gives men the most to hunger and thirst for, to hope for, to strive for, and to confidently expect to realize; which inspires the deepest reverence, the purest spiritual worship, and the most perfect love; which produces the best men and women, the most practical, moral, and saintly lives; and which most completely awakens men to the consciousness of their possible unity with God, and their dominion over "the world, the flesh, and the devil."

The basic teachings of Christian Science are that God is perfect, that man is perfect, and that the universe is perfect. God is perfect wisdom, perfect good, perfect love, and perfect power. Man is the perfect image and likeness of God, and the spiritual universe, including man, is the perfect creation of God. Christian Science further teaches that the bond of relationship between God and man is perfect and forever permanent. It defines this relationship to be that of cause and effect, Mind and idea, Father and son. God is the divine Principle, Mind, Spirit, Soul, Life, and Father of man, and man is the reflection, the offspring, the son of God.

This does not mean that the sickly and dying children

of the flesh are the children of God. Paul says, "They which are the children of the flesh, these are not the children of God." But he also says, "As many as are led by the Spirit of God, they are the sons of God." "The old man with his deeds" must be "put off," and "the new man [the real man], which is renewed in knowledge after the image of him that created him," "which after God is created in righteousness and true holiness," must "be put on." It is not by dying in the ordinary sense, but by dying unto sin and living unto God, that we put off the old man and put on the new. The human sense of existence is healed, saved, reconciled unto God, through Christ, Truth, and not through error; through our overcoming, and not through our yielding to "the law of sin and death."

In no other religion except primitive Christianity is the sense of dependence and reliance upon God so complete and absolute as it is in Christian Science. The ideal of Christian Science is for God to be seen and relied upon as "the All and Only of our being" (see "No and Yes" by Mrs. Eddy, p. 34); and we are Christian Scientists to the degree, and only to the degree, that we rely upon God and cease to rely upon everything that is unlike and opposed to God. We are Christian Scientists only to the degree that we have such faith in God, Spirit, and in the purely spiritual, that we lose faith in, and cease to rely upon, material things; that we have such faith in God, good, and the Christ-way of destroying evil with good, that we cease to do evil and learn to do good. "We are not Christian Scientists until we leave all for Christ" (Science and Health, p. 192).

Christian Science is a purely spiritual religion and an idealistic and optimistic philosophy of life. It is based upon the divine revelation that God is Spirit, that He is Love, that He is good, that He is All-in-all; and upon the divine logic, that all that He made, approves, and sustains is like himself, spiritual and not material, loving and not hating, good and not evil. It teaches that through the coming of Christ, Truth, the false sense of the universe will disappear, and the spiritual universe will be revealed as the only universe that really and eternally exists.

Christian Science differs from all forms of human philosophical idealism in that it reveals that God is the Principle, cause, substance, Mind of the real universe and man, while "the evil one," the unredeemed carnal mind, is the

seeming world of evil, matter, sin, sickness, and death. It also differs from all forms of non-Christian idealism in that it reveals that it is through Christ, "God with us," that the material world, the flesh, and the devil are overcome, and God's spiritual universe, "a new heaven and a new earth," is brought to light.

The idealism of Christian Science is in fact the idealism of the Old and New Testaments, the idealism that looks, prays, and works for the coming of "a new heaven and a new earth" and the new man, and for the passing away of the old heavens, the old earth, and the old man. It is the idealism of Jesus which sees that the kingdom of God, Spirit, Love, is at hand, within and among us, and that prays and works to bring this kingdom to light, that God's will may "be done in earth, as it is in heaven." It is the idealism of St. Paul which looks "not at the things which are seen [physically], but at the things which are not seen: for the things which are seen [physically] are temporal; but the things which are not seen [physically but spiritually] are eternal." It is also the idealism of St. Paul in that it teaches that all things must and shall be subdued unto the Son, "that God may be all in all." It is the idealism which sees that all material things must be dissolved, and which works for and hastens "the coming of the day of God," and "according to his promise," looks "for new heavens and a new earth, wherein dwelleth righteousness." It is the idealism which sees God as dwelling with His people, and that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." According to Christian Science, this perfect state of being may be realized here and now, and, in a measure, is being realized through the coming to humanity of the Mind of Christ.

Optimism, which students of religion tell us is an essential quality of the religious sentiment, finds its most adequate basis and justification in the idealism of Christian Science. Indeed, Christian Science is an essentially optimistic religion, and Christian Scientists as a class are the most healthy-minded, hopeful, and joyous people one can find. The optimism of Christian Science is not the pantheistic point of view which says that everything, as it appears to the physical senses, is right and good,—which says "Peace, peace; when there is no peace." It is the Christian theistic point of view which sees that all which really exists is God and goodness, and that all the claims

of evil can be, must be, and will be destroyed. It is not a careless passing over and closing our eyes to the evils of life because we do not choose to look at them, but it is seeing the real universe and man as God made and sees them, good and very good; it is an uncovering, grappling with, and overcoming of the evils which obscure our sense of God's creation. It is not the shallow optimism which merely says, "Lord, Lord," and that "all is good;" but the profound Christian optimism which comes from the activities of good, from seeing, loving, desiring, and doing the good. It is the optimism which sees that God has charge; that perfect justice and perfect love will come to all and be expressed by all; that all things are working "together for good to them that love God," good, and to the end that all shall love and do good and only good; that "every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ,—Truth and Love" (Mrs. Eddy in "No and Yes," p. 17). It is the optimism which comes from being spiritually-minded and from living the life of the Spirit; which comes from the highest and holiest work, from the struggle with and victory over all evil, sin, sickness, and death, and from doing that which is right and good, perfect and eternal.

Christian Science, as has been previously indicated, is a purely spiritual religion. The Christian Science Church "is designed to be built on the rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant" (Church Manual of First Church of Christ, Scientist, Boston, Mass., p. 19). The organization, government, and services of this Church are the simplest and freest possible expressions of the common spiritual point of view and endeavor that constitute the essence of Christian Science as a religious movement. True worship consists in knowing and loving God and in loving, healing, and helping mankind; in a word, in being Christlike. The highest religious activity is to overcome evil with good and to attain to conscious unity with God; and to be consciously at one with God is to know and love Him and His creation aright. It is to desire, recognize, and have no other mind but His Mind, no other spirit but His Spirit, and no other will but His will.

A fuller study of Christian Science would reveal that it includes and fulfils every true and worthy conception of religion; that it is pure and undefiled religion, and not a theory of religion. In the light of Christian Science, religion can, therefore, be perfectly defined only in terms of perfect living. It regards the whole lifework and teachings of Jesus as the only adequate answer to the question, What is true religion?

THE UNINVADED HABITATION.

MARTHA SUTTON THOMPSON.

ONLY through the understanding and right practice of Christianity can one finally enter into "the secret place of the most High," where no enemy can intrude to assail his peace. All mortals sigh for peace, yet it is vain to seek peace so long as one believes in the reality and power and presence of evil. In order to be free from the aggravating friction of human associations, one may exclude himself from the society of men; nevertheless, sin, disease, misfortune, and consequent unhappiness may intrude themselves into his hermitage. At length, failing to find satisfaction in seclusion, he may emerge to mingle once more with his fellow-beings and win the reward of tranquillity in return for unselfish service in their behalf. But is tranquillity secured through such service alone? What of philanthropists and reformers? Do we not know of the stones cast at their best deeds, of the falsehoods circulated to blacken their purest motives,—yea, of the scalding tears they have shed because those whom they loved and served repaid them with ingratitude, envy, jealousy, hatred, and revenge? Moreover, have we not all, at some time, stood in anguished loneliness because some person we loved had set the foot of indifference or contempt upon the bestowal of our tenderest affection? and in that hour did not the whole world seem to sink into insignificance, because it had nothing to offer in alleviation of our sorrow? We did not then know God as we do now. We believed Him to be good, and that He would finally heal every wound and wipe away all tears, but only in a world beyond the grave, —a world entirely separate from this present life. To our hopes the after-life was like an unopened book laid upon

a shelf, far beyond our present reach; we would rise to it some day, some day we would read its pages, but to-day we knew not what was written therein, and felt comparatively little interest in the matter. Indeed, our interests were centered upon the affairs of this world, and if they did not afford the mortal and material bud, blossom, and fruitage of success and happiness, we accounted existence a failure.

Educated into a conviction of the reality of evil, mortal man's consciousness is more or less an expression of this conviction. Mingled with the gold of human character are selfishness, greed, pride, self-will, egotism, ambition, anger, retaliation, etc. These errors stir uneasily in mortal thought and, when manifested towards others, rebound sharply upon the one who entertains them. Failing to rule by force of will, to win applause, or gain his ends, mortal man becomes aggrieved, disappointed, resentful, and thus even his good deeds are ofttimes unappreciated. There is no peace here.

Another man may ask little of others, but may sit as a judge and critic of their conduct. He is a trespasser upon others' rights of conscience, and his self-imposed punishment is great, sometimes unbearable. The constant contemplation of evil as a reality, and the sin of fastening it upon others in the spirit of condemnation, irritates his thought, and renders him unlovely and unlovable. He is like a thornbush, calling forth resentment and aversion from those whom he lacerates. There is no peace here.

But how is it with the one who has the true, the scientifically Christian understanding of good; who regards God, good, as All, and His creation, including man, as being wholly good? To such an one evil is but the unreal testimony of false, material sense, which vanishes before the demonstration of goodness, revealing God's child pure and perfect as He made him, and happy in the brotherhood of man. This one has his life-work mapped out before him and knows that it need not be a failure. Nay, he knows that some time it must be and will be crowned with success, and that the sooner he enters upon it the better. By right thinking and acting he begins to eliminate evil from his own consciousness as no part of himself, because not created by divine Mind; and at the same time he accustoms himself to regard the errors expressed by others as correspondingly untrue. It therefore inevitably follows, that in proportion as the suggestions of evil to his own con-

sciousness are not accepted and do not disturb him, the evil thoughts, words, and acts aimed at him by his fellow-mortals will fall harmless at his feet. Also, to the extent that he realizes error to be neither substance, intelligence, nor power, it will fail to arouse in him anger, sorrow, or fear.

Thus Christian Science reveals the habitation that is not invaded, in which is found the only true peace, not that which "the world giveth." In its shelter one learns to love truly. He loves without demanding a return, but from receptive hearts it is measured to him again in glad and rhythmical measure. He loves his enemies and knows he really has none. In the midst of seething hate he is calm, and though his quietude may be mistaken for indifference and exasperate the sense of evil, his pitying love "suffereth long, and is kind." He knows that God's heaven and man's heaven is present and will appear to human sense. This is "the Mind . . . which was also in Christ Jesus." Truth thus recognized and obeyed illumines the darkness, inspires the hopeless, comforts the sorrowing, strengthens the weak, is a rebuke to the self-righteous, softens the hardened heart, instructs the awakened consciousness, reveals the sinner to himself and furnishes him with that redeeming sense of Love which quenches sin and saves him; it points to the Revelator and the Revelation, and shows the "way of salvation" from sin, disease, and death.

"You call me Master, and you ask me nothing.
"You call me the Light, and you do not see me.
"You call me the Way, and you do not follow me.
"You call me the Life, and you do not wish for me.
"You call me the Wise, and you do not imitate me.
"You call me the Good, and you do not love me.
"You call me the Rich, and ask for nothing.
"You call me the Eternal, and you do not seek me.
"You call me the Merciful, and you do not trust in me.
"You call me the Almighty, and you do not honor me.
"You call me the Just, and you do not fear me.
"If I condemn you, accuse only yourselves."

From an inscription in a church at Lubeck.

THE FULFILMENT OF PROPHECY.

MATTIE BIRD CLARKE.

SOME have said they do not believe that Christian Science is the truth, because there are no prophecies in the Bible concerning it. They admit its healing virtue, but consider it a human agency. Such an opinion can only be held because of an unwillingness to investigate Christian Science, for this would show it to be the fulfilment of prophecy. This same attitude of thought was abroad in the land when the meek Nazarene went about teaching and healing. The Pharisees said, "He casteth out devils by Beelzebub, the prince of devils." The people would not accept him as the promised Messiah, even though they had every proof, because he did not come as they thought he should come,—a mighty king, with pomp and political authority, but on the contrary rebuked their time-honored beliefs and customs; hence it is not strange that the "second coming" should be obscured for those who look for a material manifestation of the Christ, a descent from visible clouds.

It was two thousand years from Adam, at a time when mankind had sunk to a low ebb spiritually, having lost sight of the true idea of God and having abandoned themselves to the worship of idols,—gods that are "no gods,"—that Abraham, having been spiritually awakened, turned from worshiping the idols of the Chaldees to the one God, who led him out of the land of his fathers into Canaan, which He gave unto him and his seed. Here Abraham set up the standard of Truth as he perceived it, and it became incorporated into the lives of his descendants for many generations.

During the two thousand years that followed there were many prophecies concerning a more perfect revelation, which were fulfilled in the life and teachings of our blessed Master, whom the world rejected, but whose teachings still live among us,—a mighty spiritual force. It took the world all these years to get ready for this wonderful revelation, this marvelous impersonation of Truth, which was brought forth by the virgin purity of Mary's exalted spirituality, and many did not then receive him: even those who did receive him could not understand his higher teachings, as he himself declared. So it came to pass that two

thousand years more had to elapse before the world could truly perceive the purpose of his divine mission, and understand those higher things of which Christ Jesus spoke. These are now fully revealed to mankind through "Science and Health with Key to the Scriptures" by Mrs. Eddy, which interprets Jesus' words and works, and reveals "the Comforter" that he said would testify of him and lead into all truth. This inspired book is now in its three hundred and eightieth edition of one thousand copies each, and is spreading the truth over the world so rapidly that it is not impossible that even before A.D. 2000 the prophecy in Habakkuk may be fulfilled: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

That a perfect understanding of Truth was to be attained at some future time was taught by both Jesus and his apostles, and the prophets before them. A covenant had been made with Israel, but because of their disobedience and the materiality of their beliefs and practices, they were not able to obtain its blessings. In Hebrews we read, "For if that first covenant had been faultless, then should no place have been sought for the second. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." This is repeated from an ancient prophecy, but is used as an argument for the coming in of that glorious day depicted in the following prophecies: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword

against nation, neither shall they learn war any more." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Later the beloved disciple wrote, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

It is surely evident that if the above prophecies have not been fulfilled, the teachings of Christ Jesus have not been universally adhered to, as entire obedience to them would inevitably bring about such an ideal state. Did he not rebuke self-seeking, ambition, pride, the love of gain; and teach man to love God supremely, and his neighbor as himself? Did he not teach that truth is triumphant over all error, that it calms the storm, heals the sick, destroys sin, and even raises the dead? And did he not command his followers to do all these things, and to teach all nations to do them? If every one who calls himself a Christian were living up to his profession, and doing the works that Jesus commanded, would not the millennium be speedily ushered in?

The Christian Scientist knows it is being ushered in, and that very rapidly. The teachings of Jesus are beginning to be understood and are becoming clearer each day to those who study the Bible through the lens of Christian Science, which magnifies the beauty, harmony, and power of the Word, and unveils the "mysteries of the kingdom," "kept secret since the world began." That the sick are being healed, the sinner reformed, fear and unrest destroyed by this revelation of Truth, is a well-known fact. When we contemplate the great amount of work which Christian Science has already done in purifying the lives of thousands of people, and in healing them of sorrow and pain, when we think of the rapidity with which Science and Health is being acknowledged as the true interpreter of the Bible, it seems almost miraculous. The momentum with which this truth will sweep down the coming centuries is inconceivable.

Just before coming into Christian Science, the writer was greatly stirred up over the "second coming of Christ;" had read a book and heard numerous sermons on that subject, and was convinced that the advent was near at hand; but somehow this reflection did not afford any great degree of satisfaction; on the contrary, there was fear of not being ready: but being healed by Christian Science, after having

employed material methods for long years without permanent benefit therefrom, almost the first thought that presented itself was,—This is the "second coming of Christ." The Messiah did not come at first in the way he was expected, and it is not strange if people should now have a wrong conception of the re-appearing of the Christ. From that moment I was convinced that Christian Science is the truth.

Jesus said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." He also said, "Ye shall know the truth, and the truth shall make you free." Again he said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

This Comforter,—the Holy Ghost, or Spirit of truth,—the ever-present, impersonal Christ, comes in Christian Science, revealing to mortals a true knowledge of God, and of man as the true image, immortal, spiritual, perfect, reflecting divine power and goodness, and teaching them how to resist the devil so that he shall flee; transforming the body by the "renewing" of the mind; giving them power (through spiritual understanding) to tread on serpents and scorpions, and to realize the promise that "nothing shall by any means hurt you." When this "good-spell" shall have spread over the whole earth, filling it with spiritual understanding and joy supreme, wiping out every manifestation of envy and hate, of pain and death, then shall Love reign in the hearts of men and rule the world; then shall the nations learn war no more.

Among the prophecies in Revelation which have special reference to Christian Science, that concerning the "little book" is very significant. Its meaning is made clear by our Leader in the chapter of Science and Health called "The Apocalypse." To the Christian Scientist this revelation is crowned with the glorious promise of salvation. It is a message from God, illuminating mortal consciousness as the sun illumines the earth; consuming all error as fire consumes stubble. The revelation of Truth to this age clears up all mystery, as was promised where John says,

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Can any one doubt that Christian Science is the Comforter, revealed through the spiritual illumination and travail of woman; denying reality in aught but Spirit, God, and His reflection in spiritual ideas? And shall not this truth rule the nations with a rod of iron? Truth makes no concessions to error, but smites it and destroys it, thereby revealing divine Love and the ever-present Christ. All who shall be gathered into the fold become witnesses to the fulfilment of the prophecy of Isaiah, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, . . . and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

If there were no prophecies concerning Christian Science, its works alone would prove its divine authority and mission. When John sent to Jesus to know if he were the Christ, the great Master did not point to the prophecies but bade the messengers tell John of the works he was doing, thus showing conclusively that he considered them sufficient proof of his Messiahship. In speaking of his followers he said, "By their fruits ye shall know them;" and it is by their fruits that Christian Scientists desire to be judged, and it is the wonderful works they are doing that is causing it to become so widely known and accepted.

Christ Jesus is the central figure for all time. He is our model and Way-shower. The prophets looked forward to him; the world to-day looks back to him. If we feel grateful to God for giving him to us, and sending the prophets to prepare the way for him, should we not thank God for giving us Christian Science to interpret their teachings and point us to the true path,—that which the Master trod, and from which the world had strayed so far?

TO-DAY I got out of every danger, or rather, I got every danger out of me; for the dangers were not without, but within, in my own opinions.—*Marcus Aurelius.*

ANNUAL MEETING OF CONCORD CHURCH.

THE annual meeting of First Church of Christ, Scientist, in Concord, N. H., was held last evening in the church edifice. The presence of several members living out of Concord showed the deep interest taken in this meeting. The treasurer reported all bills paid and a balance in the treasury. The report of the chairman of the Reading Room showed over sixteen hundred pieces of literature sold and more than five thousand visitors to the Reading Room and church. The absorbing interest in the subject of Christian Science was shown in the report of the committee on free distribution of literature. The record indicated that more than seven thousand pieces of reading matter had been taken by visitors and inquirers during the past twelve months.

Religious services are regularly held by the church in the county jail, and much good is being accomplished with the prisoners. During the past twelve months the members, in addition to the generous support of the home church, have contributed twenty-one hundred dollars to the Building Fund of the addition to The Mother Church in Boston.

The term of office of the former Readers, Rev. Irving C. Tomlinson, C.S.B., and Miss Mary E. Tomlinson, C.S., having expired, Prof. Hermann S. Hering, C.S.B., of Boston, was elected First Reader and Miss Mabel C. Gage, C.S., of Concord, was made Second Reader.

The other officers elected were as follows: President, Mr. Joseph A. Moore; clerk, Mrs. Fred A. Piper; treasurer, Mr. J. Wesley Plummer; auditing committee, Mrs. Urianna P. Grover, Mr. Horace G. Boutwell, and Mr. James R. Hosking; trustees, Mr. Joseph A. Moore, Mr. Fred A. Piper, Mrs. Fred A. Piper, Mr. J. Wesley Plummer, Mrs. Helen E. Moore, Mr. Josiah E. Dwight, Miss Elizabeth Thompson, Mr. George H. Moore, Mrs. George H. Moore, and Mr. Fred A. Barker.

In accordance with the rule in all Christian Science churches, that there shall be rotation in the office of their Readers, there has come a change in these offices in First Church of Christ, Scientist, Concord, N. H. As announced at the annual meeting of this church last evening, Rev. Irving C. Tomlinson, C.S.B., and Miss Mary E. Tomlinson,

C.S., are to be succeeded by Prof. Hermann S. Hering, C.S.B., formerly First Reader of The Mother Church of Boston, and Miss Mabel Gage, C.S., of Concord, Second Reader. Rev. Mr. Tomlinson has been reappointed on the Board of Lectureship of The First Church of Christ, Scientist, in Boston, and will at once enter upon his duties as lecturer. Mr. and Miss Tomlinson will continue, for the present, to make Concord their residence.

Prof. Hermann S. Hering, C.S.B., the newly elected First Reader of First Church of Christ, Scientist, of Concord, is a native of Philadelphia, Pa., and son of Dr. Constantine Hering, the founder of homœopathy in America. He is a graduate of the University of Pennsylvania from the department of mechanical engineering, receiving the professional degree of M.E. in 1886. He was made professor of mechanics and electrical engineering by the Philadelphia Board of Public Education in 1887, and in 1891 was called to Johns Hopkins University in Baltimore, Md., as associate in electrical engineering, where he remained eight years, engaged in lecturing and in conducting laboratory and research work.

In 1899 he gave up his profession for the purpose of devoting himself entirely to Christian Science work, and was a practitioner, Reader, and teacher in Baltimore, and Publication Committee for Maryland and the District of Columbia. In 1902 he was elected First Reader of The Mother Church in Boston for a term of three years, and recently was made president of the church and a lecturer.

The Daily Patriot, Concord, N. H.

TESTIMONIES FROM THE FIELD.

THE liquor habit had fastened itself upon me when I was still a very young man, and for at least twenty-five years I was compelled to fight it constantly. By sheer force of will, I would abstain from drink for months at a time, but the return to it seemed to be inevitable. It did not require the tears of those who were nearest and dearest to me, nor the admonition of friends, to remind me of my condition, for I realized it fully myself, the shame of it and the pity of it, since through the use of liquor I had frittered away precious years and golden opportunities. I had never hesitated to accept anything that gave me the slightest promise or hope of freedom from the curse that was overshadowing me. I consulted the best physicians and the leading specialists at home and abroad, faithfully followed their advice, and took their prescriptions. I tried sanitariums and reformatories. I flew to all sorts of "cures." There was scarcely an hour during the period named in which I did not strive earnestly to overcome the habit. I loathed it, and loathed myself for submitting to it, but it seemed to hold me in its grip. During those intervals when I seemed to be master of the situation, and when my family and friends were most confident that I had at length triumphed over the enemy, the fear of succumbing to it again was always with me, and this fear was not less harrowing than the affliction itself. The periods of continued abstinence grew shorter as I grew older, and the physical and mental suffering attending each recurring relapse became intensified as the years went by. During the two years previous to 1901, I scarcely recovered from the effects of one period of intemperance before I had plunged into another. Whereas formerly I could hold myself erect for months at a time, the intervals had now become reduced to weeks and even to days.

Early in 1901 I was granted leave of absence from my desk, that I might visit a watering-place which had several times before proved beneficial to me. I returned from this place only to find myself in the old condition within a week. This was late in February. Early in March I had become so unfit for the performance of my daily task that, not caring to impose further upon the kind consideration of my employer, and despairing of relief, I resigned my position.

My resignation was not accepted, and I made another effort to prove worthy of the words of encouragement and confidence which accompanied its declination, but to no avail.

Toward the middle of March word was brought that my presence at my desk on the ensuing Monday was demanded by every consideration of loyalty to those who had so often overlooked my infirmity, as well as to my profession. The call was imperative, and I felt bound in honor to respond to it, if such a thing were possible; but it seemed utterly impossible. I was confined to bed, sick almost unto death. I had not slept naturally for weeks. Of late the soporifics administered to me by our family physician failed to affect me. On the evening of the following Monday, also, I was under obligations to appear in public, and the circumstances were such that my absence would have caused serious disappointment to others, as well as disagreeable comment. But it was now Saturday; I was physically a wreck; I was in mental torture; all the past was filled with shame and failure; the future, as I saw it, had nothing better to offer; death would have been most welcome to me; the thought of suicide was constantly in my mind; at the very best, I could not hope to leave my bed for a week.

On the afternoon of Saturday my wife came to my bedside, and saying that a neighbor, one of her girlhood friends, had called, asked me if I would consent to receive a Christian Science treatment. I assented, although I had no faith whatever in Christian Science; in fact, knew nothing about it. This gentle lady came to my bedside. We conversed a few moments. She referred kindly but pleasantly to my condition, and then, without further preliminary, said she would treat me. I remember that she shaded her eyes with one hand and that she bowed her head as if in prayer.

It was about two hours later, and long after she had left me, that I awoke from a refreshing sleep with the conviction strong upon me that I was a healed and a new man. I felt as confident then as I do now, after the lapse of nearly four and a half years, that the curse which had darkened my life for a quarter of a century had been wholly removed and that I would never again be subject to it.

On Sunday I was able to walk to the residence of this lady, when I received another treatment. On Monday morning, instead of going to the office, I dictated the work required

of me at home, and despatched it by messenger. On Monday afternoon I prepared myself for my night engagement. That night I appeared before a considerable gathering of critical people and acquitted myself creditably. Next morning I resumed my work at the office in good health and spirits, and from that time to this I have not only been free from all desire for liquor, but from all fear that I would ever be troubled by it again.

In the old days there were periods of greater or less extent when I held myself aloof from drink by the exercise of what is called self-will, when everybody around me recognized that I was making a good fight, since it seemed to be a fight against odds. I still believe that a man enslaved to the liquor habit, who now and then asserts his manhood and breaks the chain, is deserving of credit. Only those who have been through the heat of the fight can know how well he has earned it. However this may be, the fact remains that I have never indulged in self-applause since I was healed in Christian Science. I have never since then felt that I was entitled to any credit for avoiding liquor, because I have never since then had the slightest desire for it. I have been as free from all temptation in this regard as if I had never been a pronounced and chronic victim of alcoholism.

Christian Science did not stop here in my case. In healing me of the liquor habit it was only beginning to perform its wondrous office. It has made me a healthier and a cleaner man, a better husband, a better father, a better friend, a better citizen. It has vanquished not only all the physical ills that have come to myself and family during the last four and a half years, but it has met our every need. I have the authority for those who pay my salary that I am capable of harder work, and competent to perform better work than ever before. I have the assurance of scores of acquaintances that I look fifteen years younger than I did five years ago. More than all this, I have the conviction within myself that Christian Science has brought me close to God.

Just one word more. No influence was ever brought to bear upon me, other than that which came with the demonstration of its marvelous power, to lead me into Christian Science. My emotions were never appealed to. Before the healing was accomplished I was neither admonished nor advised. I was simply healed, and the wonder of it all

would be greater to me now were it not that I have learned, through the study of "Science and Health with Key to the Scriptures," what is really meant by the omnipresence, the omniscience, the omnipotence, and the love of God.

I make this statement freely, gladly, with thankfulness to God, and to Mrs. Eddy, that I am privileged to make it.—*John J. Flinn, Chicago, Ill.*

I WAS healed eight years ago of rheumatism, by reading Science and Health by Mrs. Eddy. The disease began in the early summer, the first symptoms being swelling of the upper and lower limbs. The first physician who treated me thought it was a dropsical condition, but afterward decided it was rheumatism. Not receiving any help from the medicine he gave me, I went to another physician, who treated me for many weeks. He frequently changed the remedies, but I continued to grow worse, and more and more helpless.

The idleness which this condition imposed was a great cross, and as I felt my helplessness increasing I grew more and more discouraged and disheartened. I was treated by four regular physicians, and some others, besides using baths, outward applications, and home remedies of various kinds; all without any result, except that some of the medicines deranged my stomach. I finally came to the conclusion that medicine could do nothing for me and gave it all up. For some time I had a feeling of lack, a desire to search all the time for something that would satisfy me mentally and spiritually. In my gropings in the dark, I read on many subjects, but found only fragmentary ideas that I could accept.

In this state I was introduced to a Christian Scientist and we became friends. She loaned me some literature on the subject of Christian Science, which interested me and seemed to appease and satisfy the mental and spiritual hunger. The Scientist said to me, "Don't worry about your physical condition. If you gain the spiritual understanding, you will be healed." I first read a *Christian Science Journal* and some tracts, then was presented with a copy of Science and Health. This was the latter part of March. In May I was greatly improved, so free, indeed, that I learned to ride a bicycle without difficulty or lameness. When I began to improve the healing was rapid, and I could do something nearly every day which I could not have

done the day before. The joints of my hands, which had been so enlarged, soon regained their normal size, and I have never had a suggestion of the trouble since. From the time the disease appeared until the time of my healing was ten months. My health, which had never been very good from childhood, has steadily improved since I became a student of Christian Science, and several minor difficulties, which had troubled me for years, have entirely disappeared.

The spiritual satisfaction and peace which the understanding of Christian Science had brought me is truly wonderful, and I realize what the Psalmist must have felt when he said, "My cup runneth over."

Miss Ione Revenaugh, New York, N. Y.

MANY times I am asked if chronic or organic diseases can be healed through Christian Science. In reply to all I will say that I know from past experience they can. My occupation is mining, which I have followed for some eighteen years, and seven years ago I incurred what is known as miners' consumption and inflammatory rheumatism, caused from working in the mines. I suffered for several years, nearly dying. From time to time I took such medical treatment as promised relief. Gradually the disease changed into consumption of the intestines. This the physicians said caused my several other complications, such as chronic constipation, dyspepsia, catarrh, kidney trouble, etc.

I consulted four of the best local physicians, taking treatment from each, at different times, with little temporary relief, for I grew steadily worse. While at a well-known health resort my constipation became so alarming that I had an examination made by a local specialist, who told me that I had a very dangerous case, and advised more complete and skilful examination and treatment, as my intestines were very badly diseased. I immediately went to a firm of well-known specialists. Upon examination I was told that my intestines were very badly ulcerated, that in their twenty-two years of extensive practice they had seen only five cases of this kind. They could give me very little or no encouragement as to cure, and at first refused to take the case. They said if a cure was effected it would necessarily take years. The inflammation and constipation were so great that very severe treatment was continued for over two years, and my suffering was awful.

During this time my wife was an invalid for several

years, unable to oversee her household, and the combined expense of my sickness, with that of hers, was very great—so that our savings were well-nigh spent.

In the spring of 1898, while in this condition, a friend suggested Christian Science treatment. I laughed at the idea, for I was what is called a radical infidel, and my wife nearly so. However, my wife concluded to try Christian Science treatment, and was soon healed. It was then I concluded to try the same treatment. I want to say that I was surprised at my improvement. After two weeks of Christian Science treatment, I was entirely healed,—free from pain, free from the constipation and all other complications,—and a well man, as I am to-day.

To those who are doubters and scoffers, as I once was, and who may not be convinced of the severity and seriousness of my case, and of my being healed through Christian Science, I want to say that my case was too well and widely known to be successfully disputed or disbelieved, for prior to the time of going to Kansas City I was superintendent and general manager of a large mining company, dealing daily with scores of men who knew of my condition. I am now able, when necessary, to do any kind of work, and of late I have been superintending one of the largest mines in the district.

I am glad to return thanks to God, through Christian Science, for my present good health and love for the Bible.—*A. E. Maitland, Joplin, Mo.*

FOUR years ago those beautiful words, Christian Science, fell on my ears for the first time, and within four months thereafter the truth, as revealed in Science and Health, had removed scars from my eyes, resulting from twenty years of painful disease, which seemed to be culminating in blindness. Through fear of this my general health was in a very bad state, fast sinking into the many ills of nervous prostration. I had had the best medical care obtainable all those years, but each attack left me in a worse condition, and the specialist whom I was then consulting gave me very little hope of recovery of sight. After some explanation of Christian Science I was able to read Science and Health a few minutes at a time. I was then staying in London and had the privilege of attending services at First Church, receiving much loving help from some of the earnest workers I met there. As the light of Truth gradually dawned on

my consciousness, my sight improved and physical weakness gave place to health; but my new joy led me into the indiscretion of trying to persuade every one I met to share it with me, and in the following year the eye trouble reappeared, in a lessened degree. I then sought the aid of a practitioner, who patiently and lovingly guided my feeble steps, and afterwards through study my feet were planted on a firmer basis. While the struggle has sometimes seemed severe, and mistakes hard to overcome, I now rejoice in complete restoration of sight and strength. I have come to know that "Weeping may endure for a night, but joy cometh in the morning." Though as yet I seem to have made no big demonstration for others, I have found the holding fast to Truth and Love so sure a preventive that the various claims of sickness, which used to keep us in a constant state of anxiety about our children, have been met and overcome in the early symptoms, while the application of the truth solves all the little problems that find place in the daily routine.

More beautiful even than the physical healing is the peace that has come into my life, the harmony of Love for the sense of discord which formerly seemed so insurmountable. I am most thankful to God for opening my eyes to His omnipresence and omnipotence, and for the outpouring of divine Love, revealed through the writings of our beloved Leader. As I ponder and try to use each word she prophetically sends forth for our guidance, my lips are incapable of adequate expression of thanks, but I feel that the voiceless gratitude of every effort to follow humbly in the way she has opened up, is an added ray in the sunlight of love that shines on her path to-day. At present I am living in a town where Christian Science seems to be unknown and unwelcome, but I am blest with opportunities to study, wait, and work for the approach to the standard to which Mrs. Eddy points in her sublime message to the church at Concord, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and eternal," and so to become fitted to help others in God's own time and way.

Eugenie Goodchild, Bury St. Edmunds, England.

THE possibilities of Christian Science, as a curative means, were presented to me after a life-time's suffering with stomach trouble and accompanying organic ailments. From

my earliest days I was subject to a severe gastric affection, which became more virulent and recurrent as I advanced in years. Finally, about ten years ago, the intervals between the intermittent visitations ceased and the malady became constant. During the ensuing years I was treated by a number of eminent physicians, without obvious physical benefit. Then, in desperation, I turned to several leading medical authorities, but the treatment furnished by these specialists proved of no more avail than that supplied by their less known professional associates; for, as month succeeded month, my predicament became more accentuated, and to my view more firmly intrenched. At this time I was reduced to the plainest fare conceivable, elimination having long held sway over my diet, and I was advised further to refrain from any of the few remaining food items as they proved repugnant to my digestive organs.

While thus situated I was advised to try Christian Science, and I secured the services of a practitioner of this city. From the first treatment I was helped,—each affected organ began to perform its allotted function,—and as the treatment progressed, the emaciation, debility, and skin discoloration were displaced by the characteristics of health. In addition to the foregoing, I was instantly and permanently cured of chronic constipation, chronic blood-poisoning, which had manifested carbuncles semi-annually for many years, and the tobacco habit of twenty-five years' standing. I speak with due experience when I claim permanence for this healing, as the relief is now of sixteen months' duration, since which time the old troubles have not been in evidence, neither has the desire to use tobacco re-asserted itself.

In retrospective moments I frequently compare the old methods with the new, and as the physical is arrayed against the metaphysical the results in each case indicate their value. In my experience the metaphysical diagnosis and treatment gave me physical health and mental dominion without delay, thereby proving the correctness of the practitioner's deduction and the infallibility of the Principle involved; in contradistinction to the ways of *materia medica*, which never understood or relieved my illness. On many occasions during the years of my sickness I found the charge for medical services and remedies severely oppressive; yet as an offset Christian Science gave me man's full heritage

for a comparatively modest sum. This, I hardly need say, is not my basis of valuation for the benefits furnished.

F. G. Nind, Chicago, Ill.

THE testimonials in our periodicals are helpful to all their readers and I also wish to tell what Christian Science has done for me. My home is in Indian Territory, and when I first came here people constantly exclaimed, "This is a fearfully malarious country," and the result was a continual fear of chills and fever. I became very ill finally, suffering for several years from attacks of malarial fever, which each year grew more severe, until I would not recover my strength from one attack to the next. It is quite impossible to describe my sufferings. I took medicine constantly, and was treated by several physicians, but failed to improve. Finally I became a complete wreck from nervous exhaustion and my friends did not expect me to recover. A friend then advised Christian Science, and I wrote a few broken lines to a practitioner for absent treatment. Her reply inspired me with hope, but she told me I must trust God and lay aside all material remedies. "Lay aside remedies!" What could she mean? I could not exist one day without drugs, I wrote. I implored her to help me, and told her I must continue my remedy for my nerves or I should die. She said that it seldom seemed wise to attempt to help one under such circumstances, but that she would try to open the door and admit the light. I did not improve perceptibly, and she then wrote me that I could not hope to receive divine help with a bottle of medicine in one hand, even if I reached out to God with the other. Then a fierce struggle began which lasted for days, but closed with a determination to follow the advice of the practitioner. With fear indefinable I tried to trust God without medicines. I found my first freedom from fear and long-continued insomnia by repeating this passage from the 91st Psalm, "He shall cover thee with his feathers, and under his wings shalt thou trust." I would sleep a few minutes, start up in abject fear, control myself, and by remembering that promise I slowly gained confidence until I could easily confide in God's power to save and to heal. Finally I comprehended the truth so that my fever abated, all symptoms of chills disappeared, and I was well,—completely healed! I have proved that the Christ-cure which opened the eyes of the blind and made the deaf to hear nineteen hundred years

ago, is as certainly efficacious to-day, if we as humbly kiss the garment's hem, and *believe*. I had worn glasses for ten years, ever since my first severe attack of malarial fever, after which my eyes were pronounced defective. That error also is destroyed. My improvement has been gradual, and I wish to make this explanation as many are discouraged because some testimonies are of instantaneous healing. My demonstration over defective sight has been progressive, step by step, but vision has constantly improved in power until it is now almost complete. I now realize the true meaning of "God is Love," that God made man in His image and likeness, and God is perfect. I have learned that we should not fear, but accept all God's promises, knowing they are for us now; that we must accept them "as a little child," permitting no doubts to enter our consciousness. By doubts and questionings we may retard the healing. We must enter the gates of Truth with thanksgiving, never doubting that we shall explore His courts with praise.

I have been successful in many demonstrations for myself and in several for others. I study earnestly every day, and I feel increasing power and understanding after every effort to go about my Father's business. I find that it is quite as possible to demonstrate over and destroy errors in financial affairs as in sickness or sin. We must *know* "There is no power apart from God" (Science and Health, p. 228). Nothing can injure us in business any more than we can be injured physically, for God is the source of all supply. The entire world will one day accept the practical instruction and statements which enable us to heal even as Christ Jesus healed.

I am most grateful to the brave, noble woman whom all Christian Scientists revere.

Harriett L. Hawes, Henryetta, Ind. Ter.

I HAD suffered off and on for about fourteen years, but was able to keep at my work. For over a year previous to turning to Christian Science, however, I was entirely laid up, much of the time not even able to sit up. Four years ago seven of the best doctors in this city, after doing all they knew how to do for me, gave me up. My trouble was catarrh of the bladder, of years' standing, and now it was complicated with inflammation of the lungs, which developed into pneumonia. I would just begin to rally from one attack when I would be stricken down with a relapse of

the disease. My lungs were both affected, and this, with the serious bladder trouble, made my case hopeless, according to the doctor. At this stage there was a consultation of three doctors on my case, after which they told my wife that I could not live.

My cousin, who before this had been healed of rheumatism through Christian Science, advised me to try it. I had lost all hope and thought it useless to do so. My wife had hope and faith, however, and rather to please her than because I thought I could be cured, I did try it, and from the first treatment I was a new man. In two weeks I was completely healed, not a trace of disease or suffering left, and from that time to this I have never lost an hour from my business, have never needed treatment, and have gained fifty pounds in weight. I have strength and ability to do what I have to do, without fatigue or suffering, and I am very thankful for it. My sister came from Toronto twice during my last illness and promised to come again in a month's time. When I was healed I learned that she was to come down for the funeral, the doctors having given me just one month to live. I wrote her that I was well and at work.

My wife and I are now members of First Church of Christ, Scientist, in this place. I am also a better man through Christian Science. I had not attended church for fifteen years; now I am a regular attendant and love it. I have no doubt at all that I owe my life to Christian Science, and I desire to express my thankfulness to its Leader and Founder, for through her ministry I have been lifted up into health when all hope was gone. On a recent Sunday I counted thirteen of my relatives in the service, all interested, and several of them healed since my recovery.

W. R. Clarey, Ottawa, Can.

I DESIRE to speak of some of the benefits Christian Science has brought to our home. Our attention was first directed to the subject when a practitioner was called to see my husband's sister. At that time my husband was inclined to ridicule Christian Science and said some unkind things to the practitioner who had come twenty-five miles to help his sister. In return he received such a kind and loving reply that it resulted in leading him to investigate Christian Science. His brother had already begun to investigate the subject, and in reading "Science and Health

purpose of helping his wife, he experienced a great moral reform,—the desire for intoxicating drinks, tobacco, and gambling was destroyed. Knowing what Christian Science had done for his brother, my husband remarked to me, "If it can help him it can help me, and I believe that we should get a copy of Science and Health and try to learn something about it." We did so, though I must confess that I had some fear in regard to reading this book. I had been a devout member of an orthodox church for years, an active worker in the Sunday School and the Epworth League, so I prayed that this book would not hurt me. It is needless to say that it did not. The grand truths contained in it unfolded to me a new world, something I had been looking for but did not know it was for me. We began attending the Christian Science services and derived much benefit therefrom. My husband was healed of the tobacco habit and the desire for intoxicating drinks. He is a changed man and it is all due to Christian Science. These few words mean much. We are now members of First Church of Christ, Scientist, Eaton, O., also members of The Mother Church in Boston, Mass. We have been helped many times and in many ways since coming into Christian Science.

I feel that I must show my gratitude to God for what has been done for me the past few months. Two years ago the past summer a condition which was not understood presented itself. During a considerable time I suffered intense pain, and there were occasions when I was confined to my bed, unable to move. I had periods of the most violent vomiting, and for some months I was not able to care for my child, then eighteen months old. As the time passed I grew worse, and my brother-in-law, a minister of the Gospel, wrote my husband, stating that he had learned from different sources that I was in declining health from a tumor, and if such were the case he advised us not to wait any longer, but to give me the only chance that would save my life; namely, treatment at the hands of a skilled surgeon. But I believed Jesus' words would be verified, "Ye shall know the truth, and the truth shall make you free," and his promise was fulfilled in my experience. God will never forsake those who put their trust in Him. My healing, viewed from one standpoint, appeared slow, but when I consider the depths out of which I was lifted, it can

hardly be classed as such. Be it termed slow or fast, I am healed.

Even when I had improved so that I could be out of bed, I could scarcely endure the ponderous weight of the tumor, it being necessary for me to walk in a stooping posture. The periods of intense suffering and vomiting gradually grew less, and the growth diminished in size. The internal organs all seemed deranged and abnormal in their action, but in due time all the organs became normal. I had also suffered severely from hemorrhoids, and bladder and kidney trouble, but one by one these conditions disappeared. My healing covered a period of eighteen months. When I think of all these benefits my heart is filled with gratitude unspeakable.

It would gladden the heart of our dear Leader, Mrs. Eddy, who was chosen of God as the channel for this revelation of Christian Science to the world, to know of my healing, and I shall humbly strive to be obedient to her teachings as the best expression of my love and gratitude.

Harriet Becker, Eaton, O.

FOR twenty years previous to my healing I had been a hard drinker. I made several attempts to stop drinking. For two months I was in an institute where they treated patients for alcoholism, but came out worse than when I went in. About five years ago I made another attempt. Every morning I would take a solemn oath that I would not go down to the saloon from my work, as had been my custom; but I continually broke that oath. This preyed upon my mind until I made two attempts at self-destruction.

Living next door to my boarding-house there was a family of Christian Scientists, who observed my distressed condition and left some Christian Science literature with the landlady, asking her to call my attention to it. I had no faith in it, in fact I had never lost an opportunity to ridicule it, but I began to read the literature from curiosity more than anything else. From the start it appealed to me as being logically true, and I argued to myself that surely all the healing testimonies I had read could not be lies, and if it cured others why could it not cure me. At this time the desire for drink left me, and I experienced a state of mind that told me I was healed and free from the old bondage.

I said not a word about this for several days, but when

I did mention it my friends in the house told me they knew it all the time; they said my face showed the change. Three or four days after this I was walking by the saloon where I had done most of my drinking. I stopped on the opposite side of the street, and I could only think, "O God, is it possible I have wasted all my money and manhood in such a place!" I could scarcely believe it. The whole nightmare had left me; I did not quit drinking—it quit me.

Prior to this experience I was an out-and-out infidel. I absolutely hated God, as I had been taught to believe it was His will that all the suffering of humanity should exist; but I have now learned otherwise. I am grateful to God for His help and for the strength that has been and is mine through Christian Science, and I am deeply grateful to Mrs. Eddy for giving mankind this practical understanding of the Christ-teaching.—*J. W. Baker, Salem, Ore.*

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, *Editor*
JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

CHRISTMAS FOR THE CHILDREN.

METHINKS the loving parents and guardians of youth ofttimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus, with one exception; namely, the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise. Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood. To mould aright the first impressions of innocence aids in perpetuating purity and unfolding the immortal model, man in His image and likeness. St. Paul wrote, "When I was a child, I spake as a child, I understood as a child, . . . but when I became a man, I put away childish things."

MARY BAKER EDDY.

Pleasant View, Concord, N. H., December 28, 1905.

CARD.

THE following letter from the Clerk of First Church of Christ, Scientist, at Manchester, England, is indeed interesting. This church was organized by Lady Victoria Murray, daughter of the Earl of Dunmore.

Neither space nor time can separate genuine Christian Scientists. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

MARY BAKER EDDY.

Manchester, England, December 15, 1905.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—The approach of Christmas prompts the members of First Church of Christ, Scientist, Manchester, England, to offer you a loving greeting, and an expression of their abiding gratitude for all the blessings they are realizing through your teaching of Christian Science.

The third lecture called for by this church has just been delivered by Mr. Bicknell Young, and we are able to record a greater attendance than before, and a wider interest in Christian Science as manifested in the press and around us in other ways. We recognize now more fully your wise provision that one lecture or more should be called for annually by each church, as we experience the growing attention given to this "preaching of the Gospel," which through your teaching is healing suffering humanity of their sickness, sin, and woe.

We also are deeply grateful for the help which comes to us through the *Journal* and *Sentinel* publications, showing us as they do how our sisters and brothers "across the water" have fought and overcome the same erring senses against which we are contending, and are also learning to overcome through our understanding of "the better way."

Your loving gift of Christian Science, made yet more priceless by your selfless labors and constant prayers for all, has welded a bond of union between us "in the old country" and you "in the new" which nothing can sever, and as your teaching becomes more widely known it will grow into the "more perfect bond of peace."

Truly "God is good to Israel," and in the fulness of our hearts we pray we may learn to press meekly on in the way of your teaching, showing our gratitude to you in blameless lives, and by striving for "that Mind to be in us, which was also in Christ Jesus."

Faithfully yours,

WILLIAM WEBB, *Clerk.*

First Church of Christ, Scientist, Manchester, England.

A GREETING FROM ENGLAND.

London, England, November 21, 1905.

Dear Mrs. Eddy:—We are taking advantage of our daughter Victoria's departure from Liverpool to-morrow, to cross over to Boston, to send you by her an illuminated copy

of the Psalms of David, designed in the early days of Queen Victoria's reign.

We hope you will accept this book as a little Christmas offering of love from

Your affectionate students,
GERTRUDE DUNMORE.
DUNMORE.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., December 18, 1905.
Countess of Dunmore, C.S.B., and the Earl of Dunmore, C.S.B., Christian Scientists, London, Great Britain.

My Beloved Students:—Your gift of the beautiful hand-illumined Victoria Psalter was duly received.

Among my list of gifts gracious, yours is conspicuous,—sent to me across the sea, commemorating one of the very best queens that history has recorded, and issued early in her reign.

I regret that I could not see your dear daughter Victoria when she was in America—she is accomplishing much for the race.

Affectionately yours,
MARY BAKER EDDY.

CHURCH BY-LAW.

ARTICLE XI.

DUTY TO GOD.—SECT. 4. Members of this Church who turn their attention from the divine Principle of being to personality, sending gifts, congratulatory dispatches or letters to the Pastor Emeritus on Thanksgiving, Christmas, New Year, or Easter, break a rule of this Church and are amenable therefor.

AMENDMENT TO CHURCH BY-LAW.

ARTICLE XXVIII.

LOCAL SELF-GOVERNMENT. — SECT. 1. The Mother Church of Christ, Scientist, shall assume no general official control of other churches; and it shall be controlled by none other. This is the denominational rule of Christian Science. Each Church of Christ, Scientist, shall have its own form of government. No conference of churches shall be held, except the annual conference at The Mother Church, unless it be when our churches located in the same state convene in unity and love to confer on a statute of said state, or to confer harmoniously and agree on individual unity and action of the churches in said state.

THOSE persons who are attempting to secure legislation against the practice of Christian Science and in favor of the practice of medicine, if they mean to be consistent, should take the ground that the latter is unfailingly efficacious and its results uniformly satisfactory, but we doubt whether any one will go to this extreme in his advocacy of legislation which says in effect that the sick must be healed by medicine or surgery, or not at all. It is noticeable that many prominent physicians have taken radical ground against such an assumption, and not a few have utterly repudiated the belief that drugs have in themselves an inherent power over disease.

One of the latest arraignments of the practice of medicine was contributed to the columns of *The Chicago Evening Post* by Dr. Sheldon Leavitt, a well-known and respected physician of that city. He says,—

"Medicine is not an exact science. It is built up wholly on experience. From Hippocrates down, empiricism has held sway. Doctors have learned from clinical observation, the poor patient being the subject of much experimentation.

"Certain factions have set up higher claims, based on laws of drug symptoms, that practice has shown are not universal in action. Every patient has been found to be a variant, so that action never can be confidently predicated on previous observations. This element of uncertainty always has stood in the way of medical progress.

. . . . . .

"Hitherto medicine, although studied and practised by many astute minds, has failed properly to grasp the psychologic features of the curative problem, but has sought a solution along gross physiological and pathological lines.

. . . . . .

"The result of all this is that medicine has made a grand failure of the curative problem. In the medical colleges of to-day the larger part of the student's time is given to diagnosis, and, when the teacher comes to the question of treatment for the more fatal diseases, his state of mind is well illustrated by the man who promptly raises aloft his hands in a hold-up.

"Is it any wonder that modern medicine is pessimistic to the core? Moreover, is it any wonder that many people who have had much experience of its inadequacies often

think their chances of recovery better in the entire absence of drug treatment?

. . . . . .

"Word frequently goes out from the sick-room, that the patient is 'sinking despite the skill of the physicians and the marvelous resources of modern medicine.' What fools we mortals are! Heaven help us!

. . . . . .

"Modern medicine is steeped in pessimism. It has delved so much in pathology that its whole spirit has become morbid. It is a pity that a profession intended to rescue and preserve humanity from the thraldom of fear and disease should itself savor of disaster and death. It ought not to be so. It need not be so.

"There is no question that the orthodox practice of medicine engenders fear instead of assurance, and that this is one of its chief defects."

It is a demonstrated fact that Christian Science heals the sick, also that it has healed many who have tried, without success, the entire range of both "regular" and "irregular" medicine practice. This being the case, there can be no reason for debarring Christian Science in favor of a system which is characterized by its own practitioners as empirical even after four thousand years of experimentation. We feel sure that legislators are becoming so well informed regarding the merits of Christian Science that it will be impossible to obtain any great amount of consideration for such proposed legislation as that to which we refer.

ARCHIBALD MCLELLAN.

IN a recent religious discussion as to what may properly be defined as skepticism, the statement was made that "If the apostolic church had made the acceptance of dogma the condition of membership, it would have excommunicated Thomas." It is not surprising if in this age of reason and scientific inquiry there are many ready to defend the position taken by Thomas in demanding evidence in support of a statement made by others, but it is surely proper to inquire as to the ultimate value of physical evidence in establishing spiritual facts. If we take the character and experiences of Thomas as typifying a common phase of human belief, we may be able to see how material sense retards progress until the Christ-wisdom illuminates such

thought so that it becomes transparent enough for the light of Truth to shine through.

We find the name of this disciple among those of the twelve who were first called to the high honor of apostleship, from which we assume some degree of worthiness on his part. We next hear of him when word came of the death of Lazarus, and when the disciples questioned their Master's wisdom in going back to Judæa where his life was threatened. Again we read that when the Master told them of his approaching departure from the world, Thomas said, "Lord, we know not whither thou goest; and how can we know the way?" On this occasion Philip also betrays the same slowness of material sense to apprehend spiritual realities, when he said, "Show us the Father, and it sufficeth us." The great Teacher rebuked this dulness, and asked them if it were possible that they did not know the Father when he had been so long with them; then he turned their thought to what was always his final argument,—he pointed them to his works, and said, "The Father that dwelleth in me, he doeth the works;" and added, "Believe me for the very works' sake."

It is hardly necessary to refer to Thomas' later experience,—his refusal to credit the glad tidings of the resurrection,—except to say that, as in the case of the others, his material sense was at length compelled to yield to the overwhelming weight of testimony which proved the supremacy of Spirit and the triumph of spiritual law. In this connection the Master's loving rebuke should never be forgotten, "Blessed are they that have not seen, and yet have believed."

Christian Science has come to reinstate the Christ-teaching and work,—to reveal spiritual realities through the healing of the human mind and body. To the mortal sense these demonstrations often seem to be material or physical, when in reality they are the displacement of false material testimony by the eternal facts of being, which are based upon divine Principle. Until this is scientifically understood there is a continual demand for further physical evidence, as in the case of Thomas and some of the others, until spiritual illumination—the coming of the Holy Ghost—enables one to recognize Truth and say, "My Lord, and my God."

There are many who tarry long in the Thomas condition of thought, even after they have witnessed marvelous

demonstrations of the healing power of Truth, and this is because they fail to "acquaint" themselves with divine Principle and law. They continue to look for physical evidence and base their faith upon it, thus missing the blessedness of which Jesus spoke, and which is inseparable from the consciousness of spiritual being. In Spirit, God, all is harmony, and as we learn to follow the counsel of our inspired Leader, "Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261), we by no means miss the needed proof, but gain it from the spiritual side, whence only good can come. Then like St. John we see on every hand unfolding evidence of the "new heaven and the new earth," sin, sorrow, pain, and death having passed away.

ANNIE M. KNOTT.

Willingness . . . to leave the old for the new, renders thought receptive of the advanced idea.—*Science and Health*, p. 324.

THE truth is intolerant of every law save that of its own nature. It is no less free than self-contained, and cannot accommodate itself to the demands of erroneous sense in any degree. The endeavor to garner it into creedal formulas has never succeeded, and for the reason that it is to be measured to human thought, not so much in terms of speech as in the largeness and splendor of spiritual living. In human history truth has sometimes seemed to be tethered "by the authority of men," but it has always, and speedily, burst presuming fetters and reasserted its native and eternal freedom.

The great non-conformists have all contributed to the emancipation of Christian truth from the would-be bonds of tradition and ecclesiastical dictum, but while they have been heroically loyal to their convictions, they have not always rightly apprehended that liberty is truth's essential state; that its authority and rule are to be established by demonstration, and by that alone. True Protestants have always stood for a more spiritual interpretation of the Scriptures, but their faith has fallen far short of that of the apostolic Church; they have had no thought of proving their theses as did the Master and his disciples, and their efforts to conserve a higher religious sense by imbedding it in a matrix of human statement, has always been attended by disadvantage to their cause, though it may have seemed

to bring temporary gain. In our day the greatness of this mistake is made apparent through the healing works of Christian Science. These present a true basis for estimating what the Reformation would have accomplished for the race if at that time the Principle and rule of scientific demonstration had been apprehended and brought into practical touch with religious problems.

The so-called irony of events has found frequent illustration in the fact that in reform movements Christian truth has usually not yet half escaped from the bondage of some narrow and unworthy sense, before those who have struggled for its rescue have proceeded to limit its meaning to another inadequate human concept. This explains what would generally be conceded as the negligible gain of organized Christianity, in spiritual supremacy, during the four hundred years and more since the great Protestant revolt, and the contrast presented by the Christian Science movement is directly traceable to the unequivocal stand taken and maintained by its Leader, Mrs. Eddy, for freedom of faith and a practically provable apprehension of our Lord's teaching. At the dawn of her discovery she declared that "Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific means and laws" (Science and Health, p. 223). Her insistence that it is both the privilege and duty of every Christian Scientist to prove for himself, at least in some measure, the healing and saving power of divine Truth, cannot fail to commend the movement to all who are dissatisfied with the theoretics of Christian dogma, and who look for "a city that hath foundations."

The significance which freedom from stereotyped formula of belief has ever had to human progress finds illustration in the history of the Greeks of the Golden Age. This little nation attained during that brief period a standard of excellence in poetry, oratory, the drama, architecture, sculpture, etc., which modern civilization simply despairs of ever reaching, and this remarkable development was due in part to the attitude of the governing body of the people toward their highest sense of art. We are told that they "shrank from formula" as tending to the "petrifaction of thought." The inspirations of the poet, the artist, the builder, were not made subject to the conventionalities of the past, but were constantly stimulated by competition, discussion, and the

freest interchange of thought. Responsiveness to artistic intuitions—the capacity to appropriate and utilize every new idea of value—was fostered, and the best sense of things was regarded "not as an acquisition, but as a mental illumination and enlargement." With such an attitude dominating an alert and original people, great things could but eventuate, and one is led to think of the wonderful spiritual advance which Christian peoples would long since have reached had they been as free from bondage to false teaching about God and man as were these Greeks from antiquated and incongruous ideas about art.

This freedom from bondage to dogma to which we are called in Christian Science has, however, no kinship with that asserted devotion to "the spirit" of truth's statement which is indifferent to its letter. On the contrary, the letter or rule of Truth is inseparable from its spirit, and "he that honoreth not the Son, honoreth not the Father." The undemonstrable human concepts of Christian truth, the time-honored but false beliefs which have pinioned spiritual aspiration for centuries,—these are to be given up that the provable and therefore scientific and saving statement of truth may be received, and we have occasion to rejoice that to-day, as never before since the first century, the Christian world is seeing that to hold an undemonstrated statement of belief as a fixity of faith is simply to rivet the fetters of progress. This is humanity's response to the appeal of Christian Science for a faith in God that is untrammeled by the misbeliefs of material sense,—a provable and ever-enlarging apprehension of the Christ-truth.

If, as one has said, we regard theology as "an endeavor to voice our spiritual experience," an attempt to set forth the truths involved in the Christ-life, and keep our thought alive, ever, to the unlimited possibilities of spiritual awakening, then consciousness will remain open to revelation, and our spiritual growth will be both rapid and continuous.

JOHN B. WILLIS.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Joseph Armstrong, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to his order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal,* the *Christian Science Sentinel, The Christian Science Quarterly, Der Herold der Christian Science,* besides supplements, pamphlets, reprints, and other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal,* and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

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THE

CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[Written for the *Journal*.]

MIND IS; HENCE, MAN IS.

HON. CLARENCE A. BUSKIRK.

OUR senses can but teach what seems,
Never what is; not truth, but dreams.
The passing pictures fade away
While yesterday becomes to-day;
Neither the pictures while they fade,
Nor the swift moments while surveyed,
Are more than counterfeits which pass
Mockingly mirrored on the glass.
For what is Cæsar's body more
Than Cæsar's shadow on the floor?

Can aught, then, truly claim *To Be*,
In such a realm of fantasy?

Mind is; hence, man is. For we know,
We think; hence, are, whate'er the show
Of false presentments; and the truth
Of being nothing knows of youth,
Age, or decay. Eternity
Is the sure meaning of *To Be*.
In all the kingdom of the true,
The new is old, the old is new.
The strutting Cæsars all may pass
Swift as their shadows on the grass;
Fade visions, fantasies, and dreams;
Yet the Real is, whatever seems,
And man's immortal destiny
His correlation of *To Be*.

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THE FIRST LOVE AND THE FIRST WORKS.

W. D. MC CRACKAN.

A MIGHTY call has come to modern Christendom. An exhortation, swelling with ever-increasing volume and advancing with irresistible momentum, is urging Christians everywhere to return to their "first love" and do the "first works." Insistently and persistently the import of these stirring words of St. John, used in his address to the angel of the church of Ephesus, is being urged in our day upon all mankind by the Discoverer and Founder of Christian Science. The message is being heard, and obedience thereto is proving its origin divine, is providing a respite for multitudes from the woes of sin, sickness, and death.

It is a curious commentary upon human conduct that even before primitive Christianity had fairly become established as a system of religion, Christians already had to be reminded not to leave their "first love," but to repent and do the "first works." This warning is to be found in the opening verses of the second chapter of Revelation. It is as though the Revelator had been obliged to chide certain of his fellow-Christians, thus early, for losing their first enthusiasm for righteousness, and for abandoning that practice of Christianity which constituted then, as it does now, the proof and demonstration of its essential and distinctive utility.

This same admonition has come ringing down the centuries to all those who have named the name of Christ. It serves as a clarion call to awaken the attention of those who may be distracted by the pains or pleasures of sense. It exhorts them not to allow themselves at any time to be turned from joyful alertness to duty, from spontaneous activity in well doing and natural delight in good deeds. It also acts as a summons to those who, yielding to formalism in religion, might be tempted to forget to do the first works of Christianity. St. John's words register a protest against merely theoretical or doctrinal theology, and point clearly to the necessity for the constant demonstration of the Christ-teaching in daily life. Had this protest been properly heeded, it is certain that Christendom would have been spared its dark periods of oppression and

depression. Christians would never have been satisfied with creeds which embrace the belief in a divided garment of Truth, and the art of healing by spiritual means would never have become a lost art, to be re-discovered in our own day.

The penalty provided for the abandonment of the "first love" and the "first works" is indicated by the Revelator in the following symbolical words: "or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The light of spiritual understanding disappears to those who do not use it. To such there is no further radiation of light; hence the ability to perceive spiritually is lost and the power of doing the first works vanishes, until this power is regained through repentance. Has this not been the experience of the Christian churches, and of individual Christians in all ages who have been content to preach and have not practised?

In closing his parable of the false husbandmen who slew the heir of the vineyard, Jesus declared to the chief priests and elders of the people, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The word Principle used in the Christian Science textbook as synonymous with God, is related etymologically to the Latin adjective *princeps,* meaning first; and since St. John elsewhere in his writings defines God as Love, it is admissable to speak of a return to the "first love" as a return to Principle or God, from whom we may seem to have strayed temporarily.

God described himself to Moses as "I AM," the present tense in this case being used not to denote time, for there is no time in eternity, but to denote existence, actuality, reality. This same idea of God's ever-presence also came to John when he wrote, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Then the first is also the last, the All in all, and to this eternal and everlasting concept of God as immortal Love man is bidden to return continually, until there shall be no more temptation, fear, deception, false love or hate, mistaken joys or sorrows; in a word, no more inducements of any kind to go after other gods or worship strange human inventions.

Like the prodigal son in the parable it is always our privilege to return to our Father's house, when the pleasures and pains of sense have been uncovered to us in all their

futile and foolish nothingness. Paul was very sure that there could be no actual separation from the "first love." "Who," he asks, writing to the Romans, "shall separate us from the love of Christ?" Then he enumerates an extended list of supposed powers, formidable enough to all appearances in the reading, but not one of which, he declares, can "separate us from the love of God, which is in Christ Jesus our Lord." Moreover, it is certain that if we cannot be really separated from the "first love" we cannot permanently or actually lose the power of doing the "first works," and any appearance of such separation or loss must be false and misleading, to be denied and disbelieved in order that the facts of existence may appear.

There is a natural tendency common to all men and women which makes them turn back in the hour of sin and sorrow to early recollections, to the sweet impulses of childhood and the simplicity and innocence of other days. This is perhaps an instinctive reaching out for the "first love," seeking to find "the love of Christ" in the unsoiled and unspotted thought of the child. Mankind in every stage of development catches glimpses through the curtain of material sense of bright realities beyond. Momentary perceptions of Truth illumine every human consciousness, no matter how dense it may seem to other mortals. The great mass of longings and aspirations, the very regrets and disappointments characteristic of mankind, as well as that indefinable feeling which leads men to say, "it might have been," all these habits of thought indicate the possibility of improvement. They point to the fact that the physical senses do not satisfy, and that there is a natural expectation of something better, based on spiritual sense. This intuition is ready under the ministration of Christian Science to blossom into "hope, faith, understanding, fruition, reality" (Science and Health, p. 298). Such a process inevitably leads to a return to the Christ-ideal, to the pattern by which regeneration must be wrought, the model upon which manhood must be based. The child, unaccustomed to evil and uninformed as to its supposed laws, finds good perfectly natural and normal, and this purity makes a strong appeal to all mankind.

It is recorded that Jesus used the child-thought both as illustration and as example in teaching his students. He seems to have greatly appreciated the spiritual receptivity of the child. When his students tried to keep the children

away from him, presumably for fear that they might disturb him, he rebuked them and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." He was even more explicit and emphatic in pointing out the absolute necessity for the childlike quality of thought in our search for God, for he immediately uttered the memorable words recorded in the next verse: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Hence for men and women, struggling in the turmoil of mortal existence, the desire to be as a little child is a hopeful sign and constitutes a longing to turn from error to Truth.

Should Christians ever be tempted to halt momentarily in the valley of despondency by reason of the uncovering of evil in themselves or others, or should they be inclined to rest satisfied with the perfunctory performance of their round of duties, the cure is indicated in the Revelator's words. Let them return to that Love which stands ready to heal them of sin and sickness, and which fits them to heal others of every discord to which flesh is heir. Surely will this return destroy despondency and perfunctoriness and make possible the doing of the "first works." Then will no attempt of the carnal mind to satisfy men and women with barren intellectualism or destructive criticism succeed, but all will learn to possess the Christ-mind, and to feed upon the word of Truth.

In this connection it is well to recognize that the true significance of gratitude, its metaphysical necessity, is revealed by Christian Science alone. Mankind, except in its very lowest stages and most debased periods, has always made much of the giving of thanks. It has been quite universally held that it is right and proper to express gratitude for favors received. Children are carefully taught to say "thank you" as soon as they are old enough to talk, even before they may be expected to understand why they should do so. As a general human trait the habit of thanking is an indication of right and proper thinking, a reflection of divine Love, in whose atmosphere the real man lives, and moves, and has his being. It is, however, worth while to notice that gratitude is not merely one of the graces of Christian life, but is a prime necessity of existence as well. Nothing else can prove so clearly as gratitude that the praying Christian knows he has received an answer

to his prayer. This knowing is an essential part of true healing. They who recognize and realize that their prayers have been answered, who are convinced that Christian Science has healed them of any disability, mental, moral, or physical, are also in condition to be truly thankful. Thus gratitude acts as a proof that the sinner and the sick have been metaphysically liberated from false beliefs. Gratitude is a spiritual sign and symbol of a change for the better, of a return to that "first love" which produces the "first works."

St. John relates that he "was in the isle that is called Patmos" when he was bidden to write what he saw "and send it unto the seven churches which are in Asia." The names of these churches are given as those of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. The value of St. John's messages lies in their spiritual and symbolical import, but it may be worth while to glance at the position of these cities on the map and to note briefly the part which Ephesus has played in history, if only to learn how transitory human glory proves. The seven cities all lie comparatively close together in the western portion of what is now called Asia Minor, forming a part of the Turkish Empire. The island of Patmos itself belongs to a group known as the Sporades, which lie like a string of beads off the Asiatic coast.

Ephesus, the first of the seven to be mentioned, was one of the principal cities of the olden times. It contained one of the so-called seven wonders of the ancient world; namely, the famous temple of the goddess Diana. It was of great commercial importance as well, possessing a harbor from which ships sailed to all portions of the then known world. In the nineteenth chapter of The Acts there is a most dramatic recital of the experience of Paul at Ephesus, when he presented Christianity to that city. He spent about three years there altogether, teaching, preaching, and practising Christianity. First he turned to his own race, the Jews. In The Acts we read: "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." But when the Jews believed not, Paul found it necessary to separate his disciples from them, and use the lecture room of one Tyrannus,—presumably a Gentile, judging by his name.

Then Paul encountered opposition of another kind.

Ephesus, as the great temple indicated, was the center of the worship of Diana, and consequently it attracted great companies of the worshipers of the heathen goddess. A trade in little shrines or figures of Diana had sprung up there, and had become an established and flourishing local industry. Probably a great deal of capital was invested in it, and a great deal of labor employed.

Now Paul's teachings were interfering with this business. Every convert he made lessened the demand for shrines, and tended to create an over-supply, and the idol makers found themselves with an unsalable article on their hands. It was a question of reducing the price or driving Paul out of Ephesus, and it was decided to try the latter expedient; so Demetrius, a silversmith, called his associates together. The mob ran into the theatre to hold a mass meeting, and there shouted for about the space of two hours, "Great is Diana of the Ephesians!" "Great is Diana of the Ephesians!" which, archeologists tell us, was the regular formula used as an invocation to the goddess. The result of the whole matter was that Paul found himself obliged to depart from Ephesus and go to Macedonia. But the fruit of his work remained, and resulted in course of time in the establishment of one of the seven churches in Asia at Ephesus.

The whole story seems to indicate that mankind in Paul's day closely resembled mankind in every age. The world of the Roman Empire, in which Paul lived, was very much like the world of to-day. People did not mind another religion more or less, there were so many already, but the moment a new religion overthrew their material idols, then the resistance to its introduction began.

How effectually Ephesus has been destroyed, only those can realize who have seen the ruins of that once great city. There is not a habitable house on the site of the ancient metropolis, and the vultures are unmolested among its ruins. Near by is a tiny hamlet, built of sun-dried bricks, called Ayasaluk, which is a Turkish corruption of the Greek Hagios Theologos, the reference being probably to that same John, the saintly student, who actually lived in Ephesus at one time and whose words we have been considering. A lonely reach of marsh and rank vegetation stretches to the sea, where once lay the harbor from which sailed many thousand ships. A circle of barren hills tells of the wide extent of the city limits. The site of the famous temple of

Diana is now nothing but a hole in the ground, and had to be re-discovered by an English archeologist. The vast theatre where the mob for the space of two hours shouted their cry of "Great is Diana of the Ephesians!" has toppled over, and its monster masonry lies prostrate.

Investigation and research show the material history of the seven churches of Asia to have been one of ruin, desertion, and destruction, except in the case of Smyrna alone. It is moreover a singular fact that outside of this same Smyrna, Asia Minor, though closer to Europe than any other part of Asia and surrounded by countries which are frequented by multitudes, is even in this age of travel still largely unvisited and unknown.

In her Message of June, 1900, Mrs. Eddy refers to St. John's statements to these churches as "allegories" and as "the highest criticism on all human action, type, and system." The author of the Christian Science text-book here indicates a spiritual interpretation available for present needs.

It is certain that St. John's inspired criticism of the human type represented by Ephesus needs constant reiteration. We are privileged to live in an age when the exhortation to return to the "first love" and do the "first works" is pulsating through the religious atmosphere of the world. For the last forty years the Discoverer and Founder of Christian Science has been teaching mankind how this call is to be obeyed, here and now, and a growing multitude, having understood her message, are to-day, in proportion to their understanding, manifesting the "first love" and proving the Christ-truth by the "first works."

"RUDIMENTAL DIVINE SCIENCE FOR THE BLIND."

WE are pleased to announce the publication of an edition of "Rudimental Divine Science" by Mary Baker G. Eddy, in the New York point system of type for the blind. The publication of some of Mrs. Eddy's works in this form has long been desired by many who are compelled to use the embossed types, and it is believed that this edition of one of the most helpful of our Leader's smaller works will be greatly appreciated.

Mrs. Eddy's writings have proved a blessing to all who have studied them carefully, with the desire to put their teachings into practice, and the demand for the extension of their help to another class of readers is further evidence of the work she is doing for humanity.

SIMPLICITY AND UNITY.

REV. WILLIAM P. MC KENZIE.

IN every age the worth of some man is recognized by his peers and he is acknowledged to be truly great. The masses are apt to idealize this man, and when one who has admired him afar off comes to meet him face to face, it frequently happens that disappointment is expressed because the great man is so simple and quiet. The unformulated expectancy in human minds, that greatness implies complexity, obtrusiveness, and display, is taken advantage of by the pseudo-great, who have the trumpet blown before them and cause the incessant drum-beat of publicity to accompany their goings. They are unable to greet human beings simply as man to man, but have a complex theory of station and place and ancestry, and a list of insincere speeches suited to every estate. The great man has laid off the hampering garments of pride and the time-wasting ceremonies of ostentation, and is indued with power from thought; he who is psuedo-great depends for gratification on ability to excite the wonder or stimulate the admiration or arouse the envy of others, and is more likely to become an actor playing a part than a doer illustrating the resources of intelligence.

The question regarding what it is well to do becomes a simple one to the man who is working for the approval of his own highest sense, rather than "to be seen of men," because a standard of perfection eventually is revealed to him. We are bidden to "mark the perfect man, and behold the upright; for the end of that man is peace." There is no peace, however, to the life of him who aims to win applause from the ever changeable crowd. Complex and confused becomes that life with contradictory theories, amid whose tumult lawless self-will is vainly striving to produce order, while pride shuts out any aid that kindness might bring. The old prophet described such a condition as being "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Occasional lives in the past have been blessed with harmony. To this age Christian Science has come, so that harmony may become not merely occasional but universal. Men who have kept the simplicity of the child-heart, have discovered their unity with God, and hence we have the messages of peace from seer and poet and prophet, the best of

which constitute our sacred Scriptures. They all had a vision of universal good. The origin of the good which they knew and trusted was not a local power, but was "the God of the whole earth." Christian Science not only proclaims universal good, but also teaches the method whereby man may discover and prove and enjoy his unity with God.

God must be conceived of with simplicity, that is, with the unconfused love and sincerity of the child, before the desire for unity with Him can be cherished. The kaleidoscope of theological speculation in regard to God has presented such distortions and monstrosities that people have preferred to unite their thoughts with other topics, and great and busy cities have grown up to whose "houses of God," so-called, not one tenth of a tithe of the people can be induced to go for instruction regarding God. But now has come salvation—and the kingdom of our God! The whole world is moved with interest regarding the one God whose love and equity are being proved by healing and salvation. How simple and joyous is the sense of God to the man who in the land of the living is enjoying the goodness of God. He had been taught he could know it only after death, but he has come to understand that God is divine Principle, the one cause and creator, the almighty Life, and that the supreme joy of living is to have conscious unity with that law and Love which is divine.

When Christian Science comes like a light, showing mortal man for the first time the confusion of his thought, he hears the question which came to Adam, "Where art thou?" Then he realizes how he has tried to gain happiness by establishing unity with what is itself transient. A man might as well think to overcome the current of a river by mooring his boat to a floating log, as expect happiness from that which is fading and impermanent. The youth without a sense of God is unaware of his happiness, and, when old, the man looks back regretfully and would fain enjoy again just one of the days of youth's gladness, but his verdict is, "Too late." How much sorrow there is over good that escapes the grasp, or riches that take wings and are gone from sight; what sighs over the unreturning days, the pleasures forever past; and all because men do not know God, the permanent source of good, the ever-present Life which blesses perpetually.

How then are we to have unity with God? It may be

taken for granted that if a slave is unaware of his bondage he will not have a desire for freedom. He must first conceive of liberty and desire it before he will strive to gain it. In like manner the children of men must become aware of the self-imposed slavery in which their own false beliefs and theories involve them ere they will long for "the glorious liberty of the children of God." They must discern the futility of their life-long effort to achieve permanent satisfaction from unity with human opinions, since these are forever changing.

Great labor and large resources are expended by many in the endeavor to be ever in harmony with what is termed the fashion. But there is no fixed standard, and the achievement of one day is discarded for what some fickle human mind pronounces to be the next day's mode. This to some extent illustrates the changes in the standard for conduct. Were man's desire for unity with God, he would find an ever-increasing certainty and peace, but when his endeavor is to be in the fashion as regards thought and conduct, in other words to win merely the praise of men, he walks in perplexity, and peace is absent from his life. Such a man will change his form of religion so as to be seen going to the church which is considered fashionable. He will indulge in ostentatious benefaction so as to win a name for generosity. Like those of whom Jesus spoke, who "for a pretence make long prayers," he will also in secret act in a godless and heartless way and "devour widows' houses," so as to have the means for gratifying his passing desire. To such an one the wrong part in sin is not the deed or the mental perversity that prompts it, but the dispraise of men when it becomes known, hence the proposed addition to the Decalogue, "Thou shalt not be found out." Now in the long course of events sin never can remain concealed, and so the wrong-doer is restless, fearful, not knowing when he is to lose what he most desires,—the praise of men. Jesus pierced through the mask of Phariseeism when he said, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

We must not forget that there has ever been at work the power of homely virtue, and that children in some homes have been taught to disregard the fear of man which brings a snare, and to be upright and God-fearing. Yet even in such cases where the children were told how they

must "do right and shame the devil," the sense of right was formal and outward, and the sanction for formal righteousness was too often expressed in the warning, "Think what people will say if you don't do it." So the formality of regular church-going, the formality of abstaining from pleasures, the formality of making regular contributions to certain objects, and the formality of condemning all persons outside of a particular denominational circle, came to be considered the correct form of conduct. Yet there was nothing of "the joy of the Lord" in it, no savor of kindness, no power of goodness, no redeeming force, because the basis was fear of man and not love of God. It may on the whole be better that a man be restrained from ill-doing by fear of the criticism of others, but the righteous man must not regard any such fear. There is always a crowd of idlers in the market-place, not yet ready for useful toil, yet active with their tongues; and if their talk were regarded, men would dread even to engage in the work of angels. When James spoke of the tongue being "an unruly evil," and moreover said that it was "set on fire of hell," he must have had experience of these idlers who neither do good nor love good; who never praise the doers of good, but rather pervert and misconstrue their motives. So the honest man must disregard talk. He must within himself know the right and do it, and though all men rise up against him for a time, yet will he have confidence in God.

The purpose of life, then, is to emancipate ourselves from the complexity of thought brought about by the endeavor to be men-pleasers, and to achieve some sense of "the simplicity that is in Christ." Of what use is it to labor for long years, ever disquieted, to be keen with anxiety yet ever unsatisfied in the building of a "gewgaw castle" on the sand, where in the time of need it will tremble and fall into shapeless ruin? Such is the hope of every one who seeks for reward from mortal mind. Like Sisyphus, he is enslaved in a useless endeavor. Whereas to those who build aright there is joy from the beginning, and their labor affords satisfaction every day, for the work endures. The process of establishing unity with God is unseen building, but results are apparent. The simple and obedient mind reveals the beauty of "God's workmanship." The unity with God which Christ Jesus illustrated, we too are to achieve and enjoy. We are to understand what he meant

when he said, "Your joy no man taketh from you." Why may we be sure of this prospect of good? Because Christian Science has come and has revealed the truth of life; because it has been proved by thousands who have disconnected their thoughts from fear and pain and sorrow, from sinful practices and formal righteousness, from bondage to the senses and from slavery to society; and because a new era has dawned wherein man shall be "the redeemed of the Lord." This was John's vision: "I saw a new heaven and a new earth: . . . and I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

THE SWEET WILL OF GOD.

THOU sweet, beloved will of God,
My anchor-ground, and fortress-hill,
My spirit's silent, fair abode,
In thee I hide me and am still.

O will, that willest good alone,
Lead thou the way, thou guidest best;
A little child, I follow on,
And, trusting, lean upon thy breast.

Within this place of certain good,
Love evermore expands her wings;
Or, nestling in thy perfect choice,
Abides content with what it brings.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such deep rest.

Thy wonderful good will, my God,
With triumph now I make it mine;
And faith shall cry a joyous Yes!
To every least command of Thine.

Madame Guion.

UNREALITY OF MATTER.

JUDGE JOHN D. WORKS.

THE teaching of Christian Science that matter is unreal and pain and suffering mere illusions, meets with opposition and incredulity from those to whose mortal sense matter is obviously real, and to whom pain and suffering are so manifest. Christian Scientists are, therefore, constantly called upon to defend their belief in the unreality of matter and its consequent evils, sin, disease, and death, and to explain what is meant in this connection by the claim of its unreality. They desire to be reasonable,—to take no position that cannot be logically sustained, and that is not upheld by divine Principle,—and every position taken by them that runs counter to the common notions of mankind is susceptible of explanation and defence. The stalking, sometimes hideous, presence of sin, and the effects of pain and suffering, are so palpable to human observation, that we cannot wonder when others question our assertion that these things are unreal, or illusory.

All Christian people agree that God is All and that He is good. The inevitable conclusion from this must be that all is good. They also agree in saying that this All, or God, is Spirit, and that we "must worship Him in spirit and in truth." They proceed a little farther, and maintain that man is the image and likeness of God. Would it not seem to follow inevitably from these premises that there is no place in God's kingdom for the opposite of good, called evil, including, of course, what all will agree are evils,—sin, sickness, and suffering? It is, however, this logical and inevitable conclusion that the world repudiates and denies. It is strenuously maintained by many preachers and others, that these evils are not only real, but that they are a part of God's economy, visited upon man for his punishment, chastening, and salvation. Christian Scientists agree, with all Christian people, in the premises, but they insist upon the logical conclusion to be drawn therefrom: that if All is good, there can be no evil in reality. Now what do we mean by this conclusion? We must admit that to the mortal suffering from a sense of pain, the pain is real, very real, but so are the hideous faces and crawling serpents real, very real, to the one suffering from delirium tremens. In the first instance, when the sufferer is relieved from the pain,

it vanishes into nothingness. It has no visible existence, from the beginning, even to the sufferer, much less to any one else; and when relief comes to him it is but a hateful memory. The distorted vision and perverted sensibilities of the inebriate make his tormentors just as real as the pain is to the other sufferer, and the agony resulting therefrom is yet more intense and obvious to mortal sight and sense. It will be conceded that the visions of the latter are unreal, mere illusions, but is not the pain of the other so likewise? The visions, beliefs, and suffering of the victim of drink come from a perverted condition of thought. This all will admit. Then does not the pain of the other sufferer come from the same source? If mortal man is ignorant of the All-good, and thinks wrong and does wrong, will he not, as a consequence, necessarily suffer? Suppose that all men lived up to the generally received doctrine that man is the image and likeness of God; that they thought no evil and did no evil, but obeyed the divine command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, . . . and with all thy mind; and thy neighbor as thyself," would there be any evil, pain, or suffering in the world? Does not the whole train of evils from which mankind suffer flow from the one prime fact that their ideas of God and man are false and illusory? The very belief that man is material and not spiritual is an illusion (or the Bible deceives us), and from this false belief flows naturally the delusion that because he is material, he must and will suffer from material ills. It is, therefore, from this false belief, or wrong condition of thought, that mortals suffer.

To maintain this position we must of course be able to uphold the position taken in Christian Science, that man is spiritual and not material. (Science and Health, p. 468.) If so, then the material body that sins, suffers, and dies is not of God's creation, it is no part of the all good, which must be real and eternal, but is an outgrowth of the false conception of man's creation and existence. This false conception of man is itself unreal, and subject to be destroyed by the revelation and understanding that man is the child of God, and therefore spiritual and perfect. If the ills from which mortals suffer can be destroyed in this way, they are unreal; and if mankind can be made to know and understand the perfection of God's creation, and man as a spiritual being, then the material sense or "matter" will

be proved unreal in the sense that it is not of God and not eternal, but subject to destruction by Truth.

The distinction between this so-called mortal mind that works evil, and divine Mind, is clearly made by Paul. Instead of the "mortal" mind, as we usually term it, he designates it the "carnal" mind, but it is the same error. He distinguishes between the carnal and the spiritual by the contrast between death and life. The carnal mind, he says, is enmity against God, and the effect of this mental enmity, or opposition to God, is plainly pointed out: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." On the other hand, the opposite effect of spiritual-mindedness, resulting in life eternal, is pointed out with equal clearness: "The Spirit itself beareth witness with our spirit, that we are the children of God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Now, to say that mortal mind, or matter, is unreal, is no more than to say that the belief in it can and will eventually be destroyed by the understanding of God as Mind, Spirit. Christian Science teaches that God is Mind. Therefore Mind is all. And as God is good, there can be no evil mind in God's kingdom or economy. It thus follows that the mortal or carnal mind is not of God, and therefore must perish. Hence it is unreal. It is the great work of Christian Science, as taught by our revered Leader, to overcome and destroy the belief in a false and evil mind by elevating mankind to a knowledge and understanding of spiritual being, thus bringing them into harmony with God, which must result in peace, health, and happiness.

We do not underestimate the great work to be done to accomplish this result. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," hence perfection must be attainable, and will some time be reached. This attainment is what is commonly called heaven, and most people seem to think that heaven is a distant locality which we may reach after death if we are good; but Jesus said, "The kingdom of God is within you," and he commanded his disciples to "preach, saying, The kingdom of heaven is at hand." In Christian Science every effort is made to bring about this reign of harmony, which will demonstrate that matter, sin, sickness, and death are unreal, and that good alone is real and eternal. So long

as the belief prevails, and is acted upon, that man is material and therefore imperfect, mortals must suffer the consequences of such false belief, but when they are brought to know the falsity of this conception of man's creation and being, and arrive at the understanding of Truth, they will be free.

It may be asked, How is mankind to be brought to this understanding, and the carnal mind, that is enmity to God, destroyed? It can only be by earnest and prayerful seeking for the understanding of Truth. We are told in the Bible that all things were created by God, and that He pronounced them good. That God is omnipotent and perfect, no Christian believer will deny. It must follow that all His works are perfect and good, and above all the man created in His image must be perfect.

God could not make imperfect man,
His model infinite.

The Bible teaches this beyond question; the commonly accepted theory of man's present condition is, however, that he was created perfect, has fallen, and must be born again. It is impossible, however, that a perfect man should fall. The fact of his fall would prove his imperfection. We should see that if man was created perfect, he must remain so eternally. Any claim that man was not created perfect, or that he has fallen or degenerated to the material man, as mortals conceive him, is a reflection upon the omnipotence and wisdom of God, and must be rejected. Then what is to be said of this seemingly material man, as mortal sense regards him? Is this the real man, created of God, or is it a false concept substituted for him in mortal belief? That the imperfect, suffering, sinful man is but a false concept,—a mortal substitute for the real, perfect man,—is the only conclusion that can be reached consistently with the nature and qualities of God, and the solution of all our troubles is in our extrication from this false sense and concept, and the substitution therefor of the Science of being, —the true understanding of God and man. When mankind reaches this understanding, the absoluteness of Christian Science will be proved, harmony with God and His laws will be attained, the perfect man will be visible to us, the false dream of imperfection, sin, sickness, and disease will be dispelled, and peace and happiness be universal. To this end Christian Scientists strive and labor with supreme confidence that it is man's right, and that we shall attain unto it.

When, none can foretell, but every advance toward it is itself happiness, and for the final awakening we may and do trust in God. The apostle says, "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

AS A MAN THINKETH.

WILLIS F. GROSS.

As the sunlight penetrates every nook and corner where an entrance is found possible, casting out the darkness and all the creatures of darkness, so the light of Truth and Love enters human consciousness, casting out the darkness of ignorance, superstition, and false educated belief, and saving humanity from everything unlike God. If the sunlight enters not the hidden chamber, it is because no entrance thereto is found. The ever-presence of light is a self-evident fact to the one who abides therein, while the one who lives in a room from which all light is excluded might perchance doubt its very existence. Doubt he certainly would if he had never known the light.

A room is not dark at noon-day except the light be excluded by man's device. The sun is shining without in all its brightness, and if an opening is found for even one ray of light, there that ray enters, untouched by the darkness and dampness within, an earnest of more to follow. The lone ray is not of itself sufficient to dispel the darkness and gloom, but it begins the work, and more light will follow just as fast as that which excludes the light is removed. In that very instant in which the obstruction is removed the light enters, unconscious of the darkness, and its brightness is not diminished thereby.

The sunlight of Truth and Love is ever-present and everywhere present; it cannot be entirely excluded from human consciousness. The sense of good entertained by mortals has been limited, but they have always been able to see more than they were willing to do. They have argued that it was impossible for them to do better or to gain more light. They have contended that their condition was in keeping with the natural order of things and that the light was withheld by reason of the operation of its own laws. Mortal man has sought to justify himself,

and in some degree he may have felt that he has succeeded. Feeling the need of help, and not knowing how to gain the light, he has looked to the darkness to save him from the effects of darkness. Believing that he was able to see and do by reason of the darkness, he has called the darkness light and thereby the more completely excluded that "Light, which lighteth every man that cometh into the world."

The Scriptures tell us that "God is light, and in him is no darkness at all," and with Him "is no variableness, neither shadow of turning." The omnipresence, infinitude, and all-sufficiency of this light is a demonstrable fact. If this light enters not the individual consciousness, bringing health, harmony, and joy, it is not because the light is withheld, but because of the opacity of human belief. The false belief as to God's nature and character, the human misconceptions of what constitutes the divine will and purpose concerning man, is the admantine wall of materialism which mortal man in his belief has erected between himself and the true idea of God. The wall shuts out the light, the light has not withdrawn itself nor ceased to be less than infinite. Whenever and wherever the wall crumbles away, or is removed from any cause, the light enters pure and undefiled, removing the effects of darkness, and it is never contaminated nor diminished thereby.

Mental and moral darkness is the cause of all the discords experienced by mortals,—the sin, sickness, and death. Not one of these is the product of light, neither can they ever even seem to exist in the presence of light. Only where the light of Truth is not perceived do the creatures of darkness seem to be and to have power over mankind. The only reason why mortal man is in bondage to the darkness of error is because he either ignorantly or intentionally excludes the light of Truth from his own consciousness. The Master tells us there are those who love "darkness rather than light" because they seem to find satisfaction in evil doing. They delay to come to the light lest the true character of their deeds should be revealed to themselves and others. These are they who wilfully shut out the light. There are those who walk in darkness while earnestly desiring the light, but who know not where nor how to find it. Their acquiescence in the world's belief regarding God and man seems sufficient to keep them in darkness, even though nothing but an erroneous belief separates them

from the light of spiritual understanding which is able to save to the uttermost.

The correct view of a man's present sense of existence is revealed in the Scriptural declaration that "as he thinketh in his heart, so is he." If he thinks rightly he sees things as they are, or else his wrong thinking makes things seem to be what they are not. The only way to effect any desirable change in his condition, either mentally, morally, or physically, is to help him think better and purer thoughts. The quantity and quality of a man's thoughts determine his fitness to receive the blessings of Truth. Ignorance of what evil claims to be and do will not protect a man, for in his belief he is liable to any phase of error, and he will seem to be so until he understands why man, made in the image and likeness of God, is not under the law of sin, sickness, and death.

In the parable of the sower it is learned that seed sown by the wayside, or on stony ground, or amid thorns, does not bring forth as it should. The seed is good, there is sunlight and heat, the early and the later rain comes in its season, but there is one thing lacking; namely, a soil prepared to receive the seed. In a certain place Jesus did not many mighty works because of the people's unbelief. This unbelief was wrong thinking, which separated the individual from the good that might otherwise have come to him through the Master's understanding of man's real being and his relation to God.

How different was the result when those whom the great Teacher and Friend of man sought to bless were ready for the blessing. To the woman who came in the crowd behind, asking no more than that she might but touch the hem of his garment, he said, "Thy faith hath made thee whole." In the same words of love and compassion did he make reply to the one leper who returned to give thanks for his healing. To the woman who had grown weary of sin and gave evidence of her honesty and sincerity of purpose by coming in the spirit of meekness and humility to anoint his feet with oil as he sat at meat in the Pharisee's house, he said, "Thy faith hath saved thee; go in peace." To the two blind men who firmly declared that they believed he was able to restore their sight, he said, "According to your faith be it unto you."

The faith of those who were healed in no wise equaled either in quantity or quality the faith of the Master. Their

faith was that condition of thought which turned longingly toward the light, and while it had not reached understanding, yet it was inspired with confidence, and it relied upon Truth alone for the help that was needed. The faith of Jesus understood that the sick are healed through the operation of divine law, and when he said to those who appealed to him for help, "Thy faith hath made thee whole," he declared their fitness to receive the great blessing that could come to them through the spiritual understanding which he possessed.

As a man "thinketh in his heart" is he prepared to receive the good he so much desires. He may not see how his thinking makes him deserving, or how it has anything to do with producing the discord from which he may suffer. The error of thought which he consciously entertains may not be sufficient of itself to cause the inharmony and discord he suffers, but any wrong thinking is an open door for a host of errors to enter,—errors of which he may have been in total ignorance. Wrong thinking is an open door inviting the entrance of error in various forms, while right thinking keeps the door closed upon error and opens the window for the light of Truth and Love to enter. The open window lets in the light which drives away the dark shadows. The window shuts out the cold and lets in the light and heat. As the cleanest window lets in the most light, so the purest thought permits the most of Truth and Love to enter the individual consciousness. Outside of mortal man's limited sense of existence is infinite Love and Truth, awaiting the opportunity to enter and dispel the illusions of mortal, material belief, and reveal the enduring reality of the harmonious things of spiritual being.

In the illustration of the light and the glass Science and Health shows clearly how it is that God is revealed to mortals (p. 295), and on page 495 our Leader says, "God will heal the sick through man, whenever man is governed by God." Of himself man can do nothing, but when governed by God the doing of all good becomes possible. If the words of the mouth and the meditations of the heart are acceptable in the sight of God, a man is able to meet the divine requirements, filling his appointed place and performing his allotted task.

Whatever of reality men have been able to attain to in the past has been the result of learning to think that which is good and true. Better thinking, and nobler acting as the

result of better thinking, will hasten progress and make possible the attainment of that good which has hitherto been believed to be unattainable. By better thinking is not meant that careful analysis of thought and logical deduction which constitutes mortal mind's standard of intellectuality; rather is it that divine impulse which spiritualizes thought, revealing the real man and his relation to God. The thinking of material scholasticism has made it impossible to discern the deep things of God, and has lessened faith in our heavenly Father, and reliance upon Him.

Material thinking lost sight of primitive Christianity and substituted reliance upon material means and methods for physical healing. Believing that he was able to see and do in the darkness of materialism, mortal man called the darkness light. For centuries he groped his way, stumbling and falling, and unable to realize how great was the darkness. All this time the light was shining in darkness, but the darkness comprehended it not, though it has always been manifest to those prepared to receive it. In the fulness of time one was found who could perceive the light as it had not been perceived since the days of Christ Jesus, and this perception made possible the discovery of the Science of Christianity. Again "the people that walked in darkness have seen a great light," and this light is growing brighter unto the perfect day.

"Science and Health with Key to the Scriptures" is a messenger of light to this and the coming ages. From time to time Mrs. Eddy, the author of this remarkable book, gives to the world, as the world is prepared to receive it, the results of her own right thinking. Her book is teaching others to think aright, thus preparing them for the larger blessings of Truth. Men are beginning to see that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," but that their iniquities (their own wrong thinking and doing) have separated them from God. Thus awakened they begin to perceive that all good is theirs to enjoy now if they are but fitted to receive it.

Christian Science teaches how to separate the true from the false, the real from the unreal, and makes possible that purification of thought which is necessary to a right apprehension of God and man. Science declares that the kingdom of heaven is at hand, and right thinking finds that kingdom within. The pure in thought see God, the one

infinite good, omnipotent, omniscient, omnipresent. Seeing God as He is, man becomes Godlike, because the one good is manifest in him. He is able to do good because the Father dwelling in him doeth the works. The right thinker claims nothing for himself but claims everything for God. He refuses to acknowledge, either in word or deed, any power, cause, or law apart from the divine Mind. He does not attempt to force conclusions. He sees that claiming more than he has yet accomplished or is able to perform hinders his natural growth and development. He does not attempt to gather the harvest in the day he sows the seed. At all times he looks for, expects, and sees, "first the blade, then the ear, after that the full corn in the ear." The law and order of divine Mind are manifest to him on every hand and he knows full well that he must be in accord therewith if he would receive the divine blessing.

All human need is supplied in the divinely natural way when right thinking is expressed in right doing. Thinking is not really right until it is expressed in doing, for "to him that knoweth to do good, and doeth it not, to him it is sin." Man is not left comfortless; no impossible thing is required of him. What Truth demands to-day Truth has made it possible to perform; and he who hears the voice of Truth, and is obedient thereto, is working out his salvation in the way the Master taught. He is learning from experience that the mission of Christianity to-day is in nowise different from what it was in the days of Jesus and the apostles, for it heals the sick, reforms the sinner, opens blind eyes, unstops deaf ears, and makes men every whit whole.

If one's thinking determines his ability to receive good and to impart it to others, how necessary is it for him to think aright. What more important thing is there in life? What greater achievement beckons him onward and upward? To what other end shall be employ his time and talents, what promises such great good to himself and others? If one's conscious existence is not pure thinking expressed in right doing, how can he ever hope to merit and receive the commendation,—"Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord"?

TEN thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—*Archbishop Whately.*

LEARNING, THE SERVANT OF SCIENCE.

LOUISE DELISLE RADZINSKI.

. How knoweth this man letters, having never learned?—*John*, 7:15.

AT the time Jesus the Christ was teaching the way of life, "letters," that is, the books of the Law and of the Prophets, accompanied by explanations and amplifications of the text, were the summary of learning among the Jews. This would seem, at first sight, simple enough and easy of achievement, but the text of the Scriptures was written in the Hebrew tongue, which had already become a dead language to the mass of the people, and was intelligible only to scholars, being made the groundwork of so many commentaries that a long period of study with noted teachers, or doctors, of the Law, like that of Paul at the feet of Gamaliel, was thought necessary before a man could be considered *learned* and be recognized as a teacher.

The Gospels give no indications of Jesus having had such a course of instruction. He remained subject to his parents, in his own home apparently, for, as Mark tells us, he was known to his townsfolk as "the carpenter." His language was that of the people whom he would teach, for biblical scholars find in it the tokens of a knowledge of the various tongues spoken in Palestine; "Greek and Aramaic, as well as slight indications that he was acquainted with Latin and with Hebrew" (F. W. Farrar, "Life of Christ"). Whether Jesus spoke Aramaic to the country people, or Greek to the mixed populations of the cities, his language was simple, strong, and always befitting the subject, calling forth admiration from the simple and from the learned; to this day an example of perfect expression. As Archdeacon Farrar, quoted above, says, "His teachers, humanly speaking, were the books of Scripture, of nature, and of life, and the voice of God within his soul."

The human preparation of Jesus for his work of redemption differed widely from that of other leaders and teachers of Israel. Abraham, after a long sojourn in the house of his father Terah, departed thence at the age of seventy-five years, at the call of his higher consciousness, to take possession of the land of Canaan for the posterity promised him; there he led the life of a great sheik, leading his servants, his flocks, and his herds, wherever he found water and pasture, waging war and making peace with neighboring

kings as necessity demanded; finding also leisure and opportunity for the contemplation of spiritual things, as is proved by the "Angels" who visited him and informed him of the divine will. This free, broad, and generous mode of life enabled Abraham to endow his posterity with a sense of God-given power, of princeliness, that centuries of repression and oppression could not destroy and that shone conspicuously in the character of Moses.

Of all human leaders of men, Moses shows the most thorough and complete preparation on all lines necessary to the prophet, leader, and law-maker. After forty years of training and instruction in the palace of Pharaoh's daughter, being inducted into all the learning and wisdom of the Egyptians, and the mysteries of their religion, Moses received the further training of forty years in the wilderness of Midian in charge of herds and herdsmen, thus becoming acquainted with the country and its resources, thereby being prepared to care for the people of Israel during their wanderings of another forty years. That perfect period of years bore noble fruit, for it brought Moses into a truer knowledge of God as his only Master, and fitted him for his exacting mission as representative of Jehovah to Pharaoh, and later, of leader to Israel; for nothing short of some understanding of divine Love could have sustained him at the head of that rebellious and stiff-necked race, ever murmuring against the demands of their divine, invisible Leader, notwithstanding the constant, daily demonstration of His omnipresent and omnipotent care that met their every need, and ever plotting against their human, visible leader, who had given up place, power, and earthly advantages in obedience to the call of Love; the man of whom Stephen testifies that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." During the period between Moses and Jesus, Israel had become a people whose rise and prosperity, whose fall and decay, exemplify every phase of mortal thought and belief, but they still exhibited the same rebellious, carping thought as when a mere wandering horde of shepherds.

"Whence knoweth this man letters, having never learned?" Neither scribe nor Pharisee was content to accept the new Teacher, although his works were such as had never been done by man before, for was he not one of their own number; did they not know his brethren who dwelt among them; was he not known as a laborer, and should *he*

presume to teach them? In vain Jesus showed his knowledge of the law; the new interpretation of the letter which his opponents knew so well, only increased their wrath against him and urged them to more bitter denial of his authority as Teacher and Healer, as his spiritual power shone out stronger and clearer.

The earliest and most frequent accusation against any new teaching is that the promulgator thereof is "ignorant;" "lacks learning;" "shows poor training;" and then, while these allegations occupy the public attention, other, and if possible, worse weapons are sought and prepared for use. When our Master's understanding of the Scriptures was proved unimpeachable, his motives were misrepresented, his loyalty to his Father was assailed, and his marvelous works were attributed to the power of Beelzebub! The answer Jesus made to this railing accusation shows that he was an observer of public affairs, for that the house of Herod was rent by bitter and cruel dissensions was well known to Jesus, as a number of parables show.

Jesus, the son of Mary, had not the wide opportunities which his human ancestor Abraham had enjoyed for establishing among his people the faith in the One Master—God; nor the princely training of Moses for leadership and legislation; his was the humble life of a workingman's son, in a small town, with no more opportunities for instruction than had other Jewish boys of his age, through the reading and explanation of the Law, and the singing of the Psalms in the synagogue on the Sabbath-day. Hence the question, "How knoweth this man letters, having never learned?" of those who heard the wisdom of his speech, and saw the wonders of his works, for they saw and heard only the man Jesus, being too gross of heart to recognize the Christ, the Messiah for whom they were longing, in the pure and perfect reflection of Love which would have led them into all the spiritual possessions promised through patriarch and prophet; they had eyes but saw not, comprehended not, the presence and power of Truth's idea, his comprehension and demonstration of God with man, of God speaking through him, which made him the Saviour of men.

The promises had been fulfilled so far as material possessions could go, but the spiritual gifts, not having been understood, treasured, and cultivated, had lapsed from their hold, and the people no longer even knew for what they were looking, did not know their "Redeemer" when he came to them.

Here the question insists: Of what avail was the deep research of rabbi and scribe, of doctor and of student of the Law, when not one recognized the Messiah by his teachings or by his works? And yet these works had been foretold for ages, and the teachings of the prophets had been learned and analyzed by the doctors of the Law to such an extent that they had become unintelligible to the mass of the people, who, lacking the light of the Word, drifted to and fro like sheep without a shepherd, following for a while any wandering wonder-worker in the hope that he might be the Messiah. They did not ask for wonders of scholastic learning but were quick to discern the spirituality of Jesus' teaching. The woman of Samaria did so, and brought to him many who believed on him; and when they had heard his words, though we are not told that he performed any wonderful work among them, they said to the woman who had met him first, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Had the children of Israel been as open to spiritual conviction as the despised Samaritans, "the Saviour of the world" might indeed have been recognized through love; but ignorance is never so inflamed, never so violent as when opposed by spiritual truth announced in such simple speech as to be understood by the humblest, and our Master drank of the bitter cup of betrayal before he rose beyond the reach of hatred without a cause other than that of his superior spirituality and goodness.

Again in our day has divine Love sent a Revelator to teach men the true Science of being. After years spent in loving endeavor to understand and demonstrate the teachings of Christ Jesus, this Revelator stands now in the eyes of all men, approved of God through her work in healing multitudes of sufferers, not only through her own demonstrations of the power of divine Love but also through those of her students whom she, in obedient observance of Jesus' command to his students, has sent forth to "heal the sick, cleanse the lepers, raise the dead, cast out devils." And again the cry has been raised, "How knoweth this man letters, having never learned?" There were no women's colleges in her girlhood, how then could she possess the learning needed, according to public opinion, by one who would teach, who would light the heavenward way to others? The noisy cavilers forgot that in her youth and by the same means as

those given her through the divine Love that was fashioning her for her mission, were those men and women being taught and prepared who were to found the colleges now thronged by women who long for the broader understanding of all things, for the deeper insight into things out of the realm of matter; these were allowed to work on the intellectual plane, while she rose to the spiritual plane on the steady, uplifting wings of inspiration, the inspiration that comes only to those set aside for the loving sacrifice of self, the dedication of all gifts and powers to holy uses and divine purposes, that harmony may dwell with man through Love; that death may be overcome and the grave be swallowed up in its own emptiness.

This mission of our revered Leader is being fulfilled so nobly that the stupid cry of "How knoweth this man letters, having never learned?" is hushed. While she has ever taught that the spirituality which enables the Christian Scientist to heal sin and sickness, is not a matter of education, of "letters," that it is a gift from divine Love to the loving heart, she does not teach that the manner of expressing God's ever-watchful love and care, of His healing power, is a matter of indifference; on the contrary, her teaching is expressed in language so pure, so simple in its nobility, so eloquent in its expression of spiritual perception, that it is not difficult to see how strong is the foundation of knowledge upon which rests the stately edifice of her Christian achievements.

In emulation of their Leader's example Christian Scientists should certainly strive to rise daily higher in thought and act, and in that same measure to gain in purity of expression, casting out all idle, useless, and unbeautiful forms of speech and manner, that they may be spoken of, not only as being happy and cheerful-looking as a people, but also as intelligent, refined, and educated men and women. All this may seem trivial beside the great work of healing, of purifying mankind and the world, but in reality it is not. It is both fitting and important that the representative of a great power shall be clothed decently, be well-mannered, and shall be able to express himself properly in the language of the country to which he is sent. Now, every Christian Scientist represents his Master, not only to one country, or phase of thought, but to many, and he should be prepared to give his Father's message that form and expression which is suited to the mentality with which he must deal. He should re-

member the sanctity and dignity of his mission, and at the same time reflect the Love that he declares to be the Principle of being. This does not demand great academic learning, nor great knowledge of social usage. Some of the most eloquent and stately speakers have been men who claimed the study of the Bible as the foundation of their power of expression, as that which had nourished their sense of force and beauty in language; and all of our Leader's works are serving the same end.

It is often noticed that persons, to sense quite rude and ignorant when first brought into Christian Science, improve in speech and manner as they progress in the understanding and appreciation of the precious truths they find in its literature. As they yield to the refining influence of the pure thoughts and unselfish love that animate these writings, students are freed from the bonds of sensuality, while thought and its expression are purified and ennobled.

The Wednesday evening meetings, which give all an opportunity of testifying to the regenerative influence of Christian Science, present all phases of culture, and it is not unusual to listen to persons telling of their having learned to read English by spelling their way through Science and Health, urged thereto by their great desire to read the book that had healed them. They witness that they have indeed found it the "Key to the Scriptures," since it unlocked for them what they had always believed to be mysteries reserved for the learned. These students of the revealed truth have grown into habits of speech, and of corresponding good manners, that are highly creditable to the source of this improvement. At one Wednesday evening meeting a visitor to a Christian Science church in a small country town expressed a strong interest in the testimony given by a young man; "but," said the visitor, "I was struck by a strange unevenness in his speech; at one time he used common, ungrammatical language, then the next sentence would be perfectly pure and stately in form,—it was rather remarkable." He was still more interested when told that the young man's habitual language had been rude and incorrect, but that since he had been reading Science and Health he dropped naturally into the pure, clear, and forceful style of the text-book whenever he spoke of anything connected with scientific demonstration, thus practising the New Tongue.

Those who do not know the blessed results attendant upon

the study and practice of Christian Science cannot understand the Christian Scientists' devotion to Mrs. Eddy, nor the value her works have for them, and they often stigmatize as narrow the student who, finding therein life, strength, and beauty, becomes indifferent to the charm of much of the current literature, which deals so generally with social and other problems that may be generously labeled "error," and let alone.

The Christian Scientist may well allow such verdict to pass unnoticed, but what he cannot allow himself to overlook is the great necessity of being able to meet simply, correctly, and *convincingly* the many questions addressed to him by inquirers into Christian Science, for upon that ability rests the power of presenting the healing truth of Science so it shall reach and heal at once the troubled thoughts, the distracted affections from which result all sickness and wretchedness. To do this, a knowledge of the Bible and our Leader's works is required; they furnish all that philosophy has attempted to give the world. No great truth, no perception of good once known and felt, can be lost, no matter who the enunciator may have been, but in Science and Health all the essential truths that God has given to man, all are here, brought together to formulate the Science of the Christ which enabled Jesus to do his mighty works. This Science it is in our power to learn, and to practise in the service of God and man. It is the pearl of great price, and no one who has seen a gleam of its beauty can grow indifferent to it, nor place it second to any other treasure the universe can offer. To this Science its students must bring all their treasures of learning, of mentality, of spirituality; they must trim their lamps and hold them aloft that all may see how mighty is the truth.

The wise men of old brought from afar to the infant Jesus gifts of those things held most precious, for in him they beheld the King who was to redeem the world from sin and suffering; shall Christian Scientists, to whom the Holy Spirit has come to strengthen, to comfort, and to guide them into all truth,—shall they withhold the gold of their love, the myrrh of their obedience, or the incense of their grateful praise from that Spirit, or from His servant who, for many years, has with word and deed attested His presence among men?

As God has given to man all things, and has given him dominion over all, so may we bring to Him our best,

our noblest possession, our knowledge of Truth, with honor and thanks to her who, at the foot of the cross, waits upon that Love which has brought her so far into the way of Life.

EVIL WITHOUT ORIGIN.

JUDGE CLIFFORD P. SMITH.

IN the Revelation of St. John, evil is depicted as that which deceiveth the whole world and which hath but a short time. One of the means whereby it continues to deceive mortals is shown by the question,—How did evil originate? Whoever undertakes to answer it, not perceiving that it assumes and impliedly asserts the reality of evil, and is therefore the self-assertion of error, is likely to become involved in the mystery arising from the apparent existence of both good and evil.

Aurelius Augustinus, better known as Saint Augustine, was converted to Christianity in the year 387, and in his autobiography, entitled "Confessions," which was published ten years later, he says, "For other than this, that which really is I know not; and was, as it were through sharpness of wit, persuaded to assent to foolish deceivers when they asked me, 'Whence is evil?' . . . At which I, in my ignorance, was much troubled, and departing from the truth, seemed to myself to be making toward it; because as yet I knew not that evil was nothing but a privation of good, until at last a thing ceases altogether to be." This language plainly means that evil is "nothing but a privation of good" and, in the last analysis, it "ceases altogether to be." It classifies evil as impersonal and unreal, therefore it corresponds, as far as it goes, with Christian Science. "Science and Health with Key to the Scriptures" by Mrs. Eddy, treats exhaustively the subject of evil's unreality. (See p. 186.)

It is also to be observed that Saint Augustine regarded the question, Whence is evil? as a deceptive question; apparently because it assumes and impliedly asserts the reality of evil. Only a false sense of things will admit the reality of the unreal; therefore, if evil is merely negation or error, the question, How did evil originate? must emanate from a self-deceived thought. Our Leader's answer to this question is to be found in "Christian Healing," p. 9, and "Miscellaneous Writings," pp. 45. 346. See also, "Retrospection and Introspection," pp. 86–92.

CHRISTIAN SCIENCE AND THE ENGLISH LANGUAGE.

MARY TRAMMELL SCOTT.

THE English language has been made the channel through which the statement of Christian Science has been given to the world, in "Science and Health with Key to the Scriptures" by Mrs. Eddy. In this volume the author recognizes that, "like all other languages, English is inadequate to the expression of spiritual conceptions and propositions, through the use of material terms" (Science and Health, p. 349), yet, as Truth's scribe, she has been enabled to so express the "new tongue" that thousands are finding it to be a living word, effective in works. In so far as it is understood, it heals sickness and destroys the belief in sin and death.

The voice of Rachel, weeping for her children; the human petition, which is as

> An infant crying in the night:
> An infant crying for the light,
> And with no language but a cry;

the voice of John the Baptist, that cried in the wilderness,—all are giving place to the "still, small voice" of Spirit, speaking with authority, through this book, to those who have ears to hear: Come out from the bondage of belief in sin, sickness, and death as the reality of existence; cease to acquiesce in evil, and let the words of the mouth, and the meditations of the heart, be acceptable unto the creator, who pronounced His creation good. Its works prove that this book reveals the Comforter, the Spirit of truth. It takes the words of Jesus and makes clear their spiritual meaning, and students of Science and Health are learning the language of him who spake as never man spake. This "gift" is universal, and all peoples will rejoice in the freedom which an understanding of this book brings to humanity.

Students of the literary expression of Christian Science find that language has taken on greater dignity and capacity, —words have a broader and deeper significance than before. Sometimes the dictionary must be consulted and then it is found that Mrs. Eddy has happily restored to words their original meaning, while the capitalization of certain important words brings new light to the student.

Although in my experience there is not and never has been anything so true, pure, and satisfying as Christian Science literature, I enjoy being led—as we ever are when we "look up" for guidance—to find something of good and of truth in the writings of the poets and prophets who have had glimpses of the ideal. In our new understanding, that the "time is at hand," we love "all of good the past hath had," and its expression through the remnant, that has always been, of God's people.

This newly awakened love of the deeper meaning of words has led me recently to take up a study of English literature, beginning with some of the Anglo-Saxon translations, and I have been filled with admiration for the direct, sometimes (to our modern sense) clumsy, but strong, metaphoric words which were used to express the thoughts of the early semi-barbaric contributors to modern English,—the Angles, the Saxons, and the Jutes. Though pagans, we are told that they possessed a certain nobility, unflinching courage, and fidelity even unto death, and that they held their women in higher respect than was usual among many more enlightened nations. Conquering the Britons, they made their homes among a people who had a nobler concept of God than did they, and in time they became eager and zealous learners of a new religion. At an "Assembly of the Wise," to consider the propriety of receiving the Christian religion, a Saxon spoke these noble words as they appear in modern English: "This life of mine endureth for a little space. What goeth before it and what followeth after, we know not. Wherefore, if this new lore bring aught more certain and more advantageous, then it is worthy that we should follow it." Poems and fragments of verse of that early time show thought expressed directly and naturally in metaphor, as if the metaphoric were the real. The oldest poem preserved begins with significant words, ushering in a new tongue: "Widsith spake, unlocked his word hoard." When Beowulf, the hero of the first English epic, spake, it is described in this manner: "He opened his word treasure." We are struck with this conception of the mouth, and what should proceed from it. How a careful guarding of thought, and the storing up of treasures of good things, would give freedom and effectiveness to our Wednesday evening meetings. Each one would then be quick to open his "word treasure."

It is supposed that the thought of God, expressed in

Beowulf, is colored by later transcribers, but, as we find it, God is the "Wielder of Glory," the "All Wielding Ruler," "He who wieldeth dominion of time and tides, a truth-firm Creator." Eloquence is "wide-reaching word sway." These first English poems contain few allusions to love and sentiment, but, says a critic, "the literature expresses a moral purity and it is doubtful if it has its equal in this respect." It is interesting thus to note that even in its infancy the English language expressed such high ideals.

Christian Science is the hidden leaven which is elevating human thought, both to the expression and appreciation of a larger, truer, and purer literature than the world has yet known. Inspiration alone could have joined together these two words, Christian and Science,—the most beautiful and purely translucent words the "eye hath seen." In "No and Yes" (p. 19) our Leader says, "In its literary expression, my system of Christian Metaphysics is hampered by material terms, which must be used to indicate thoughts that are to be understood metaphysically;" but those who read and study her writings cannot fail to perceive their literary purity and value, nor cease to be grateful for the good that has come to the world of books through her works, and through the writings of some of her followers, which are based on her teaching. This appreciation will not cause them to forget that she constantly points to the spiritual,—to works rather than words. To read Science and Health as a "book of letters," and not as a "book of life," would be to pervert its divine mission. Since we are beginning to understand that, as we possess the spirit with the letter, words are alive with power and demonstration, we live in unceasing desire for spiritual discernment, remembering God's word to the prophets,—"If thou take forth the precious from the vile, thou shalt be as my mouth."

I have long desired to express gratitude to our beloved Leader for the Concordance to Science and Health. It is impossible to estimate its value to Christian Scientists. By its use the time formerly given to the looking up of desired passages may be spent in mental preparation. The systematic arrangement of these living words is most helpful in many ways. I have been directed by this full and complete index to words in the text-book which so spiritualized my thought as to enable me to diagnose, find the remedy for, and prove the healing of disease while the words were being read. Daily we are finding that "He

sent his word, and healed them, and delivered them from their destructions."

In the hymn we sing, "And as we rise, the symbols disappear." As thought is spiritualized, divine Love alone meets all our need, and expression and language become more spiritual. Those who are obedient to the teaching of our text-book will hear with St. John,—"They are singing what seems to be a new song, . . . No one was able to learn that song except the . . . redeemed from earth" (Revelation, 14 : 3, Twentieth Century New Testament).

THE APOSTLE PAUL.

REV. MARTIN SINDELL.

THE writings of the apostle Paul make special appeal to the student of Christian Science on account of the purely metaphysical character of many of his statements. They do not seem as difficult and confusing as they did when we had no knowledge of the truth as revealed in our text-book, Science and Health. Studied in the light of Christian Science they reveal a God near at hand, a religion wholly spiritual, and a perfection attainable. For their author says, "I can do all things through Christ which strengtheneth me."

As lovers of the Bible, we owe much to Paul, who gave us one third of the New Testament. His letters, written to various churches which he and his fellow-laborers were instrumental in organizing, contain so much of the "hidden wisdom" that they were preserved for future generations, and for this we are duly grateful. We first meet with Paul (then called Saul) in connection with the stoning of Stephen,—"And the witnesses laid down their clothes at a young man's feet, whose name was Saul." It may be of interest to note in passing that Paul afterwards twice used, in part, almost the same words Stephen uttered while speaking in his own defence before "the council," and while being stoned. Stephen is recorded as saying, "The most High dwelleth not in temples made with hands," and while speaking to the Athenians on Mars Hill, Paul said, "God . . . dwelleth not in temples made with hands." Both men were doubtless quoting the thought expressed by King Solomon in his prayer at the dedication of the temple.

Just before Stephen "fell asleep," he "cried with a loud voice, Lord, lay not this sin to their charge," and in his second letter to Timothy, writing of those who had forsaken him, Paul says, "I pray God it may not be laid to their charge."

Paul was born in Tarsus, a Greek city which, like Athens and Alexandria, was noted for its schools of literature and philosophy. It was also a commercial center, and had a large Jewish population. Tarsus was made a free city by Mark Antony, and it was on this account perhaps that Paul said to the Roman captain, "I was free born." Paul's parents belonged to the tribe of Benjamin who were Pharisees of "the straitest sect." In such a home Paul was reared, and here he doubtless became familiar with the Greek language, which opened the way for his long continued and effective ministry among Greek-speaking peoples.

Paul's instructor was Gamaliel, a devout and eminent teacher, who was famed for his culture and soundness of judgment, and under his tutorage Paul seems to have made rapid strides toward distinction. His own natural ability, seen in his acuteness of intellect and intensity of character, contributed to that preparation which fitted him to become at an early age a member of, or at least an associate with, that august body known as the Sanhedrim.

We can thus see that Paul was not only equipped to become a bitter and efficient antagonist of the followers of Jesus, but also that, all unconsciously to himself, he acquired much which later on would enable him to be the greatest of all the apostles. Soon after his conversion, and evidently to better prepare himself for his labor in the gospel, he spent three years in Arabia and Damascus. This time was no doubt given to holy preparation for that work which he was to accomplish in after years, and this period of preparation reminds us of the three years the Discoverer and Founder of Christian Science spent in seclusion from the world, to search the Scriptures for that Principle of healing which has since blessed the world so abundantly.

After Paul was healed, he preached Christ, declaring "that he is the Son of God." Paul's marvelous record in establishing churches, his numerous persecutions endured for the sake of the truth, his earnest desire that all to whom he preached or wrote might be "followers of God, as dear children,"—all these lead us to admire the great apostle, and

beget the desire to be among those whom he urged to "Be . . . followers of me, even as I also am of Christ."

It is Paul's writings, however, which are especially helpful and inspiring, and which cause the Bible student to somewhat forget the man in trying to perceive "the mystery of godliness," and thus attain to the divine heights toward which the apostle as a master metaphysician leads us in many of his marvelous passages. Christian Science is helping us to unlock this treasure-house of Truth by enabling us to apprehend the spiritual significance of the apostle's statements. This apprehension of Scriptural truth inspires us to seek with all the heart that purity of thought through which we rise from the plane of material sense into the realm of spiritual consciousness. This ability to rise out of matter into Spirit is not given to those who live merely to gratify the physical senses, but rather to those who "hunger and thirst after righteousness."

It is apparent from certain words of Paul, uttered at the beginning of his defence before the chief priests, that he had always tried to live "in all good conscience before God," though a real hungering and thirsting after righteousness may have been lacking. There is a goodness which is one of "form,"—living in accord with the letter of the law; while there is also a goodness of a diviner type, which is not satisfied with the mere letter, but which is, or is the result of, a yearning for communion with the infinite,—for a realization of the truths which were learned in earlier years, but not understood. Paul's spiritual growth, from the time we meet him at the stoning of Stephen until he speaks of being ready for his departure, is marvelous; his was an ascending path, which was more rugged than most people experience. If an individual seems to discern spiritual truth more slowly than some others, there is no need of being discouraged. What if "the hill of Science" (Science and Health, p. 326) seems steep and rugged; every hill has its top, and there is a way of reaching it. He who necessarily goes a little slower may find some bright jewel on the hill-side that his more speedy friend did not observe. Quickness in seeing is not always steadfastness in holding. This age of "rapid transit" seems to affect patients as well as students of Christian Science, but when "the fulness of time" shall have come for each, and with an honest hand they hold the cup of sincere desire, nothing can hinder the water of Life from slaking their thirst.

When Paul had outgrown the "belief" period of his religious experience, and had even distanced the venerable patriarchs of faith, he could say, "I know whom I have believed" (marginal, "trusted"). Concerning truths which seemed difficult for his hearers, he wrote, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." That his hearers might know this "hidden wisdom" was not born of the human or "carnal" mind, he says, "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." In contradistinction to this truth which is "from above," Paul speaks of mortal man's wisdom as "foolishness with God." How impossible it is for a mind filled with mortal wisdom to discern spiritual truth is vividly portrayed in the apostle's first letter to the Corinthians, "But the natural man [the carnal, or fleshly minded] receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In these and other passages, it is evident that Paul desired to impress upon the thought of those to whom he wrote the necessity of discarding the mortal sense of things, that they might understand the "hidden wisdom" of God,—wisdom which was hidden merely because they were blinded by materiality. They had eyes, but they did not see.

As in Christian Science the Principle of all real life, cause, action, is God, good, so in Paul's teachings we find this same Spirit,—all powerful and everywhere present. Indeed from Romans, 1 : 21, 23, it is evident that the writer was horrified at anything which tended towards an anthropomorphic idea of God, for in writing to those who "knew God," but "glorified him not as God," he says they "changed the glory of the uncorruptible God into an image made like to corruptible man." It is this false sense of God which has made Him an unknown God, a far-a-way God, one which is not a present help in every time of trouble. Paul was very zealous in his endeavor to impress upon all his followers the fact that God is Spirit, and that true religion is spiritual. Writing to the Jews at Rome he says, "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." He thus aims to lead his own brethren higher than their ancient forms and cere-

monies, pointing them to the way of Spirit,—a getting right with God in consciousness.

That wonderful and oft-read eighth chapter of Romans which loyal Christian Scientists love so well, unquestionably points to Christian Science throughout. If there is any one chapter in the Bible which portrays the nothingness of the flesh, and the impossibility of its having been the creation of an infinitely good God, it is this eighth chapter of Romans. This chapter, together with the beautiful thirteenth chapter of 1 Corinthians, and the apostle's oration delivered to the Athenians on Mars Hill, constitute a veritable trinity of spiritual utterances, and may fitly be spoken of as masterpieces of literature. The first two are finished productions, while the latter was without doubt interrupted at the point where the speaker referred to the resurrection, some of his auditors being opposed to that doctrine.

It is indeed a pleasant task to follow Paul in his thoughts concerning numerous truths,—sin as material; the sinfulness (nothingness) of the flesh; the children of the flesh not being God's creation; the kingdom of God as purely spiritual; the power of Mind and the necessity of possessing it; the necessity of being pure in thought, motive, and act; and the impersonal nature of Christ, suggested by "Christ which strengtheneth me." These subjects are fruitful topics for the Bible student, and will richly repay each truth-seeker for any amount of time devoted to their study. We may well give heed to, and put into practice, the great apostle's injunction to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [discerning] the word of truth."

TO OUR LEADER.

MARY J. ELMENDORF.

My gratitude to her
Is shining in my heart with dew.
My gratitude to her
Clings like the scent of lavender.
Thought, militant, holds high in view,
Bright as a star, the dream-way through
My gratitude to her.

AN INSTANCE OF MRS. EDDY'S ACUMEN.

THE following letter to the Rev. Mary Baker G. Eddy sets forth in a striking manner the far-sighted vision of the Leader of the Christian Science denomination in matters economic as well as spiritual:—

Chicago, Ill., February 2, 1906.

Beloved Leader:—The world may not acknowledge your work for the redemption of mankind, seeing it not. Nevertheless, humanity receives the blessing.

The recent uncovering of the evils that menace the welfare of individuals and nations was pointed out in your Message of 1902 on page 7, as follows:—

"Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with: 'Who shall be greatest?' " And do you not plainly provide the remedy on page 4 of the same message?

"To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal."

Obediently and gratefully,

HANSON W. WHEELER.

Concord (N. H.) *Patriot.*

OUR DEBT TO CHRISTIAN SCIENCE.

ONE of the leading elders in the church of Dr. Coyle, a recent moderator of our General Assembly, told me the most remarkable thing he has ever had to reckon with is the rapid growth in Denver of the Christian Scientists. "And that is not all," he says. "They have not only built the most beautiful church in the Middle West, at a cost of more than $200,000, but all has been given without the least urging on the part of any one for it." "But far more than this," he went on to say, "these people seem to just *live* the most beautiful upright lives; so that you cannot help but feel that wherever you meet them, whether socially or in business, they exhibit something that the rest of us have not." Surely we owe any system of truth a debt of gratitude that will bring forth such heavenly fruitage as this.

One of the most influential attorneys of Cleveland told me that he dropped into one of the Wednesday evening meetings of the Scientists, and to his utter amazement, found more than five hundred present. But the strangest

and most startling thing of all to him was that he counted more than seventy-five people there who but a few years before were the leading members in two of the strongest Presbyterian churches of the city—men and women many of whom were the pillars both spiritually and financially of the churches from which they had gone out. He said he asked a number of them afterwards the cause of their religious exodus, and almost invariably the reply was that now for the first time did religion seem a real joy to their life; the Bible a book they really understood and loved to read; and God the "Great Companion," whom they knew was ever and for ever lovingly present. Surely our hearts must be as hard as stone if there flows not forth abounding gratitude for such a heavenly awakening in the lives of any of His children as this.

A few weeks ago I was in a company with one of the leading ladies on the American stage. Among other things the theme of our conversation was Christian Science. I asked her what her experience had been with those of this cult. Her reply was: "Well, I tell you they are the greatest wonder of the world. Women that I used to know in New York and elsewhere, that lived lives that were worse than worthless,—not women 'way down,' but women 'way up,'—these women when they came to take up this new faith became in a year or two so transformed that nothing less than 'heavenly' can express the change, which is little less than miraculous." It would seem as though Christ's followers ought to send forth shouts of joy at such a great redemption, and thankfulness without ceasing for any help that would work such a work among the most hopeless and helpless.

Only a short time ago one of the leading professors in one of our leading Presbyterian institutions, to my utter amazement, made this little confession. He was the last man in the world from whom I should have expected it, for I had always felt he was the most theologically hidebound man I had ever met. He was good to the core; but "dead set" to the quick. Here are his words: "I am most thoroughly convinced there must be something in Christian Science the Church has overlooked or lost; and which it must get hold of again, if it is ever to get a grip as a mighty saving power, on the world that is lost." We must surely be dead in sin or asleep in Jesus if, in the presence of such an honest confession from one far outside the new cult, we do not thank God from the depth of our hearts that his

eyes could see something in the new message that God meant us all to see, if our eyes are to be opened to the full glory of sons of God, and that alone exalteth.

In view of such facts as have just been stated, which certainly are straws telling the way the winds of heaven are blowing and the thought-currents of earth are flowing, does it not behoove every Christian man and woman who is a truth-lover, to lay aside every weight of prejudice which does so easily beset them, and of religious self-satisfaction which does so easily possess them, and ask themselves, in the spirit of loving candidness, what truth there is in this message of Christian Science which has come into the kingdom, challenging the confidence, respect, and often the full allegiance of all classes and conditions of people within and without the pale of the Church militant?

[REV.] FRANK N. RIALE.

Chicago, Ill. *The Westminster.*

CHRISTMAS GIVING.

IT may be objected that this is an unseasonable time to comment upon Christmas giving, but that the season is not fully passed is amply attested by the little "reminders" that continually drift in from the first to the tenth of January. Such reminders move us to indorse Mrs. Mary Baker Eddy's sweeping request to her Christian Science followers to abstain from making gifts on Christmas.

To paraphrase the words of another, we may say to Mrs. Eddy, "Almost thou persuadest me to be a Christian Scientist." Her request is evidently issued in a truly Christian spirit, for surely Christ [Jesus] would not indorse the practice of giving gifts on the anniversary of his birth to the extent to which it is now carried.

The giving of Christmas gifts has degenerated from an evidence of kindly remembrance, offered in the shape of some small and inexpensive token, to a trade and rivalry in the bestowal of costly presents that can often be ill-afforded by the donors.

We hold that no truly Christian spirit can accompany such gifts. They are given more to satisfy the vanity of the giver or to buy the good-will of the recipient than to express a sentiment of love. And when they work a hardship upon him who bestows them, the emotions aroused in his breast when he pays the bill are anything but Christian.

Globe Democrat, St. Louis, Mo.

TESTIMONIES FROM THE FIELD.

AFTER suffering for several years from nasal polypi, which at first would come one at a time, the disease gradually became worse and would affect both nostrils, with a large growth in each, and finally three or four would grow simultaneously, nearly filling the nose. These symptoms became alarming, producing so much distention in the face and congestion of the brain that apoplectic strokes were of frequent occurrence, each one being followed by paralysis of one side of the body, including the vocal organs, and in each recurrence of these conditions I would fall to the floor, speechless and perfectly helpless. The paralysis would yield gradually to medical treatment, so that I could get about without assistance, but these seizures were becoming more frequent, and more alarming in their increasing severity, and in one of the strokes I fell on the corner of a table and fractured a rib over the region of the heart, from which I suffered greatly. Medical and surgical treatment, which at first seemed to afford great relief, gradually failed, and to all appearances I could not survive another paroxysm, which was liable to occur at any time, as the brain affection was constantly getting worse, and my general health, from advanced age and disease, was fast giving way.

Medicine and surgery, which I had practised for sixty-six years, held out no encouragement, and as a last resort, but with little or no faith that I would be benefited, I applied to a Christian Science practitioner for absent treatment, as I was not able to make the journey to visit him. To my great surprise and joy, I was so much relieved after a few weeks that I dismissed the practitioner, and, as the sequel proved, I suffered a relapse. I immediately applied for further treatment, which was followed by a complete cure of all the consequences of the disease.

This was in the spring of 1902 and in the eighty-eighth year of my life, and the demonstration of the fact that "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495), inspired in me a confidence in God and in Mrs. Eddy's teaching such as I had never felt in my seventy-five years of membership in the orthodox churches.

"Ye are my witnesses, saith the Lord." The wish to witness to the sacred and demonstrable truths of Christian Science and the hope that others may be benefited thereby, is my reason for this writing. On meeting a good Scientist brother one morning, I inquired how all were getting along. He replied, "Very well, since we have learned how to live."—*J. A. Wakeman, M.D., Ph.D., Minneapolis, Minn.*

[Translated from the German.]

FIVE years have gone by since I first heard of Christian Science, and when I think of all the blessings I have received, I want to give thanks for all the good that has come to me. From earliest childhood I was delicate and a constant worry to my mother. When a young girl this condition developed into several chronic troubles—nerve, throat, and stomach diseases. For many years I was afflicted with spasms in the stomach, and I could partake of hardly any food without suffering from it. My physicians stated that I also had chronic laryngitis. I often had one cold right after another, and only during the warmest time of the year was I free from cough, and never free from pain in the throat. Diseases appeared in many forms to torment me, yet all this seemed less unbearable than my worst enemy, insomnia, with which I was afflicted for twenty years, and which drove me almost to despair.

All available material means were tried, until my physicians saw that all had failed. They informed me of this as kindly as possible, and dismissed me. I then turned to the so-called natural method of healing, to which I adhered for six years, only to have it end in failure. Again I turned to medicine, and used the strongest kinds, such as morphine and sulphite, in as large doses as they dared to administer to induce sleep, until my nerves seemed to be completely ruined. At that time I did not believe it possible that I could ever find help. I was becoming unable to work, and my life was a burden to me and mine. I often asked myself in bitterness why God punished me so terribly.

In this distressing condition I heard for the first time of Christian Science. Friends wrote me that it was the rediscovery of the Christ-healing, but this seemed almost too good to be true. I then heard that there were Christian Scientists in Dresden, and I began to attend their services, which soon engaged my attention. Here I heard that God is all-powerful, and all-present good, and that His law is

the law of health, happiness, harmony, and peace. I heard that God is the natural and only healer of all our diseases, and that He is able and willing to redeem mankind from all evil with which false belief has burdened them, and I asked for treatment. My healing was slow, but I had small demonstrations from the first which showed me that I was in the right way, and this enabled me to adhere to the truth, with a growing understanding of man's relation to God. One disease after another left me, and to-day I can say with a grateful and joyful heart that I am completely healed. I am also free from my worst enemy, insomnia. I am stronger than ever before in my life, and Christian Science has made me a well, happy, and contented woman.

I thank God daily that I was led so graciously to find the true religion, and my daily prayer is for greater growth in the understanding of this truth.

Elisabeth Voight, Dresden, Germany.

WITH my heart overflowing with gratitude to God, and to our beloved Leader, Mary Baker G. Eddy, I give this testimony of healing through Christian Science. I had been a sufferer for many years, and there seemed to be no hope of my recovery. I had consulted the best physicians in the State, some of whom pronounced my afflictions incurable. I had five operations performed in the course of fourteen years, the last one requiring an hour and forty-five minutes. I asked the doctors attending me whether I would be well after this terrible experience, and they expressed a hope that I would enjoy better health, for a short time at any rate. In spite of all the operations, together with kind and careful treatment on the part of the physicians, my family, and friends, I continued to grow worse, and was advised to go to a hospital at San Antonio, Texas, for the purpose of undergoing another operation. I was told that I would have to remain there three months, in order to be treated, before the operation could be performed. Let any one think of the terrible sufferings, yes, agonies, which I had experienced without relief. No! I would not submit to another operation; the sufferings and terrors of the past rose before me like a nightmare of pain and misery. At last a gleam of hope came to me in the person of an eminent specialist from the East. I consulted this man, and he assured me that my physical condition would not permit of another

operation; that it would positively hasten death, and that I could live only a few months more.

With a heavy heart I hastened home. I had not long to wait. A brother of mine and his dear wife, who reside in Kansas City, Mo., came to Texas just at the time when I had given up all hope, and they persuaded me to go with them to Kansas City for the purpose of taking Christian Science treatment. My condition was very serious; the main trouble was cancer (internal), which might have been traced to an hereditary origin. I was also afflicted with rheumatism from my early childhood; while heart trouble and nervousness caused great uneasiness at times.

In this condition Christian Science found me. My healing was slow, and I wish to tell those who take treatment and who do not receive immediate relief, not to be discouraged, for "patience must 'have her perfect work.'" I was under treatment several months, and was entirely cured of all these ailments and am now strong and well. All this was ten years ago, and since then, my family and I have not used a drop of medicine of any kind. I am thankful to say that I have also led others out of darkness into the blessed light of Truth. Many beautiful demonstrations in Christian Science have been made in our home. My daily prayer is to be perfect in the sight of God; that I may follow our dear Leader as closely as she follows Christ, and do the works our Master bade us do. The Bible, and "Science and Health with Key to the Scriptures," are my daily guides. While acknowledging my gratitude to God, and my love to our dear Leader for our text-book, I also wish to express my gratitude for the many blessings received through the *Journal* and *Sentinel*.—*Alma Flato Yeager, Houston, Tex.*

ABOUT four years ago our little boy, who was then three and a half years old, was suffering with a skin disease for which there appeared to be no relief. Since he was six months old he had been under the care of physicians and skin specialists. Often he was unable to sleep, nor could he digest even the simplest foods. The good doctors did all they could for him, and just about the time referred to above, we took him to one who told us that if we would place him under his care for a year, he would cure him. He also said he would have to be operated on for some nose and throat trouble. This statement brought us first to desperation, and then to Christian Science.

We had a neighbor who had been healed of consumption through Christian Science, and she was anxious that we try it for our little boy, and loaned my wife some *Journals* to read. I had been brought up in an orthodox church, and thought I already knew all about Christian Science, though I had never talked to a Christian Scientist on the subject nor read any Christian Science literature; but at last, I gave a half-hearted consent for my wife to take him to see a practitioner whose name we had obtained from one of the *Journals*, and who was not far from us at the time. My wife came home with her face radiant from the effects of the helpful talk she had had with the practitioner, and following her instructions, the little boy was allowed to eat his first real meal, for which, strange as it seems, he had acquired an appetite. This meal included grapes and other fruit. Not only were there no bad results, but he went to sleep that night for the first time in three years without lying awake scratching, and there has been no return of this trouble. Within a few weeks the outward manifestations of the disease all disappeared, and he has since been a healthy and happy child.

My wife at this time was suffering from a trouble of three years' standing, which the doctor had told her could not be relieved without an operation. She was healed in one treatment in Christian Science. I had for some time been suffering from indigestion, which appeared to be getting worse, and the articles of food which I was unable to eat were growing in number. I was also worried about business, which seemed to be in a bad way, partly, as I believed then, on account of my incompetence. When I realized that "In divine Science man is the true image of God" (Science and Health, p. 259), and knew that I could not then be sick, nor incompetent to do the work given me to do, both of these beliefs faded into their native nothingness, from whence they cannot return.

A little baby came to us about a year ago, and the demonstration at his birth was almost perfect, where before had been fear, anxiety, and suffering, and he has since been perfectly normal. For this and much more we have to be thankful, and especially for the knowledge of the true God which the study of the Bible in the light of Christian Science has given us. We are thankful to our heavenly Father, who in love hath led us in this way, and to our Master who is the Way. We are also thankful to our

Leader, Mrs. Eddy, who by her patient, loving, Christlike example and work is doing so much towards hastening the coming of God's kingdom in the hearts of men.

D. C. McKelway, Pittsburg, Pa.

My gratitude for Christian Science is beyond all words, and I cannot begin to enumerate the blessings actually seen and experienced which have come to me through my study of our Leader's works and the help of practitioners. About fifteen years ago, when a schoolgirl, I had an attack of spinal meningitis of such a serious nature that, in spite of attendance by three eminent physicians, the time came that all hope was abandoned, and but three hours of life were assured me. The nurse and those in attendance were told that dissolution was inevitable, and that owing to the mortified condition of my body burial must take place the following day. Many of my relatives had already arrived for the end, but my mother never gave up. When the aunt of my nurse came to the door asking permission to help me in Christian Science, my mother said, "Try anything." So Christian Science entered that death chamber, although the lady did not see me, as the convulsions were so dreadful, but she was seated near me. The three hours' limit passed and about three o'clock in the morning there was a change. I, who for many days had only been moved with the aid of three people, turned easily on my side and went to sleep. When the attending physician came in the morning his words of inquiry, "When did she die?" were met by, "She lives." He could scarcely believe the evidence of his senses. He took my temperature three times, but found each time a normal condition. The Christian Scientist remained with me three weeks, and I recovered with none of the distressing conditions which this disease is said to leave, if indeed there *is* recovery,—a rare occurrence.

I was but a young girl and all the family being imbued with the teachings of materiality the healing was looked at by them and by myself as the manifestation of some mysterious power of the human mind,—not divine Mind,—and while we were grateful and always gave Christian Science the credit, still it was gradually forgotten.

About nine years ago I began to be ill more or less frequently. I was very active, and being in stage life I was a hard worker. I was under one physician after another, till finally an operation was performed in hope of relief.

This operation brought no relief; on the contrary, I grew worse. I was never without a physician's attendance and never free from pain. Besides serious female trouble, there were complications,—inflammatory rheumatism, constant throat trouble, nervous prostration, constipation, etc. I was finally reduced to a most wretched woman, with no hope.

A very prominent physician and surgeon pronounced the ultimatum,—a severe operation. He could not guarantee that this would cure me, but it was the last resort. I was, at the time, taking only morphine when the attacks were unbearable. I was relegated to invalidism with the operation, and to death or worse without it. The attacks were so racking that I was told the heart action could not bear many more.

At this time I felt that if there was a God He would surely help me to find a way out. I declared through those days of suspense and suffering that the unseen force that made the world would speak to me, and He did, through one who came and told me of Christian Science, and said that I could yet be a well and useful woman.

I went under Christian Science treatment, and felt the help at once. I was immediately healed of the constipation, though there had been partial paralysis. I also took off glasses that had been growing more necessary every day. I had not been able to walk, lift, or do anything that required the least effort, and what a relief it was to know I could do anything that was right. I read Science and Health constantly; I was starved for the food I found in the Bible and in our text-book. I cannot describe the joy and freedom I experienced. My healing has been slow, but how thankful I am. From being an invalid who was practically worse than useless, I now tutor two hours every day, do all my housework, am musician for First Church of Christ, Scientist, of this city, besides doing other Christian Science work, teaching elocution and music, and keeping up my musical study.

I have learned the utter failure of all material help and the infallibility of Divine help at all times. I have learned to know my Father, to love Him, and to reverence the one whom He has chosen to show us how to get back to Him by following Christ Jesus *aright*.

Meredith Perry Chase, Jersey City, N. J.

IT was in April, 1904, that I first heard the "still, small

voice" of the Christ and received healing through Christian Science; and the blessings have been so many since, that it would take too much space to name them. Reared from childhood in an intellectual atmosphere, my paternal grandfather having been an orthodox minister of the old school for forty years, and my father a deep student, ever seeking for the truth of all things, I began early to ponder and to study into the meaning of life, and came to the conclusion before I was twenty that though God probably existed in some remote place, still it was impossible to connect Him with my present living. My highest creed, therefore, became, "Do right because it *is* right and not for fear of being punished." Then began the suffering. Sorrow after sorrow followed each other in rapid succession; for ten long years there was no rest, the road was indeed long and hard and had no turning, until finally the one thing that had stood by me all through the trials; namely, my health, gave way, and with that went my last hope. For two years and a half I suffered untold misery of mind and body and felt that I was drifting to an early grave. But the last hour of the night had come, the dawn of day was at hand; a dear friend left Science and Health upon my piano one day, saying that I would gain much good by reading it.

Glad to get away from my own poor thoughts I opened the "little book" and began to read. I had read only a short time when such a wonderful transformation took place! I was renewed; born again. Mere words cannot tell the story of the mighty uplifting that carried me to the very gates of heaven. When I began to read the book life was a burden, but before I had finished reading it the first time, I was doing all my housework and doing it easily; and since that glorious day I have been a well woman. This spring, with a baby five months old, I have done a large amount of extra work (and there are six of us), without having any help and without a single break-down. My health is splendid, and I am striving to let my light so shine that others may be led to the truth. There have been some mighty struggles with error, and I have learned that we cannot reach heaven with one long stride or easily drift inside the gate, but that the "asking" and the "seeking" and the "knocking" must be earnest and persistent.

For a long time I was always looking back to see if the error had gone, until one day when I realized that to catch

a glimpse of what spiritual sense means I must put corporeal sense behind me. I then set to work in earnest to find the true way. I opened Science and Health and these words were before me, "If God were understood, instead of merely believed, this understanding would establish health" (p. 203). I saw that I must get the right understanding of God! I closed the book and with head bowed in prayer I waited with longing intensity for some answer. How long I waited I do not know, but suddenly, like a wonderful burst of sunlight after a storm, came clearly this thought, "Be still, and know that I am God." I held my breath—deep into my hungering thought sank the infinite meaning of that "I." All self-conceit, egotism, selfishness, everything that constitutes the mortal "I," sank abashed out of sight. I trod, as it were, on holy ground. Words are inadequate to convey the fulness of that spiritual uplifting, but others who have had similar experiences will understand.

From that hour I have had an intelligent consciousness of the ever-presence of an infinite God who is only good, and here I wish to express my deep thankfulness and gratitude to God and to Mrs. Eddy. May the guiding star of Truth be ever the light upon my pathway and the lamp unto my feet.—*Clara Brown Groves, Hudson, Mass.*

I DID not become a Christian Scientist from physical healing, of which, however, I was sorely in need, for a life-long liver trouble seemed culminating toward its sequel in frequent attacks of stupor accompanied by swollen extremities. This was relieved only by a great upheaval of the whole system, with relapses after short intervals into a more aggravated condition. Multiplied sorrows, cares, crosses, and losses so completely absorbed my thought that I lost interest in my health, became almost oblivious of it, ready to exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Foolishly trusting in my own effort to relieve conditions, I was absorbed in vain attempts to save the wreck of a once comfortable income; and on a Sunday morning I soliloquized: "How can I extricate myself from this maelstrom of misfortune?" Error suggested, "Die out of it." But the brute courage necessary was lacking, since from my earliest memory I was horribly afraid of death. Then my good angel whispered, "Moral courage is required to steer you in this

sea of trouble on which you are launched. 'Be strong, and of a good courage.'" So I went, as was my wont, toward the church which I loved and for which I had labored many years, hoping to find comfort and guidance in its teachings. Meeting on the way a kind neighbor, I went at her request to the Christian Science Reading Rooms and there heard the Bible Lesson in the *Christian Science Quarterly*,—correlative passages from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. Deeply interested, and recognizing the truth of its teachings, I bought a copy of Science and Health and began its study that afternoon. Interest deepened as I read, which I often did far into the night, and my husband, a retired physician and invalid, asked, "What do you find in that book to interest you so deeply?" I replied, "The teaching of this book fills the emptiness and yearning of my whole life."

This was the early part of January, 1892, and I found my chief solace and pleasure in the study of Science and Health, and in attending the Christian Science services, until the following March, when I awoke one morning with pain in my liver. I was suffering much, but did not complain. Soon the mental suggestion came, This is the advent of the abscess on your liver of which doctors have warned you. I had been all my life in bondage from fear of death; but strange to relate that fear was now destroyed through the truth I had gained from Science and Health. By noon the swelling and inflammation had so increased that I was compelled to remove some of my clothing. My husband, seeing the manifestation of suffering in my countenance, asked, "Are you in pain?" When I told him, he showed anxiety, and suggested a remedy which he had applied on similar occasions. I declined. By evening the symptoms were aggravated, inflammation and swelling assuming alarming proportions, and he said, "This is a serious matter, and if something is not done to relieve you, it will result fatally," thus making an appeal to my old fear of death; but it did not move me to desert the standard of Truth to which I was now clinging rather than to *materia medica*. After a night of great suffering, my husband could not longer conceal his alarm, and said emphatically, "If you do not have medical aid you will die." Confident in my trust in the truth, which I felt could not fail me, I replied firmly and fearlessly, "I am so convinced that Chris-

tian Science is the Christ-cure that I am willing to risk my life to prove it." My daughter then urged me to send for a Christian Science practitioner. This I also declined, without knowing why, except that I felt confident God would send me deliverance in His own good way and time, which He did, for that afternoon my teacher came on a visit, was surprised to see me thus, and began treatment immediately. In about fifteen minutes I felt that I was healed, and exclaimed gratefully and gladly, "I am perfectly well." In less than an hour I dressed myself and walked several blocks to tell the glad news to a friend who had been commiserating my sufferings. This quick and thorough healing was to me an exemplification of our precious Leader's statement on page 365 of Science and Health, "If the Scientist reaches his patient through divine Love, he will accomplish the healing work at one visit, and the disease will vanish into its native nothingness, like dew before the morning sunshine." The study of Science and Health was the chief factor in this healing.

For release from fear of physical death I cannot find words to express my gratitude; through the wearing of this fear-forged chain my life had seemed almost a living death. I have also regained my sight, having worn glasses for about ten years previouslv, but am now reading, writing, and sewing without them. Referring to material losses as one of my old claims, I count them all as gain, for having nothing, I seem to possess all things," since all my wants are now liberally supplied by divine Love, who "maketh me to lie down in green pastures" and "leadeth me beside the still waters." My one desire is to live the life and do the works of a genuine Christian Scientist.

Thanks be to Almighty God for His unspeakable gift, the "little book," "Science and Health with Key to the Scriptures," given through His chosen Revelator to this age, Mrs. Eddy, our loving and well-beloved Leader.

Fanny L. Bellamy, Atlanta, Ga.

FROM my childhood I was troubled with biliousness and sick stomach, accompanied with severe sick-headaches. As I grew into manhood my trouble continued to grow. I was constantly using medicine of some description.

When about twenty years of age, the doctors pronounced my case catarrh, also Bright's disease of the kidneys, accompanied with a bad liver and stomach. After trying some

traveling specialists, I called on a doctor who visited the town I was then in, but I did not gain my health. At about thirty-five years of age I believed that my sojourn here was short, and began preparing some little support for my wife and three children. I again turned to the regular doctors, when a friend who was a doctor told me confidentially that I could not be cured, and that I need not spend any more money. My wife was then under medical treatment and was gradually growing worse. I took her to a specialist in Toronto, but she became so low that she could not attend to her house duties, and the straw that broke the camel's back was when I came in one morning and found her sitting on the side of the bed, crying because she could not get her hands to her head to dress her hair.

I said, then and there, that we would go and see a Christian Scientist of whom we had heard. That day I got my wife into a carriage, drove out four miles, and met the Christian Scientist at a farmer's house, where he was treating a lady who had been left by the best medical skill to die, but who is living and well at the present time. My wife had treatment, and in three days began to improve. Inside of two weeks she was well. Then I took three weeks' treatment.

From that time to the present, it has not cost me one cent for medicine. Christian Science, as taught in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has been our only doctor. My wife does all the housework for a family of five. As for myself, I worked at the anvil for two years, and the fourteen years since have been spent in constant study and Christian Science work, every day and part of the night. I have been out in all kinds of weather and at all hours of the night, a good portion of the time. In these sixteen years I have not been off duty one day from ill health.

My experience satisfies me that Christian Science is a more powerful and a safer remedy for all our ills than is *materia medica*. I thank God, and also Mrs. Eddy, for revealing in my day such a grand and complete redemptive power, which heals the sorrows and ills of human existence.—*R. J. Todd, Peterboro, Ont.*

WHEN a young man I suffered from an attack of diphtheria, and after that my throat was in a very weak con-

dition. I took cold easily, which would go either to the head or lungs. I was for years under the almost daily care of a doctor for various complications. About four years ago a doctor diagnosed my case as a pulmonary trouble; said my lungs were weak, and that one of them had a cavity in it.

About two and a half years ago, while sitting at my desk in an office of the treasury department, in Washington, D. C., I commenced to hiccough. As I had had occasional attacks of the trouble and always stopped them by using some simple remedy, not much attention was given to this for several hours. As it became annoying to people around me, I tried all the remedies that I knew and several that friends recommended, but all failed to relieve me. To make a long story short, the hiccoughs lasted for seventeen days, though I had daily visits from the doctor. The last six hours the trouble was an almost constant hiccough, with scarcely any intermission between the spasms. This left me with a terrible hacking cough, which continued for about two weeks longer, when, finding that I was growing weaker all the time, with no relief from the doctor's attention, I determined to try Christian Science, no matter what the result might be. It had been recommended to me very strongly and frequently during my illness by a niece who had been healed of pneumonia, as had also her husband of a very severe case of nervous prostration. I was finally persuaded to attend a meeting at First Church of Christ, Scientist, Washington, D. C., one Wednesday evening.

I attended the meeting the next Sunday and was told where and when to come for treatment. I did so, and I was perfectly healed of tuberculosis of the throat and lungs in three weeks' treatment. I feel confident that I was healed in the second week if not the first, but I was in such a weakened condition that strength was needed to make the healing perfect. My cough gradually lessened, and although strength was longer in returning, I was well! I resumed my duties at the office a few days after the treatments commenced. The doctor, on being dismissed from further attendance, remarked to my wife that he would not have been surprised had he seen crape on the door two days before. I was in such an enfeebled state physically that I did not know at the time how serious my condition was. Now that I have realized my source of healing, I give sincere thanks to our Father-Mother God, and to Mrs. Eddy through

whom this great revelation has come. I am to-day in better health, thanks be to God, than I have been since entering the army as a young man, forty-four years ago.

Truman S. Post, Brookland, D. C.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to The Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of The Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to The Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer,*
Box 56, Fall River, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, *Editor*
JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

ANONYMOUS LETTERS.

THE anonymous letter is universally regarded as the refuge of those who have not the courage to stand fairly for their opinions. It would seem that our Leader's untiring work for humanity earns her the right to expect that all communications addressed to her shall be signed. Emphatically is it true that there is no possible excuse for one who calls himself a Christian Scientist, violating this commonest of courtesies.

Therefore it is reasonable that this request for the name of the person responsible for a registered letter from the London field, addressed to "The Rev. Mary Baker G. Eddy," dated January 13, 1906, and signed "A Woman," should be complied with.

It may be added that the Cause of Christian Science is the cause of all mankind, and that the question of sex does not enter into its ministrations. Jesus gave an exact standard for both men and women when he said, "By their fruits ye shall know them;" and "Science and Health with Key to the Scriptures" places this same standard before all Christian Science workers. It is also evident that a "Teachers' Association" is an association of and for teachers, and it would not appear that a By-law was necessary further to illumine this fact.

LEWIS C. STRANG.
Associate Secretary.

Pleasant View, Concord, N. H., January 31, 1906.

"OUR DEBT TO CHRISTIAN SCIE[illegible]

[illegible]able," to [illegible] nature, his [illegible]st and imperfect

ON page 760 of this issue we print un[illegible] a grand communication from Rev. F. [illegible]

which recently appeared in *The Westminster*. The Concord Monitor reprints this communication, together with its introductory comment by the editor of *The Westminster*. This editorial comment reads:

[From *The Westminster*, Philadelphia, Pa.]

"Our circle widens. A Chicago friend comes 'away down East' to confess himself in debt. We let him tell his story. In a little personal word to us, he says he will have an interpretation of his facts by and by. We are glad. If anything in this old world needs interpretation it is the facts of Christian Science. The greatest fact is Mrs. Eddy's book. But no one can interpret that. It is non-interpretable. It is like Sau Abrah's garments, 'Just the same on one side as on the other'—just the same interpreted as not interpreted; nonsense either way.—EDITOR."

Mrs. Eddy's reply follows:

"When Mrs. Eddy read the editor's caption to the article by the Rev. F. N. Riale, she smiled and said, 'That editor hit the nail on nonsense, and broke his fingers, poor man! He could not interpret the nonsense, no sense, of evil, not knowing the all sense of good; if he could, it would heal his fingers.' "

It is a very common practice with some persons to assume that what they do not know is not worth knowing, and what they do not understand is not understandable, but it is generally conceded that these assumptions are not to the credit of the person indulging them. The fact that Mrs. Eddy's book, "Science and Health with Key to the Scriptures," is so well understood by Christian Scientists as to enable them by its teachings to heal themselves and others of so-called incurable diseases, to reform the sinful, bind up the broken-hearted, and generally to do the works which Jesus commanded his followers to do, is not only proof that this book is understandable, but also that it contains the rule and explains the Principle of our Master's gospel.

It does not require a very great stretch of the imagination to think of Galileo's opponents ridiculing his elucidation of the Copernican system, and it may be recalled later days some of the members of Congress who or of the help extended to Professor Morse by States Government in the construction of the were defeated for re-election upon the

ground that they had wasted public money in a useless and foolish experiment.

A great part of the history of mortals is the history of the efforts of prejudice and personal opinion to defeat the appearing of truth. Christian Science and its Founder have had to contend with these efforts, but it is worth noting that thinking people are paying less and less heed to them, because the good works of this healing gospel are becoming more widely known and understood, and Mrs. Eddy's position as an author and religious Leader is both recognized and appreciated. ARCHIBALD MCLELLAN.

As wider skies broke on his view
God greatened in his growing mind.
SAM WALTER FOSS.

MOST men would readily agree that the true rank of nations and of individuals is correctly registered by their concept of God, but as yet the more important fact, that in each instance the acquired rank has been *determined* by this concept, is not so clearly seen. The shaping influence which pertains to our sense of Deity is, however, being pressed upon the world's attention to-day, through Christian Science, as it has not been before since the days of the Son of Man, and that a great and eventful transformation has taken place in Christian thought is abundantly evidenced.

Since liking shapes the thought, and thinking shapes the man, it is apparent that human habit and experience as a whole are at-one with the dominating idea, and that practically men pay their devotions and give their service to their highest sense of good. If, therefore, any individual identify this good with the satisfaction of the appetites, then he is worshiping mortal sense indulgence, is living upon the animal plane, and, as St. Paul puts it, his God is his belly. Between this concept of the highest good or God and that exalted realization in which good is seen to be infinite, omnipresent Spirit, Life, Truth, and Love, there is a distance whose vastness warrants the assertion that "to understand God is the work of eternity" (Science and Health, p. 3). It is evident that if one is to pass from the common material belief about God, which George MacDonald rightly pronounced "rationally untenable," to the Christ-concept of the Supreme Being and nature, his idea must be steadily progressive; the past and imperfect

sense must constantly be replaced by a new and nobler one as spiritual truth is unfolded in consciousness. God will remain ever perfect and unchanged, but our concept of Him will continually advance. Each day we shall think of a greater and grander God than we thought the day before. Nobler sense stimulates to better living, which in turn makes possible a yet clearer apprehension, and this interaction between the thought of God and the practical every-day life which it moulds, becomes both the prophecy and the fulfilment of continuous spiritual growth.

Men have always had an indefinite feeling that they can come to a true understanding of themselves and of life only as they rightly apprehend God; and yet it is certainly true that with most Christian people the concept of God has remained at a standstill, and this for the reason that men have made the colossal mistake of giving a fixity to the imperfect human sense which pertains alone to Principle, God, and His idea. The bulk of theology has been written in an apologetic rather than a scientific spirit, the conscious or unconscious purpose being to buttress and perpetuate some established teaching rather than to find the truth. This explains the tenacity of dogmatism, and how, in opposition to the spirit of true religion, men have been willing to die for a theory which a modest degree of rationality would concede to be not a statement of truth, but only a contention for a human sense of truth.

Another and yet more serious difficulty, hitherto, in the way of an enlarging sense of God has been the fact of human belief in the reality of matter and of evil. Given a real world of materiality, whose asserted laws result in conflict and confusion, sin, sickness, and death, and it must be accounted for. It immediately relates itself to God, demands a place in the divine ordering, and the belief of strife within the confines of heaven is the inevitable outcome. In so far as this Miltonian explanation of things has been consented to in religious thought, it has stood directly in the way of an improved and improving concept of the author and governor of the universe, for it interdicts an intelligible, self-consistent statement and interpretation of the divine nature. Men are not impelled to "go on to know the Lord," if the most spiritual thought of Him, His absoluteness, cannot be affirmed. We are not stimulated to try to understand the incongruous and inexplicable, and so long as God is held responsible for conduct and conditions which are con-

demned by our highest moral sense, so long we can only say with Job, "I am full of confusion."

The significance of the teaching of Christian Science to men under the bondage of this condition of thought, will speedily appear to all students of Science and Health. On page 140, Mrs. Eddy calls attention to the contrast between "a man-projected God" and the Supreme Being who "is universal, eternal, divine Love." "What," she inquires, "are the gods of mortals, but themselves magnified?" Elsewhere she declares that it is high time for this false sense to be supplanted by "a diviner sense of Mind." This is a fundamental contention of Christian Science, and to this end it is urging upon every listening ear that the true concept of God is vital to spiritual achievement, since it is the basis of all right thought, all worthy purpose, and all effective activity. Christian Science disclaims and rejects every anthropomorphic sense of Deity, and maintains that He is infinite Spirit; that He has no relation to materiality, or evil, and makes no use of it, and that no determination or impulse can be predicated of him which is not consonant with the manifestation of infinite Love, no course or procedure which is not approved by man's highest moral sense. It declares, moreover, that with Christ Jesus we may know and practically utilize the law of the divine activity, thus becoming co-workers with God in fulfilment of the apostolic injunction.

In all this Christian Science takes issue with much that passes current for Christian teaching among men. Thoughtful readers of the religious literature of the day can but note the multiplied evidences of a gross anthropomorphic sense of God and His relation to nature and to mortal affairs. In illustration we quote from a religious writer who, in speaking of the disturbed conditions of an unhappy country, says,

"Events now transpiring mark the beginning of a revolution, the end of which cannot be foretold. That it is *part of the plan of Providence for the advancement of mankind,* no one can doubt." In other words, the hand of God is being manifest in the sanguinary horrors of revolution; He is consenting to indescribable evil, that good may come! It would be easy to account for such a thought of God expressed in the year 1905 B.C., but it is difficult to understand how one who is familiar with the teachings of Christ Jesus could express it in the year 1905 A.D.

An essential of the scientific attitude of mind is an entire

willingness that our thought of everything should change for the better, that our ideal should be advanced and thus glorified, and no one can fail to see that this is more significant with respect to our concept of God than with respect to any other idea. To cling to an unworthy sense of the Supreme Being is to perpetuate idolatry, and hopelessly retard our spiritual advance until it be given up.

JOHN B. WILLIS.

ONE who has been called "the wise man" said to those who were eager in their pursuit of material things,—the same things for which men to-day are giving their lives,—"With all thy getting, get understanding." To the multitude this counsel may seem commonplace, not worth disputing, nor worth following to any great length, but to the thinker it embodies all the wisdom of the ages. No one has ever attained distinction in any line of human endeavor who did not possess an understanding in that direction above that of his fellows, whether it were gained from the schools or direct from the primal source of all knowledge. It is too often forgotten that while men may for a season rely upon the understanding of others, and reap its benefits, the time will come when they will be forced to gain it for themselves, for thus alone can man's infinite possibilities be realized. It is the eager desire for knowledge which lifts men above the narrow limits of physical sense and points the way to purer pleasures; and the time has come when, through Christian Science, the understanding of God, divine Principle, is being recognized as the only way by which anything can be understood aright.

We ofttimes hear expressions of regret that the simple faith of childhood and youth is ruthlessly swept aside by the material knowledge which is considered so necessary at this period. It is not for this reason only that cherished beliefs pass, but because they are found unprovable in the crises of life; and through the failure of such beliefs to meet human need, many religious teachers have, unintentionally perhaps, sowed the seeds of agnosticism by declaring that we cannot understand the deeper problems of being. Such statements are unsatisfying substitutes for the teachings of the Master, who urged the acquirement of spiritual knowledge or understanding, because of its demonstrableness, of which he gave abundant proof in the healing of

sin and disease and the overcoming of death. No one would be so foolish as to deny the vital importance of understanding in all human affairs, from statecraft down to woodcraft. In this respect no one would rest satisfied with a mere faith that great things could be, or would be, accomplished in some unknown way and time; but in that which is of the most vital importance,—the great problems of man's origin and destiny, and their proper solution,—men have often taken up undemonstrable dogmas, in theology and medicine, to lay them down with the despair which was expressed by the poet in the lines,—

> . . . when faith had fall'n asleep
> I heard a voice, Believe no more!
> And heard an ever-breaking shore
> That tumbled in the godless deep.

In striking contrast with this are the words in which our Leader tells of the coming to her consciousness of that understanding of God which she has given to the world in Christian Science,—the understanding that has healed and uplifted thousands, who gladly and gratefully echo this sentiment. After telling of her emergence from mortal darkness, which seemed to be without a ray of promise, she says,—"Thus it was when the moment arrived of the heart's bridal to more spiritual existence. . . . The character of the Christ was illumined by the midnight torches of Spirit. . . . Soulless famine had fled. . . . Being was beautiful, its substance, Cause and currents were God and His idea. I had touched the hem of Christian Science" (Retrospection and Introspection, page 26). ANNIE M. KNOTT.

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BRIDGEPORT, CONN. — First Church of Christ, Scientist.—First Reader, Mrs. Gladys L. Hotchkiss.—Services: 11 A.M.; Wednesday, 8 P.M.—Froebel Kindergarten, 863 Lafayette Street.
Reading Room open daily from 10 A.M. to 1 P.M., 3 to 5 P.M. and Friday evening. Court Exchange Building.

BRIGHTON, ENG.—First Church of Christ, Scientist.—First Reader, Mrs. Julia H. Harries.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Athenaeum Hall, North Street.
Reading Room open daily 2 to 4 P.M., except Sunday. 3 Compton Avenue.

BRISBANE, QUEENSLAND, AUSTRALIA.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M., 7.30 P.M.; Sunday School, 3 P.M.; Wednesday, 8 P.M.—Petrie's Bight.
Reading Room, same address.

BROCKTON, MASS.—First Church of Christ, Scientist.—First Reader, Charles Morse Wescott.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Masonic Building, 52 Centre Street.
Reading Room open 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9.

BROOKINGS, S. DAK. — First Church of Christ, Scientist.—First Reader, Mrs. Lydia Armstrong.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First National Bank Building.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.

BROOKLYN, N. Y.—First Church of Christ, Scientist.—First Reader, Frank H. Leonard.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 404 and 406 Lafayette Ave.
Reading Room open week days from 9 A.M. to 5.30 P.M. In Temple Bar, Court Street and Jeralman. Telephone, 3737 Main.

BROOKLYN, N. Y.—Third Church of Christ, Scientist. — First Reader, Miss Mary K. Sparks.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At 199 Lincoln Place, between 7th and 8th Avenues.
Reading Room, 199 Lincoln Place.

BRUNSWICK, ME.—First Church of Christ, Scientist.—First Reader, Charles J. Gatchell.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Main Street.
Reading Room, 176 Main St.; 2 to 5 P.M.

BUCYRUS, O.—First Church of Christ, Scientist.—First Reader, Miss Sallie G. Wentz.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Blg.
Reading Room, same address.

BUFFALO, N. Y.—First Church of Christ, Scientist.—First Reader, Charles D. Holcombe.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Jersey Street, near Prospect Avenue.
Reading Room, 9 & 10 German Ins. Bldg., Main & Broadway; open week days 9 A.M. to 6 P.M.; Tues. and Fri. evenings until 9.30. 'Phones, Bell, Seneca 3073; Frontier, 20972.

BUFFALO, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Lena R. Dayton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Building, 185 Linwood Avenue, near Summer.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M. Telephone, Bryant 2244.

BURLINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah M. Wilkinson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North Third Street.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

BURLINGTON, KAN.—First Church of Christ, Scientist. — First Reader, Miss Grace L. Woodford.—Services: 11 A.M.; Wed., 8 P.M.

BURLINGTON, VT.—First Church of Christ, Scientist.—First Reader, —— —— Service: 11 A.M.—46 N. Prospect Street.

BURNS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie Fesler.—Service: 11 A.M.—Res. Mrs. Louisa Fischer. P. O. address, Cambridge, Ill.

BURNS, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Ada Teller.—Service: 8 P.M.

BUTTE, MONT.—First Church of Christ, Scientist.—First Reader, Orville J. Saville.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—850 West Broadway, corner Excelsior Avenue.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.

CALAIS, ME.—First Church of Christ, Scientist.—First Reader, L. Annie Veasey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—McAllister Block, opp. St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMBRIDGE, MASS.—First Church of Christ, Scientist.—First Reader, Wilfred G. G. Cole.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room, 649 Mass. Ave., Central Sq.; open every day, 2 to 5 P.M.; every evening, except Sunday and Wednesday, 7.30 to 9. Christian Science literature on sale.

CAMBRIDGE, NEB.—First Church of Christ, Scientist.—First Reader, Andrew G. Johnston.—Service: 11 A.M.—C. S. Hall.

CAMDEN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Clark.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Burd Bldg., Main St.
Reading Room, same address.

CAMDEN, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy C. McLeod.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—At Christian Science Hall, 23 North 3d Street.
Reading Room, open daily.

CANON CITY, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Franck.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—824 Main St.
Reading Room, same address.

CANYON CITY, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. V. Edna Henson.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Reading Room.

CANTON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Christie McLean Numan.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—206 W. Tuscarawas Street, Third floor.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

CARO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. Thomas.—Service: 11 A.M.—Church Edifice.

CARTHAGE, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Frances M. Blakeney.—Service: 11 A.M.—K. of P. Hall.

CEDAR RAPIDS, IA.—First Church of Christ, Scientist.—First Reader, Charles Taylor Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Palmer Building, corner 2d Avenue and 5th Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M. C. R. Savings Bank Bldg.

CHADRON, NEB.—First Church of Christ, Scientist.—First Reader, Furman B. Carly.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. Saturdays.

CHAMPAIGN, ILL.—First Church of Christ, Scientist.—First Reader, B. Frank Stoltey.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—38 Neil Street.
Reading Room open daily, except Sunday, from 1 to 4 P.M.

CHANUTE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna B. Williams.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. — Corner N. Forest Avenue and Elm Street.
Reading Room open daily, except Sunday, from 1 to 4 P.M.; same address.

CHARLES CITY, IA.—First Church of Christ, Scientist.—First Reader, Olive M. Hand.—Service: 8 P.M.—Christian Church.

CHARLESTON, S. C.—First Church of Christ, Scientist.—First Reader, Mrs. Villa Mills Grant.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, except Sunday, 145 Meeting Street, above Queen Street.

CHARLESTON, W. VA. — First Church of Christ, Scientist.—First Reader, Fred C. Stark.—Services: 11 A.M. and 7.30 P.M.—Odd Fellows Temple.
Reading Room, corner Hale & Quarrier Sts.

CHARLOTTETOWN, P. E. I.—First Church of Christ, Scientist.—First Reader, Miss Harriet G. Baglole.—Services: 11 A.M., 7 P.M.; Wed., 7.30 P.M.—Prowse Blk., Grafton St.

CHATTANOOGA, TENN.— First Church of Christ, Scientist.—First Reader, Miss Lucy Holtsclaw. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 2 to 4 P.M. 303 Miller Building, corner of 7th and Market Streets.

CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, John L. Wright.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, 215A Shurtleff St.
Reading Room open daily from 3 to 5 P.M. except Saturday, Sunday, and holidays.

CHENOA, ILL.—First Church of Christ, Scientist.—First Reader, Miss A. Matilda Orendorff.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—I. O. O. F. Hall.

CHEROKEE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Frances Nash.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Second floor, Brummer Block.
Reading Room, same address.

CHESTER, PA.—First Church of Christ, Scientist.—First Reader, S. Edward Way.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—408 Market Street.
Reading Room open Tuesday and Thursday 3 to 5 P.M.; Monday and Friday evenings from 8 to 9.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Edifice, Drexel Boulevard, between 40th and 41st Streets.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Second Church of Christ, Scientist.—First Reader, Walter Howard Vanzwoll.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Theodore Stanger.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Boulevard and Leavitt Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, —— —— Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Fifth Church of Christ, Scientist.—First Reader, John Stuart Coonley.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, Willoughby Building, 6 Madison Street, 6th Floor.

CHICAGO, ILL.—Sixth Church of Christ, Scientist. — First Reader, Gustave Falleen. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Street.
Reading Room, 741 120th Street.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Eva M. Mead. Services: 10.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open daily, 2 to 4 P.M.

CHINO, CAL.—First Church of Christ, Scientist.—First Reader, Milton S. Brown.—Services: 11 A.M.; Wednesday, 8 P.M.—At Church Edifice.

CINCINNATI, O.—First Church of Christ, Scientist.—First Reader, Miss Louise K. Rastert. —Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Avenue, Avondale.
Reading Room, Rooms 1011 and 1012 First National Bank Building.

CINCINNATI, O.—Third Church of Christ, Scientist.—First Reader, Mrs. Caroline K. Ellis. —Services: 10.45 A.M.; Wednesday, 7.45 P.M. —O. F. Temple, 7th and Elm Streets.
Reading Room, same place.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Conrad S. Culver.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Kennard St. & Cedar Ave.
Reading Room, 310 and 311 New England Bldg., Euclid Ave., open daily, except Sunday. All Christian Science literature on sale.

CLEVELAND, O.—Second Church of Christ, Scientist.—First Reader, Arthur G. Frisble.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Euclid Avenue, near Morse Avenue.
Reading Room, 112 Colonial Arcade, Euclid Avenue.

CLEVELAND, O.—Third Church of Christ, Scientist.—First Reader, Mrs. Helen A. Smyth. —Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—Grand Army Hall, 1864 Pearl Street.

CLINTON, ILL.—First Church of Christ, Scientist.—First Reader, Dora Barnett.—Services: 11 A.M.; Wed., 8 P.M.—Warner Blk.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Miss Julia M. Burnham.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Third Avenue, between 3d and 4th Streets.
Reading Room, 224 Fifth Avenue.

COLFAX, WASH. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Hull. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, same address.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Ada F. Perkins.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Corner Dale and N. Tejon Streets.
Reading Room, 21½ E. Bijou St., open daily.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Broad, corner Grant Avenue.
Reading Room, same place; 9 A.M. to 5 P.M., except Sunday.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Professor Hermann S. Hering.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner State and School Streets.
Reading Room, School Street entrance.

CONSTANTINE, MICH. — First Church of Christ, Scientist.—First Reader, Henry C. Drake.—Services: 10 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Church Edifice.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, William F. Coleman.—Services: 11 A.M.; Wednesday, 7.30 P.M.; Sunday School, 10 A.M.
Reading Room open Wednesday afternoon and evening; Church Edifice.

COUNCIL BLUFFS, IA. — First Church of Christ, Scientist.—First Reader, J. Allen Barris.—Services: 11 A.M.; Wednesday, 8 P.M.—Jewish Temple, 28 N. 7th Street.
Reading Room open 2.30 to 4.30 P.M. 204 Sapp Building.

ORANFORD, N. J.—First Church of Christ, Scientist.—First Reader, Charles G. Bliss.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, North Avenue, corner Eastman Street.
Reading Room in Church Edifice; open daily, except Sunday, from 10 A.M. to 12 M. All Christian Science literature on sale.

CRAWFORD, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Florence F. Warner.—Service: 11 A.M.—Moyer Hall.

CRESTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia Huriburt. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Creston National Bank.
Reading Room, same address.

CRIPPLE CREEK, COL. — First Church of Christ, Scientist. — First Reader, Marion Welty.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, 132 N. 3d Street; open daily 9.30 to 11.30 A.M. and 2 to 4 P.M.

DALLAS, TEX.—First Church of Christ, Scientist.—First Reader, Sam P. Cochran.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 S. Ervay Street.
Reading Room, same address.

DANVILLE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Elynore B. Hallineu.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open 2 to 4 P.M. Fera Hall, North Street.

DAVENPORT, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Brawley.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner 6th and Perry Streets.
Reading Room in Church Edifice; open daily, except Sunday, 2 to 4 P.M.

DAYTON, O.—First Church of Christ, Scientist.—First Reader, Max J. Seifert.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 313 W. 3d Street.

DELAVAN, WIS.—First Church of Christ, Scientist.—First Reader, Adolph R. Shulz.—Services: 10.45 A.M.; Wednesday, 8 P.M.
Reading Room in Church Edifice.

DENISON, IA.—First Church of Christ, Scientist.—First Reader, Charles C. Kemming.—Services; 10.30 A.M.; Wednesday, 8 P.M.—At Church Edifice.
Reading Room in same building; open daily.

DENVER, COL.—First Church of Christ, Scientist.—First Reader, Miss Mary D. Rice.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th and Logan Avenues.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Rooms 414-415 The Kittredge Building, cor. 16th and Glenarm Sts.

DES MOINES, IA.—First Church of Christ, Scientist.—First Reader, Bert A. Miller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice, 927-29 8th St.
Reading Room in Church Edifice. Open daily, except Sunday, 1 to 5 P.M.

DETROIT, MICH. — First Church of Christ, Scientist.—First Reader, Miss Alice Thrall.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, West, near Woodward.
Reading Room, 1211 Majestic Building.

DETROIT, MICH.—Second Church of Christ, Scientist. — First Reader, Mrs. Kate H. Pierce.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Corner Woodward and Hendrie Avenues.

DEVILS LAKE, N. DAK.—First Church of Christ, Scientist.—First Reader, Louis La Rue. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—M. W. A. Hall, 4th Street.

DIXON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Frances K. Pinkney.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—215 1st Street.
Reading Room, same address.

DOVER, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Maria D. Jordon.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Post Office Building, Rooms 8, 9, and 10.
Reading Room, same address.

DOVER AND FOXCROFT, ME.—First Church of Christ, Scientist. — First Reader, Miss Harriet R. Wyman.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, North Street.
Reading Room connected; open daily, Sunday excepted, 2 to 5 P.M.

DOWNERS GROVE, ILL.—First Church of Christ, Scientist. — First Reader, Max H. Schachner. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Main Street.
Reading Room, 102 Gilbert Avenue.

DRESDEN, GER.—Erste Kirche Christ' des Scientisten.—First Reader, Miss Emily Cotton.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, 7 P.M.—Winkelmannstr 7 p.

DUBUQUE, IA.—First Church of Christ, Scientist.—First Reader, Courtland L. Butler.—Services: 11 A.M.; Wednesday, 7.45 P.M.—N. E. corner 9th and Bluff Streets.
Reading Room open daily from 2 to 4 P.M., except Sunday; same address.

DUBLIN, IRELAND.—First Church of Christ, Scientist.—First Reader, Lady King.—Services: 11.30 A.M. and 7 P.M.—Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—42 E. Great Brunswick Street.
Reading Room, same address; open daily.

DULUTH, MINN. — First Church of Christ, Scientist.—First Reader, John Coventry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—In Church Building, 20 Ninth Avenue, East.
Reading Room, 410 Burrows Bldg., open daily, except Sunday, from 10 A.M. to 4 P.M.

EAST AURORA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Clara B. Emery.—Services: 10.45 A.M.; Wednesday, 8 P.M.—414 Fillmore Avenue.
Reading Room open 1 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

EASTON, PA.—First Church of Christ, Scientist.—First Reader, John M. Edwards.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Rooms 3 and 4 Pomfret Building, South Third Street.
Reading Room, same address; open Tues., Thurs., and Sat. from 2 to 5 P.M.

EAST ST. LOUIS, ILL. — First Church of Christ, Scientist. — First Reader, Franklin Morey.—Services: 11 A.M.: Sunday School, 11 A.M.—Masonic Hall, 8th St. & St. Clair Ave.; Wed., 8 P.M.—Room 409, Metropolitan Bldg.
Reading Room, 409 Metropolitan Building; open 12 M. to 4 P.M., except Sunday.

EATON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary Appleby.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Reading Room, N. Barron, near Somer St.

EAU CLAIRE, WIS.—First Church of Christ, Scientist.—First Reader, Rev. Martin Sindell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Streets.
Reading Room in Church Parlor.

EDINBURGH, SCOT.—First Church of Christ, Scientist.—First Reader, Miss E. Mary Ramsay. — Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—At 14 Queen Street.
Reading Room open daily, 18 Duke Street.

EL DORADO, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet K. Turner.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Central Avenue and Star St.

ELGIN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Isabel I. Farrington. — Services: 10.30 A.M.: Masonic Hall; Wednesday, 7.45 P.M.
Reading Room Y. M. C. A. Building.

ELGIN, ILL.—Second Church of Christ, Scientist.—First Reader, Mrs. Elsie F. Earley.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Hall B.
Reading Room, 15 The Spurling.

ELKHART, IND.—First Church of Christ, Scientist.—First Reader, Jacob C. Lane.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 117 W. Lexington Av.
Reading Room, same place.

ELK POINT, S. DAK.—First Church of Christ, Scientist. — First Reader, Mrs. Hattie O. Hayes.—Services: 10.30 A.M.; Wed., 7.30 P.M.

ELMIRA, N. Y.—First Church of Christ, Scientist.—First Reader, Warren C. Gleason.—Services: 10.30 A.M. and 7.30 P.M.; Wed., 7.45 P.M.—Cor. W. Church St. & R. R. Ave.
Reading Room 10 A.M. to 12 M., 2 to 5 P.M.

EL PASO, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. N. Bessie Nuckolls.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Old Masonic Hall, Masonic Building.
Reading Room, 209 E. Missouri Street.

EL RENO, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Amy C. Simpson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hoff Avenue and London Street.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie C. Petty.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—1414 W. Main Street.
Reading Room, same place.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Audrus.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—203 East Avenue.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda E. Way.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Savings Bank.
Reading Room, same address.

ENGLEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Miss Agnes E. Cooley.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, cor. Engle St. & Spring Lane.
Reading Room at the Church; open daily, except Sunday, from 10 A.M. to 5 P.M.

ERIE, PA.—First Church of Christ, Scientist.—First Reader, Clinton B. Burgess.—Services: 3 P.M.; S. S., 2 P.M.; Wed., 8 P.M.—Unitarian Church, W. 9th Street, between Peach and Sassafras.
Reading Room, 33 Penn Bldg., State St.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sadie McKibben.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Neville Hall, Lincoln and Sixth Streets.

EUGENE, ORE.—First Church of Christ, Scientist.—First Reader, Benjamin F. Crum.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building, corner 9th and Pearl Sts.
Reading Room open daily, except Sunday, 2 to 4 P.M.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Foster.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room, 1.30 to 5 P.M. Room 231 G Street.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Laura E. Evans.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—109 Washington Street.
Reading Room, same address.

EVANSTON, ILL.—First Church of Christ, Scientist.—First Reader, Charles E. Ware.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Building, corner Chicago Avenue and Grove Street.
Reading Room, same address.

EVANSVILLE, IND.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Evans Hall.
Reading Room, 9 A.M. to 4.30 P.M.

EVERETT, WASH.—First Church of Christ, Scientist.—First Reader, Charles A. Missemer.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—2726 Rucker Ave.
Reading Room, same address.

EXCELSIOR, MINN.—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Service: 11 A.M.—Odd Fellows Hall.

EXETER, NEB.—First Church of Christ, Scientist.—First Reader, John A. Craven.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Wallace & Co.'s Bank.

EXETER, N. H.—First Church of Christ, Scientist.—First Reader, Annie B. Wiggin.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wed., 7.45 P.M.—Town Hall Bldg.
Reading Room open Monday, Wednesday, and Saturday, from 2.30 to 4.30 P.M.

EXIRA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Hensley.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FAIRBURY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Jeanette M. Philip.—Services: 10.30 A.M.; Wed., 7.30 P.M.

FAIRFIELD, IA.—First Church of Christ, Scientist.—First Reader, J. Gifford Hunt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassis Room, City Library.

FAIRMONT, MINN.—First Church of Christ, Scientist.—First Reader, Samuel Hidden Merrill.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.
Reading Room, Church Building; 10 to 4.

FALL RIVER, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary P. Anthony.—Services: 11 A.M.; Wednesday, 8 P.M.—Archer Building, Rock Street.

FARGO, N. DAK.—First Church of Christ, Scientist.—First Reader, Miss Myrtle M. Safford.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wednesday, 8 P.M.—Aaker Building, Robert Street and 2d Avenue, N.
Reading Room, Edwards Bldg., 1 to 4 P.M.

FIRTH, NEB.—First Church of Christ, Scientist.—First Reader, Miss Lena Pets.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FITCHBURG, MASS.—First Church of Christ, Scientist.—First Reader, Rev. Glenn A. Kratzer.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Wallace Hall, 387 Main Street.
Reading Room open daily; same address.

FITZGERALD, GA.—First Church of Christ, Scientist.—First Reader, Miss Lillian M. Bartels.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, N. Main and Altamaha Sts.

FLINT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Annie Fitzgerald.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Rooms 129-130 Paterson Building.
Reading Room, same address; 10 A.M. to 5 P.M.

FLORENCE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie B. Mace.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Church Edifice, 312 E. Second Street.
Reading Room, same address.

FORT COLLINS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Cole.—Services: 11 A.M.; Wednesday, 8 P.M.—242 Mountain Avenue.
Reading Room, same address.

FORT DODGE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Brown.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Oleson Block.
Reading Room open 2 to 4 P.M. 17 Mason Block, opposite Post Office.

FORT MADISON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret R. Waterhouse.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2602 Santa Fe Avenue.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Herbert M. Beck.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Church Edifice, cor. 7th & C Sts.
Reading Room, 702 Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Knap.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, 2 to 5 P.M. 308 Madison Street.

FORT WAYNE, IND.—Second Church of Christ, Scientist.—First Reader, Howard Hawthorn.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Law Blk., cor. Calhoun and Washington Sts.
Reading Room, 9 A.M. to 4 P.M. Law Block, Room 5.

FORT WORTH, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elvira Parker Lowe.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, No. 502 Lamar Street, corner Fourth.
Reading Room, Church Edifice. Open daily, except Sunday, 9 A.M. to 12 M. & 2 to 5 P.M.

FORTUNA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Van Duser.—Services: 10 A.M.; Wednesday, 7.30 P.M.—Newell's Hall, Main Street.
Reading Room, Main Street.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Miss Kate D. Grant.—Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily 1.30 to 4.30 P.M.; Friday, 7.30 to 9.30 P.M.

FREDONIA, PA.—First Church of Christ, Scientist.—First Reader, George A. Rankin.—Services: 10.30 A.M.; S. S., 11.30 A.M.

FREEPORT, ILL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Room 14, Wilcoxon Block.
Reading Room, same address; open Wednesdays and Saturdays from 3 to 5 P.M.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, Olive A. Wright.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pythian Hall.
Reading Room, Opera House Block; open 2 to 5 P.M.

FREMONT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy E. Luts.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 W. State St.
Reading Room, same address.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Miss Ellen Loshbough.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building on Merced Street, between J and K Streets.
Reading Room, same place.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Cynthia J. Risley.—Services: 10.30 A.M.; S. S., 11.45 A.M.; Wed., 7.30 P.M.—55 North Cherry St.
Reading Room, same address.

GALT, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Zoe Burr.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner Avenue H and 22d Street.
Reading Room open 3 to 5 P.M.

GARDINER, ME.—First Church of Christ, Scientist.—First Reader, Miss Edith M. Lunt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Avenue.
Reading Room, 295 Water Street.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes O. Hoyt.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Second and Campbell Streets.

GEORGETOWN, COL. — First Church of Christ, Scientist.—First Reader, Mrs. Kate Vidler.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, corner 7th and Tavis Street.
Reading Room, same address.

GIRARD, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia Ann Trant.—Service: 11 A.M.—Union Building.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Scott Haskell.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room 2 to 5 P.M. Corner Warren and Jay Streets.

GLENWOOD SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 10 A.M.—Corner Grand Avenue and 9th Street.
Reading Room, same address.

GLOUCESTER, MASS. — First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer. —Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.

GLOUCESTER, MASS. — Second Church of Christ, Scientist.—First Reader, Mrs. Alice F. Rowe.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall, 29 Washington Street.
Reading Room, Bradford Building, 209 Main Street. Open 2 to 4 P.M.

GODDARD, KAN.—First Church of Christ, Scientist.—First Reader, Miss Cora E. Harvey.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall.
Reading Room open Wednesday and Saturday; 2 to 5 P.M.

GOSHEN, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mate C. Thompson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Over Post Office.
Reading Room, same address.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Calista L. Bacon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wed., 8 P.M.—Church Edifice, cor. Belmont & 4th Ave., S.
Reading Room, 2 to 4 P.M. Clifford Bldg.

GRAND ISLAND, NEB. — First Church of Christ, Scientist.—First Reader, Mrs. Margaret Cosh.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Cor. Kimball Ave. and 2d St.
Reading Room open Tuesday, Thursday, and Saturday from 2 to 5 P.M.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Harve Ferbrache.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner 7th and White Streets.
Reading Room, same address; open daily, 2 to 5 P.M.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie B. Wolcott.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room in Church; open, except Sunday, 10 A.M. to 5 P.M.

GRANITE FALLS, MINN.—First Church of Christ, Scientist.—First Reader, John W. R. Winter.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rowe Building.

GREAT FALLS, MONT. — First Church of Christ, Scientist.—First Reader, William C. Kaufman.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—404 Central Ave.
Reading Room, 2 to 5 P.M., except Sunday.

GREEN BAY, WIS.—First Church of Christ, Scientist. — First Reader, Mrs. Magdalene Liebenow.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Church Edifice, Cherry Street and Monroe Avenue.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist. — First Reader, Mrs. Mary W. Gongaware.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Drummond.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 7.30 P.M.—C. S. Hall, Belknap Blk.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, Daniel M. Myers.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 N. Broad Street.
Reading Room in rear of Church; open daily from 2 to 5 P.M.

HACKENSACK, N. J.—First Church of Christ, Scientist.—First Reader, Miss Helen Robinson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open 2 to 4 P.M.

HALIFAX, N. S.—First Church of Christ, Scientist.—First Reader, Thomas Howard Wilson. — Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—8 South Park Street.

HAMBURGH, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. May McLaury Abbott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Monday, Wednesday, and Friday, 8 to 5 P.M.

HAMILTON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Nora C. Hargitt.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Webster Building, 244 High Street.
Reading Room open daily from 10 A.M. to 4 P.M.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Alexander Clark.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Mail and Empire Bldg., 39 King St., E.
Reading Room, same address.

HANFORD, CAL.—First Church of Christ, Scientist.—First Reader, William R. McQuiddy.—Services: 11 A.M.—Masonic Temple.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, Charles W. Griffiths.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Chapel, Farmington Avenue, opposite Kenyon Street.
Reading Room, Ballerstein Building, 904 Main Street, Room 53; open daily, except Sunday, 10 A.M. to 5 P.M.

HASTINGS, NEB.—First Church of Christ, Scientist.—First Reader, William Maurice Bruce.—Services: 10.45 A.M.; Wednesday, 8 P.M.—214 Lincoln Avenue, 2d Floor.
Reading Room, same address.

HATTIESBURG, MISS. — First Church of Christ, Scientist.—First Reader, Cyrus Carleton Warren. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, except Sunday, 3 to 5 P.M. Christian Science Hall.

HAVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, Joseph D. Curtis.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.; Sunday School during the morning service.—The Bartlett, 59 Main Street.
Reading Room open daily, except Sunday, from 2.30 to 4.30 P.M.; same address.

HELENA, MONT.—First Church of Christ, Scientist.—First Reader, Carlos L. Reed.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Homer Block.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

HERKIMER, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Frances G. Fuller.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Metzler Block, 270 No. Main Street.
Reading Room open daily, 2.30 to 5 P.M.

HERKIMER, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Emma Reyn.—Services: 11 A.M.; Wednesday, 8 P.M.—Metzgar Block, Main and Green Street.

HIGHLAND PARK, ILL.—First Church of Christ, Scientist. — First Reader, Mrs. Erminia G. Kirk.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hazel Avenue, near St. Johns.
Reading Room in Church; open Wednesday, 2 to 4 P.M.

HILLSDALE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Bell Fairbank Wagner.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Toby Block.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mary MacNeil.—Services: 11 A.M.; Wednesday, 7.30 P.M.—At Church Edifice.
Reading Room, same address.

HOOSICK FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Julia W. Stevens.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 2 to 4 P.M. 22 Church Street.

HORNELLSVILLE, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Ida R. Jones.—Services: 11 A.M.; Wednesday, 8 P.M.—48 Broad Street.
Reading Room, same address.

HORNSEA, YORKSHIRE, ENGLAND.—First Church of Christ, Scientist.—First Reader, Ben. Haworth-Booth.—Service: 6.30 P.M.—At Peoples Hall.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Della M. Lowry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Olive J. Milliken.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 3 to 5 P.M.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

HOWARD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine H. Campbell.—Services: 11 A.M.; Wed., 8 P.M.

HOWARD, PA.—First Church of Christ, Scientist.—First Reader, William H. Long.—Services: 10.30 A.M.—Kline's Hall.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Balch.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Odd Fellows Hall.
Reading Room open daily from 2.30 to 4.30 P.M.; Same building.

HULL, YORKSHIRE, ENGLAND. — First Church of Christ, Scientist.—First Reader, Miss Octavia Potts.—Service: 6.30 P.M.
Reading Room open Thursday, 6 Queen's Road, Beverley Road.

HUNTINGTON, W. VA. — First Church of Christ, Scientist.—First Reader, Mrs. Ella E. Mitchell.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Bldg., 4th Ave. and 9th St.
Reading Room open 2 to 5 P.M. Wednesday and Saturday; same address.

HURLEY, S. DAK.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth Carr.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HUTCHINSON, KAN.—First Church of Christ, Scientist.—First Reader, Noble D. Preble.—Service: 11 A.M.—Century Hall.

IDA GROVE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline O. Bradshaw.—Service: 10.45 A.M.—I. O. O. F. Hall.

INDEPENDENCE, IA. — First Church of Christ, Scientist.—First Reader, —— ——
—Service: 10.30 A.M.
Reading Room, same address.

INDEPENDENCE, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Hattie G. Ross.—Service: 11 A.M.—219 N. Penn Ave.
Reading Room, 219 N. Penn. Avenue.

INDIANAPOLIS, IND. — First Church of Christ, Scientist.—First Reader, Miss Frances C. Shoecraft.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Propylaeum, North Street, between Penn and Meridian Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M. Room 17, Lombard Building, 24½ E. Washington Street.

INDIANAPOLIS, IND. — Second Church of Christ, Scientist. — First Reader, John V. Dittemore.—Services: 11 A.M. and 8 P.M.—Sunday School, 9.30 A.M.; Wed., 8 P.M.—Church Edifice, Meridian and Walnut Streets.
Reading Room open week days from 9 A.M. to 4 P.M. 620 Newton Claypool Building.

IOLA, KAN.—First Church of Christ, Scientist.—First Reader, Howard B. Adams.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.

IOWA CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Horton.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—O. F. Building, Dubuque and College Sts.
Reading Room, same address.

ITHACA, N. Y.—First Church of Christ, Scientist. — First Reader, Miss Mary Agnes Philes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Wilgus Building, State Street.
Reading Room, same address.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Leonard H. Field, Jr.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 P.M.

JACKSONVILLE, FLA. — First Church of Christ, Scientist.—First Reader, John H. Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—Chapel, cor. Monroe and Newman Sts.
Reading Room, same address.

JACKSONVILLE, ILL. — First Church of Christ, Scientist.—First Reader, Mrs. Lydia M. Osborne.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 7.45 P.M.—221 W. Morgan St.
Reading Room, 3 to 5 P.M.; same address.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Ella Marie Dreager. — Services: 10.45 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner Prendergast Avenue and E. 4th Street.
Reading Room open daily, except Sunday, 1.30 to 4.30 P.M. and 7 to 8 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Marshall P. Richardson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Phoebus Block, W. Milwaukee St.
Reading Room open 2 to 4 P.M.

JEFFERSON CITY, MO.—First Church of Christ, Scientist. — First Reader, Charles Opel.—Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room, Jefferson Theatre Building; open daily, except Sun., 2.30 to 4.30 P.M.

JERSEY CITY, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Julia C. English.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M; Wednesday, 8 P.M.—Hasbrouck Institute, Harrison and Crescent Avenues.
Reading Room, same address; open daily, except Sunday, from 1.30 to 5 P.M.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Florence L. Giffin.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—511 Main Street, 2d floor.
Reading Room, same address, 1 to 4 P.M.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Henry Floy Roberts.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—119 Ottawa Street.
Reading Room, same address.

JONESVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Violetta M. Doane.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Christian Science Hall, Maumee Street.
Reading Room open week days, 2 to 5 P.M.

JOPLIN, MO.—First Church of Christ, Scientist.—First Reader, Willis A. Danford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall, corner 7th and Main.
Reading Room, Latour Bldg., 8th and Main.

JOPLIN, MO.—Second Church of Christ, Scientist.—First Reader, Grace A. Holmes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—318 W. 8th Street.
Reading Room, 802 Wall Street.

KALAMAZOO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Blood.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Park and South Streets.
Reading Room, 306 W. Main Street, second floor, open daily from 10 A.M. to 12 M. and 2 to 5 P.M.; also Mon. and Thurs. evenings.

KANKAKEE, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jennie R. Higgins.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Public Library Building.
Reading Room, Trust Bank Building; open 2 to 5 P.M. daily, except Sunday.

KANSAS CITY, KAN.—First Church of Christ, Scientist.—First Reader, Miss Hannah G. Miller.—Services: 11 A.M.; S. S., 10 A.M.—K. of P. Hall, Minnesota Avenue.
Reading Room, 518 Husted Building.

KANSAS CITY, MO.—First Church of Christ, Scientist.—First Reader, Jacob H. Landis.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.
Reading Room open week days from 9.30 A.M. to 5 P.M. Located in Arlington Bldg., N. E. corner 10th and Walnut Streets.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Bert N. Whisner.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st Street and Troost Avenue.
Reading Rooms, open 9 A.M. to 5 P.M., Suite 201-203 Corn Belt Bank Building, 1017-1019 Grand Avenue.

KANSAS CITY, MO.—Third Church of Christ, Scientist.—First Reader, Miss Delia Kunkel.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—New Casino Hall, 1022 Broadway.
Reading Room, 300 Bryant Building; open daily from 10 A.M. to 4 P.M., except Sunday.

KEARNEY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Lanyon.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Reading Room open week days, 2 to 4 P.M. Christian Science Hall, cor. 1st Ave. & 23d St.

KENOSHA, WIS.—First Church of Christ, Scientist.—First Reader, J. Otho Springer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rooms 8-9 Meyers' Block.
Reading Room open Tuesday, 7.30 to 9 P.M.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Miss Anna M. Schmitt.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St.
Reading Room open 2 to 5 P.M., except Saturday and Sunday; same address.

KEWANEE, ILL.—First Church of Christ, Scientist.—First Reader Mrs. Sarah E. Bone.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—434 S. Main Street.
Reading Room, same address.

KINGSTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mercy Nutter Davis.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—40 Sterling St.
Reading Room, same address; open daily.

KINGSTON, ONT.—First Church of Christ, Scientist.—First Reader, Henry A. Germain.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Johnston Street.
Reading Room open daily, except Sunday.

KINSTON, N. C.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

KIRKSVILLE, MO.—First Church of Christ, Scientist.—First Reader, Miss Minnie Gibson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Waddell's Hall.

KIRKWOOD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret M. Gowdy.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room, Main Street.

KNOXVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Silas A. Payne.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Woman's Building.

LACONIA, N. H.—First Church of Christ, Scientist.—First Reader, Miss Bessie M. Houghton.—Services: 11 A.M.; Wednesday, 7.30 P.M.—4 Pleasant Street.
Reading Room, same address.

LA CROSSE, WIS.—First Church of Christ, Scientist.—First Reader, Miss Miriam C. Blackwell.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Church on King Street, between 5th and 6th Streets.
Reading Room open 10 A.M. to 12 M., and 3 to 5 P.M. 425 Main Street. Suite 6.

LA FAYETTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda Miller.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Milford Block, corner 4th and Ferry Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M. Milford Block, Room 4.

LA GRANGE, ILL.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Town Hall.

LA JUNTA, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte Cook.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Colorado Avenue and Illinois Street.

LAKE GENEVA, WIS.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Metropolitan Block.

LAMPASAS, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen W. Huffaker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

LANCASTER, O.—First Church of Christ, Scientist.—First Reader, Charles W. Woodin.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. 134 N. Broad St.

LANSING, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Stella S. McGill.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, Washington Avenue, N.
Reading Room open from 2 to 5 P.M., except Sunday. Room 101 Hollister Building.

LA PORTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. America E. Hickman.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.
Reading Room, same address.

LAUREL, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie J. Brinkly.—Services: 10.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LAWRENCE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Edie. Services: 11 A.M.; Wed., 8 P.M.—F. A. A. Big.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice D. Swan. Services: 10.30 A.M.; Wednesday, 7.45 P.M. Church Edifice, Green Street.
Reading Room, same address; open daily, 2 to 4 P.M.

LAWTON, O. T.—First Church of Christ, Scientist.—First Reader, Bertice M. Parmenter.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner 6th and D Avenues.
Reading Room open daily. Same address.

LEAVENWORTH, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna C. Wyeth.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 6th & Spruce Sts.
Reading Room in Times Building.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma M. Townsend.—Services: 10.45 A.M.—Columbia Hall.

LEWISTON, IDAHO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. O'Neill.—Services: 11 A.M.; Wed., 7.30 P.M.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 5 P.M. Same address.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Taubman Building.
Reading Room, same address.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Claire Michael.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room, same place; open from 2 to 5 P.M. week days. Take elevator.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Nannie Tudor Welsh.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, Horace W. Hebbard.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Fraternity Building, corner 13th & N. Sts.
Reading Room, 208 The Funke Building.

LITTLE ROCK, ARK. — First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. O'Leary.—Services: 11 A.M.; Wed., 8 P.M. —Whipple Building, corner 4th and Scott Sts. Reading Room, same address.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Eliza A. Dow.—Service: 10.30 A.M.—O. F. Block.

LIVERPOOL, ENGLAND.—First Church of Christ, Scientist.—First Reader, Miss Harriet Tebbutt.—Services: 11 A.M.; Wednesday, 7.30 P.M.—8 London Terrace, Upper Duke Street.

LOCK HAVEN, PA.—First Church of Christ, Scientist. — First Reader, Mrs. Florence Cushing. — Services: 11 A.M.; Wednesday, 7.45 P.M.—109½ E. Main Street.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Harriette N. Hosmer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Ave. Reading Room in Chapel; open daily.

LODI, CAL.—First Church of Christ, Scientist.—First Reader, John Robert Culbertson. —Services: 11 A.M.; Wednesday, 7.30 P.M.— I. O. O. F. Hall.
Reading Room, Van Buskirk's Building.

LOGANSPORT, IND.—First Church of Christ, Scientist. — First Reader, Miss Amelia D. Heppe.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room, open daily. Stettiner Building, Broadway, 2d floor.

LONDON, ENGLAND.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel S. Thomson.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Sloane Terrace, S. W.
Reading Room, same address; 10 A.M. to 5 P.M.—Telephone, 6893 Gerrard; telegram, Scienziale, London.

LONDON, ENGLAND. — Second Church of Christ, Scientist.—First Reader, Mrs. Mary Notcutt.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—Aeolian Hall, 135-137 New Bond Street, W.
Reading Room, 14 Hanover Sq., (entrance in Harewood Place) near Oxford Circus Tube Station. Open every week day 10 A.M. to 5.30 P.M.; Saturday, 10 A.M. to 2 P.M.

LONDON, ENGLAND. — Third Church of Christ, Scientist.—First Reader, Mrs. Katherine White.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Queens Gate Hall, near S. Kensington Station, S. W.
Reading Room, same address; open daily.

LONDON, ONT.—First Church of Christ, Scientist.—First Reader, Charles G. Manness.— Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room all at Church Edifice.

LONG BEACH, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet O. H. Johnson.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M. in Reading Room; Wednesday, 7.45 P.M.—Chapel Hall, 313 W. Third Street.
Reading Room open daily, 2 to 5 P.M. 307 Cedar Avenue.

LONGMONT, COL.—First Church of Christ, Scientist. — First Reader, Miss Hermanna Jantzen.—Services: 11 A.M.; Sunday School 10 A.M.; Wednesday, 7.30 P.M.—Blum Hall.
Reading Room, 2 to 5 P.M. Tues. & Sat.

LONGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Martha A. Franklin.—Services: 11 A.M.—Over Bank.

LORAIN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie F. Barber.— Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Corner Woodland and Dexter Streets.

LOS ANGELES, CAL.—First Church of Christ, Scientist of Los Angeles.—First Reader, Mrs. Minnie E. Hill.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 17th Street, one-half block west of Figueroa Street.
Reading Room open 9.30 A.M. to 5 P.M. 406 Braly Building, 4th and Spring Streets.

LOS ANGELES, CAL. — Second Church of Christ, Scientist.—First Reader, John D. Works.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.— Simpson Auditorium, 734 So. Hope Street.
Reading Room, Rms. 510-511 Hellman Blg., Cor. 4th & Spring; open 9 A.M. to 5 P.M.

LOUISVILLE, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie H. Duvall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—The Rossmore, 748 Fourth Avenue.
Reading Room open 10 A.M. to 5 P.M.

LOWELL, MASS.—First Church of Christ, Scientist.—First Reader, Paul B. Wesson.—Services: 10.45 A.M.; S.S., 12 M.; Wed., 7.45 P.M. —Middlesex Hall, Pollard Bldg., Palmer St.
Reading Room, same Building, Room 4; open 2 to 5 P.M. daily, except Sunday, and 7 to 9 P.M. Monday, Thursday, & Saturday.

LUDINGTON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Annie S. Alexander.—Services: 10.45 A.M.—Corner Delia and Filer Streets.

LYNN, MASS.—First Church of Christ, Scientist.—First Reader, Howard D. Kenyon.— Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—Burdett College Hall, Mt. Vernon St., opposite B. & M. Sts.
Reading Room, 12 Broad St.; 3 to 5 P.M.

MACON, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma T. Martin.— Services: 10.45 A.M.; Wednesday, 7.45 P.M.— Public Library, Mulberry Street.
Reading Room, same address.

MADISON, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Theresa Archibald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M., except May 1 to September 1, 8 P.M.—Jewish Synagogue, W. Washington Avenue.
Reading Room, Fuller Opera House, Rm. 2.

MALDEN, MASS.—First Church of Christ, Scientist. — First Reader, John W. Lane.— Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Assembly Hall, Auditorium Building, Pleasant Street.
Reading Room, Room 1, Auditorium Bldg.

MANCHESTER, ENGLAND.—First Church of Christ, Scientist.—First Reader, B. Tatham Woodhead.—Services: 11 A.M. and 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—Daisy Bank Road, Victoria Park, (Upper Brook Street Entrance).
Reading Room, same address; open every week day, except Saturday, 3 to 9 P.M.

MANCHESTER, N. H. — First Church of Christ, Scientist.—First Reader, Miss Bertha E. Johnson. — Services: 11 A.M. Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.— Chapel Edifice, Harrison Street, near Elm.
Reading Room open daily, 2 to 5 P.M.

MANHATTAN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Beck. —Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Corner 5th and Leavenworth Streets.
Reading Room, Fielding Building; open afternoons.

MANITOWOC, WIS.—First Church of Christ, Scientist.—First Reader, Miss Martha E. Jerauld.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Frazier Hall, 708 York Street.
Reading Room open Tuesday and Thursday from 2 to 4 P.M. Same address.

MANKATO, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Allie Hatch.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Richards Block.
Reading Room, same address; open 2 to 5 P.M., except Sunday.

MANSFIELD, O.—First Church of Christ, Scientist.—First Reader, Henry F. Harris.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Dickson Building, Room 53.
Reading Room, same address.

MAQUON, ILL.—First Church of Christ, Scientist.—First Reader, Edna L. Hughes.—Services: 10 A.M.—K. of P. Hall.

MARINETTE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Hessie E. Watson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Stephenson and Liberty Sts.
Reading Room in rear of Church.

MARION, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Elreena M. Hall.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Conservatory of Music.
Reading Room, same address.

MARION, O.—First Church of Christ, Scientist.—First Reader, Mrs. Martha J. Scofield.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7 P.M.—Corner Baker and E. Church Streets.
Reading Room open daily, 1 to 4 P.M. Same address.

MARLBORO, MASS.—First Church of Christ, Scientist.—First Reader, Charles E. Wesson.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday 8 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MARQUETTE, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Lydia P. Allan.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Felix Hall, Room 2, Opera House Block, West Washington Street.
Reading Room open daily.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Miss Esther E. Watson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street.
Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Semiramis L. Jemison.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Building, N. W. corner Houston Avenue and La Fayette Street.
Reading Room, Wed. and Sat. 2 to 4 P.M.

MARSHALLTOWN, IA. — First Church of Christ, Scientist.—First Reader, Mrs. Mellie R. Kieruiff.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Church Bldg., cor. Main and 5th Sts.
Reading Room, Blossom Block, Main St.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Adella Chaffee.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room in White Building, Broadway; open from 1 to 5 P.M.

MARYVILLE, MO.—First Church of Christ, Scientist.—First Reader, Ralph W. Eversole.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Empire Theatre Building.

MASON CITY, IA.—First Church of Christ, Scientist.—First Reader, Clifford P. Smith.—Services: 11 A.M.; Wednesday, 7.30 P.M.—119 W. 8th Street.
Reading Room, same address.

MASSILLON, O.—First Church of Christ, Scientist.—First Reader, Warren E. Russell.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—25 Wellman St.
Reading Room, same address.

McGREGOR, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie A. Farnum.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.

McKENZIE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Pattie White.—Services: 10.45 A.M.; Wednesday, 2.30 P.M.

McKINNEY, TEX.—First Church of Christ, Scientist.—First Reader, —— —— Service: 11 A.M.—80 West Louisiana Street.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elisabeth Streets.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline M. Cochran.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.
Reading Room in connection with Church Edifice; open daily from 2 to 4 P.M.

MEADVILLE, PA.—Second Church of Christ, Scientist.—First Reader, Richard Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 281½ Chestnut Street.
Reading Room, same address; open 2 to 4 P.M. daily, except Sunday.

MECHANICSBURG, O. — First Church of Christ, Scientist.—First Reader, Mrs. Dora E. Forbes.—Service: 10.30 A.M.

MELBOURNE, VICTORIA, AUSTRALIA. — First Church of Christ, Scientist. — First Reader, Miss Adelaide Burkitt.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—The Athenaeum, Collins St.
Reading Room, Royal Bank Chambers.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, Edward F. Stapleton.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open daily from 10 A.M. to 4 P.M. Randolph Building, Rooms 72 to 80.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Effie S. Dickinson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 8, Wilcox Block, Colony Street.
Reading Room open daily, 3 to 5.30 P.M.

MEXICO, MO.—First Church of Christ, Scientist.—First Reader, Charles Wade.—Services: 10.45 A.M.; Wednesday, 8 P.M.—113A W. Monroe Street.

MEXICO, (City of) MEXICO.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Contris.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Jardin Hotel 46.
Reading Room, 9 A.M. to 5 P.M., except Sunday.

MICHIGAN CITY, IND.—First Church of Christ, Scientist.—First Reader, Miss Bertha Aicher.—Services: 11 A.M.; Wednesday, 7.45 P.M.—617½ Franklin Street.
Reading Room, 2 P.M.; Wednesday and Friday, 7 P.M.; same address.

MILACA, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Searle.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Building.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Thomas B. Beach.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, South Street.
Reading Room open Wednesday and Friday 3 to 5 P.M.; same address.

MILFORD, UTAH.—First Church of Christ, Scientist.—First Reader, M. Catherine Smithson.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 10 A.M.—Opera House.

MILLVILLE, PA.—First Church of Christ, Scientist.—First Reader, Miss Louise Masters Eves.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Union Hall.
Reading Room, same address.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Jeanie A. Conger.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 572 Van Buren Street.
Reading Room open daily from 10 A.M. to 5 P.M. 413-416 Wells Building, corner Wisconsin and Milwaukee Streets.

MINNEAPOLIS, MINN. — First Church of Christ, Scientist.—First Reader, Miss Emilie W. Gilbert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue.
Reading Room, 736 Andrus Building.

MINNEAPOLIS, MINN.—Second Church of Christ, Scientist.—First Reader, Corydon Jones.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Second Avenue, South, and Eleventh Street.
Reading Room, Second Floor, 21 South Sixtn St.; 10 A.M. to 5 P.M., except Sunday.

MINNEAPOLIS, MINN. — Third Church of Christ, Scientist.—First Reader, Arthur T. Himes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6 W. Lake St.
Reading Room, same address.

MINNEAPOLIS, MINN.—Fourth Church of Christ, Scientist.—First Reader, Abbot Edes Smith.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Second Avenue, South, and Fourteenth Street.
Reading Room, 33 So. 10th Street.

MISSOULA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Beck.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Christian Science Church, corner Pine and Pattee Streets.

MOBILE, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Georgia W. Tallaferro.—Services: 11 A.M.; Wednesday, 7.30 P.M.—9 St. Emanuel Street.
Reading Room, 10 A.M. to 5 P.M.

MOLINE, ILL.—First Church of Christ, Scientist.—First Reader, Benjamin R. Towndrow.—Services: 10.45 A.M.; S. S. 12 M.; Wed. 7.45 P.M.—Masonic Hall, cor. 6th Ave. & 15th St.
Reading Room open daily 2 to 4 P.M., except Sunday, at 505½ 15th Street.

MONMOUTH, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lottie Lower.—Services: 11 A.M., Sunday School, 12 M.; Wednesday, 7.45 P.M.—402 South 1st Street.
Reading Room, same address.

MONTCLAIR, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Alice B. Smith.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Unity Hall.
Reading Room open 2 to 5 P.M. daily. 12 South Fullerton Avenue.

MONTGOMERY, ALA. — First Church of Christ, Scientist.—First Reader, Miss Elisabeth E. Winter.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Room 30, Moses Building.
Reading Room, same address; open daily, 10 A.M. to 1 P.M.

MONTREAL, P. Q.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. D. Fisher.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse St., Western Sq.
Reading Room open 9.30 A.M. to 5 P.M.

MONTREAL, P. Q.—Second Church of Christ, Scientist.—First Reader, Mrs. Charlotte E. F. Lovell.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—194 Peel Street.
Reading Room open daily.

MORRIS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Annie M. Claypool.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—At Hotel Commercial.

MORRISON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Twombly.—Services: 10.45 A.M.; Wed., 7.45 P.M.
Reading Room over Smith's Bank.

MT. PLEASANT, IA.—First Church of Christ, Scientist. — First Reader, Mrs. Mary V. Northrop.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel No. Jefferson Street.

MT. PLEASANT, MICH.—First Church of Christ, Scientist. — First Reader, Wallace H. Marsh.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.
Reading Room open daily.

MT. VERNON, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Schieber.—Services: 10 A.M.—Masonic Hall.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, Alfred R. Saxton.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Swedish Lutheran Church, North 7th Avenue.
Reading Room, 108 Stevens Avenue; open daily, 3 to 5 P.M.

MUNCIE, IND.—First Church of Christ, Scientist.—First Reader, Frederick C. Ritter.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—108½ W. Washington St.
Reading Room open 2 to 4 P.M. daily.

MUSCATINE, IA.—First Church of Christ, Scientist.—First Reader, Charles Howard.—Services: 11 A.M. and 8 P.M.; S. S., 9.30 A.M.; Wed., 8 P.M.—Cor. 6th & Walnut Sts.
Reading Room, 9 A.M. to 4 P.M. 116 Iowa Avenue, 2d floor.

MUSKEGON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Katheryn C. Baldwin.—Services: 11 A.M.; Wednesday, 8 P.M.—Woman's Club Building.

MYSTIC, CONN.—First Church of Christ, Scientist.—First Reader, Charles H. Latham.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

NAPA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. McDougall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Franklin and Polk Streets.
Reading Room, same address.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte M. Gray.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—The Whiting.
Reading Room open daily; same address.

NASHVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Henry M. Mason.—Services: 11 A.M.; Wednesday, 7.45 P.M.—135 8th Avenue, North.

NEBRASKA CITY, NEB. — First Church of Scientist.—First Reader, Mrs. Mary Mutton.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—8 Central Avenue.
Reading Room open Wednesday 2 to 4 P.M.

NEEDHAM, MASS.—First Church of Christ, Scientist.—First Reader, Arthur H. Terrell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—In Fowler's Hall.
Reading Room, Wednesday, 3 to 5 P.M.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Housh.—Services: 11 A.M.; Wednesday, 8 P.M.

NEW ALBANY, IND.—First Church of Christ, Scientist.—First Reader, Herman C. Korfhage.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—158 E. Main Street.
Reading Room, same address.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes Green Sigler.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.; Sunday School, 12 M.—Harmony Hall, 655 Broad.
Reading Room, same address.

NEWARK, O.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Welant.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M.

NEW BEDFORD, MASS.—First Church of Christ, Scientist.—First Reader, George S. Taber.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M. Purchase and High Streets.

NEW BERN, N. C.—First Church of Christ, Scientist.—First Reader, Miss Emily C. Ferebee.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Parker Building, corner Hancock and Broad Streets.
Reading Room, same address.

NEWBURYPORT, MASS.—First Church of Christ, Scientist.—First Reader, George C. Morrill.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street.
Reading Room, same address.

NEW CASTLE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mollie E. Boltroff.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Rooms, corner 5th and Main Streets.
Reading Room in same building.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Estelle E. Linsley.—Services: 10.30 A.M.; Wed., 8 P.M.—Chamber of Commerce Bldg., 763 Chapel St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; Wednesday, 10 A.M. to 7.45 P.M.; Tuesday and Saturday evenings, 8 to 10.

NEW HAVEN, CONN.—Second Church of Christ, Scientist.—First Reader, Rev. Severin E. Simonsen.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—1016 Chapel Street, Chase Building.
Reading Room open daily 11 A.M. to 5 P.M. and Monday evening; same address.

NEW LONDON, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Rosemary O. Anderson.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Munsey Building.
Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman.—Services: 11 A.M., and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room open Wed. & Sat. 2 to 5 P.M.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Helen G. McConnell.—Services: 11 A.M.; Wednesday, 8 P.M.—816 St. Charles Street.
Reading Room, same address.

NEW ORLEANS, LA.—Second Church of Christ, Scientist.—First Reader, Miss Emily C. Keller.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Dufossat Street, between St. Charles and Prytania.
Reading Room open 10 A.M. to 4 P.M. 1011 Hibernia Bank Building.

NEWPORT, R. I.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Eggert.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.

NEW ROCHELLE, N. Y.—First Church of Christ, Scientist.—First Reader, Winfield C. Crosier.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—250 Main Street.
Reading Room open daily 9 A.M. to 5 P.M. Same address.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Edwin F. Hatfield.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—96th Street and Central Park West.
Reading Room in Church Edifice; open daily, except Sundays, 10 A.M. to 5 P.M.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, John C. Lathrop.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park West and 68th Street.
Central Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, Charles S. Burnham.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Church Edifice, 125th St., near Madison Ave.
Central Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Fourth Church of Christ, Scientist.—First Reader, Mrs. Caroline W. Frame.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue.
Central Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Fifth Church of Christ, Scientist.—First Reader, Mrs. Rosalind Roberts.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 228-230 West 45th Street.
Reading Room in Church Edifice; open daily, 10 A.M. to 4 P.M.

NORFOLK, NEB.—First Church of Christ, Scientist.—First Reader, George N. Beels.—Services: 11 A.M.—Odd Fellows Hall.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, Miss Mary Way.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason St.
Reading Room, 154 Boush Street.

NORRISTOWN, PA.—First Church of Christ, Scientist.—First Reader, Miss Clara L. Klauder.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—318 De Kalb Street.
Reading Room, Mon. and Sat. 3 to 5 P.M.

NORTH ADAMS, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Hancock.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.
Reading Room, same address.

NORTH YAKIMA, WASH.—First Church of Christ, Scientist.—First Reader, Abraham W. Hertzka.—Services: 11 A.M.; Wed., 7.30 P.M. Reading Room at Church, 107 No. 3d St.

OAKLAND, CAL.—First Church of Christ, Scientist.—First Reader, Nathan F. Whipple.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets. Reading Room, same address; open daily.

OAKLAND (EAST), CAL.—Second Church of Christ, Scientist.—First Reader, Charles E. Hatch.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—362 E. 15th St. Reading Room, same address; open daily.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jessie Day.—Services: 10.45 A.M. and Wednesday evening. Masonic Hall.—Lake Street. Reading Room open daily, Masonic Hall.

OCEAN PARK, CAL.—First Church of Christ, Scientist.—First Reader, Lewis E. Bradt.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Ocean Park School Bldg., Club House Ave. Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 18 Guaranty Realty Bldg., Windward Ave. & Trolley Way.

OCONOMOWOC, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Rhodes.—Services: 10.30 A.M.; Wednesday, 7 P.M.—Wallace Block.

OGDEN, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Martha A. Wattis.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, 24th Street, corner Lincoln Avenue. Reading Room, Suite 212 Eccles Building.

OKLAHOMA CITY, O. T.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M., New Overholser Opera House; Wednesday, 7.45 P.M.—220 West Main Street. Reading Room, 220 West Main Street; open daily 9 A.M. to 5 P.M.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Randolph.—Services: 10.30 A.M.; Wednesday 7.45 P.M.—Christian Science Hall, cor. State & 1st St. Reading Room open daily from 2.30 to 5 P.M., except Sunday.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, Allen L. Clark.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Auditorium Hall, Chambers Building, 25th and Farnam Streets. Reading Room, 240 Bee Building; open 10 A.M. to 5 P.M.

ONEIDA, N. Y.—First Church of Christ, Scientist.—First Reader, David R. Coe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Devereaux Block.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, Franklin Blake.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—25 Chestnut Street. Reading Room open from 2 to 5 P.M.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Theodore D. Warren. Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Building, Cleveland St., near Main St. Reading Room, 188 Main St., opposite Cleveland St.; open daily. Tel. 451 Orange.

ORANGEVILLE, ONT.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Residence of Mrs. C. Cresswell.

OREGON CITY, ORE.—First Church of Christ, Scientist.—First Reader, George Frey.—Services: 11 A.M.; Wednesday, 8 P.M.—Garde Building, Main and 7th Street.

ORLEANS, MINN.—First Church of Christ, Scientist.—First Reader, Joseph Lang.—Service: 2 P.M.—Residence of Thomas Brown.

OSHKOSH, WIS.—First Church of Christ, Scientist.—First Reader, Miss Daisy Dell Rumery.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Century on High Street. Reading Room, 5 Webster Block.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, E. Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OSWEGO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Sherman.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second Street. Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lou C. Hook.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Third floor, Glein Building, Main and La Salle Streets. Reading Room open Tuesdays, Thursdays, and Saturdays from 2.30 to 5 P.M.

OTTAWA, ONT.—First Church of Christ, Scientist.—First Reader, George R. Lowe.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street. Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. Wyman.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M. Reading Room open Wednesday 2 to 5 P.M. in the Church Edifice, 4th and Market Sts.

OURAY, COL.—First Church of Christ, Scientist.—First Reader, Walter F. Wheeler.—Services: 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—216 Sixth Avenue.

OWOSSO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Helen V. Allison.—Services: 10.15 A.M.; Wednesday, 7.15 P.M. Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Bixford.—Services: 11 A.M.; Wed., 7.45 P.M. Reading Room, Washington Avenue.

OZONA, FLA.—First Church of Christ, Scientist.—First Reader, Hyriens M. Patrick.—Services: 10.30 A.M.; Sunday School, 10 A.M.

PAINESVILLE, O.—First Church of Christ, Scientist.—First Reader, Mrs. M. Iowa Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Park Place. Reading Room, same address.

PALM BEACH (WEST) FLA.—First Church of Christ, Scientist.—First Reader, Elwyn N. Moses.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, West of Bank, Clematis Avenue. Reading Room, same address; open daily.

PALO ALTO, CAL.—First Church of Christ, Scientist.—First Reader, Miss Mollie A. Howe.—Services: 11 A.M.; Wed., 8 P.M.—In Reading Room, Madison & Thoitts Building.

PANA, ILL.—First Church of Christ, Scientist. —First Reader, Mrs. Alwilda C. Swallow.— Services: 10.45 A.M.; Wednesday, 7.45 P.M.— Open daily, 1 to 4 P.M. Glassgow Block.

PARIS, FRANCE.—First Church of Christ, Scientist. — First Reader, Miss Elisabeth Rackemann.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Institute Rudy, 53 Avenue d'Antin, Champs Elysees.

PARK CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Huy. —Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Sutton's Hall.

PARKERSBURG, W. VA.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Paxton Noonan.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—1300 Market St. Reading Room, Union Trust; open daily.

PARK RIDGE AND EDISON PARK, ILL.— First Church of Christ, Scientist.—First Reader, Mrs. Jennie Willis.—Services: 11.30 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M. Reading Room, same address.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, Ralph R. Hibben.— Services: 11 A.M.; Wednesday, 7.30 P.M.— Excelsior Hall, East Forest Avenue.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Mercantile Blk., Forest Ave.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Lena P. Morse. —Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.— Chapel, cor. Oakland Ave. and E. Colorado St.
Reading Room, Slavin Building, corner Fair Oaks Avenue and Colorado Street; open 9 A.M. to 5 P.M.

PASSAIC, N. J.—First Church of Christ, Scientist.—First Reader, H. Coulson Fairchild.— Services: 10.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Morrisse Building, 245 Main Avenue.
Reading Room, same address.

PAYNESVILLE, MINN. — First Church of Christ, Scientist.—First Reader, Roy Latterell.—Services: 10.45 A.M. & 8 P.M.—Church.

PENSACOLA, FLA.—First Church of Christ, Scientist.—First Reader, Miss Kate Smith.— Service: 11 A.M.—Pensacola Library.

PENSACOLA, FLA.—Second Church of Christ, Scientist. — First Reader, Mrs. Sudie T. Heard.—Services: 11 A.M.; Wednesday, 4 P.M.—Masonic Temple.
Reading Room, same address.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Darius D. Hall.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 213 S. Jefferson Avenue.

PETERBORO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary R. Todd. —Services: 11 A.M., 7 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church, 378 Aylmer St. Reading Room, same address.

PETERSBURG, IND.—First Church of Christ, Scientist.—First Reader, Solomon Cupps.— Services: 10.30 A.M.; Wednesday, 7.30 P.M.

PHILADELPHIA, PA. — First Church of Christ, Scientist.—First Reader, Thomas E. Boland.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Streets.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday. Perry Building, southeast corner 16th and Chestnut Streets.

PHOENIX, ARIZ. — First Church of Christ, Scientist.—First Reader, Mrs. Sarah Nye.— Services: 11 A.M.; Wednesday, 7.30 P.M.— Post Office Building, Monroe Street.
Reading Room, same address.

PIPESTONE, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Frances I. Marsh.—Services: 11 A.M.—In Syndicate Blk.

PIQUA, O.—First Church of Christ, Scientist. —First Reader, William M. Knox.—Services: 10.45 A.M.—Maccabee Hall, 317½ Main St.

PITTSBURG, KAN.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Old Opera House, E. 4th St.
Reading Room, Room 7, Investment Bldg.

PITTSBURG, PA. — First Church of Christ, Scientist.—First Reader, William J. Robinson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.— Church Edifice, Clyde St., near 5th Ave.
Reading Room 10 A.M. to 4 P.M., except Sunday. Rooms 404-405 German National Bank Bldg., corner 6th Avenue and Wood St.

PITTSFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Archie E. Van Ostrand.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Merrill Building, 246 North Street.
Reading Room, same address; 2 to 4 P.M.

PLAINFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Henry C. Fry.— Services: 11 A.M.; Wednesday, 7.30 P.M.— Universalist Church.
Reading Room in Church; Wednesdays, from 2 to 5 P.M.

PLATTSMOUTH, NEB. — First Church of Christ, Scientist.—First Reader, Silas Long.— Services: 11 A.M.; Wed., 8 P.M.—Coates Blk. Reading Room open daily 2 to 4 P.M.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, Herbert A. Stockbridge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—93 Court St. Reading Room, same address.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Miss Sophia Hassinger.—Services: 10 A.M.; Sunday School, 11.15 A.M.; Wed., 7 P.M.—Church Edifice. Reading Room, same address.

PLYMOUTH, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Wiggin. —Service: 11 A.M.—Over Public Library.

POCATELLO, IDAHO. — First Church of Christ, Scientist.—First Reader, Mrs. Bessie D. Rowe.—Services: 11 A.M.; Wednesday, 8 P.M.—O'Leary Building, Cleveland Avenue and Lewis Street.
Reading Room, same address.

POLO, ILL.—First Church of Christ, Scientist. —First Reader, Mrs. Cecelia M. Schell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

POMONA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Henrietta W. Nichols.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.; Sunday School, 10 A.M.—Center Street, near Main.
Reading Room in Chapel; 10 A.M. to 12 M.

PORT ANGELES, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Jordan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—C. S. Hall.

PORT HURON, MICH. — First Church of Christ, Scientist.—First Reader, George T. Johnstone.—Services: 10 A.M.; Wednesday, 7.15 P.M. (Standard Time).—Society Hall, White Building, opposite Post Office.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Elizabeth Haskell. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Kotzschmar Hall, 627½ Congress Street.
Reading Room, Baxter Block, 562 Congress Street; open 10 A.M. to 1 P.M. and 2 to 5 P.M., daily, except Sunday.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Miss Anna Friendlich.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Scottish Rite Cathedral, Morrison and Lownsdale (15th) Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and every evening, except Sunday and Wednesday, from 7.30 to 9 P.M. Fenton Building, 84 6th Street.

PORTSMOUTH, O.—First Church of Christ, Scientist.—First Reader, Walter S. Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Mon., Wed., and Sat. afternoons; 2d floor Dice Bldg., Gallia St.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, George M. Rishel.—Services: 10.45 A.M.; Wednesday, 8 P.M. Baber Bldg., cor. Center and Union Streets.

POUGHKEEPSIE, N. Y. — First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Church Edifice, Market Street, opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

PRESCOTT, ARIZ.—First Church of Christ, Scientist.—First Reader, Edmund W. Wells.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Union Block, Gurley St.
Reading Room open daily, 2 to 4 P.M.

PRINCETON, IND.—First Church of Christ, Scientist.—First Reader, Dr. William H. Maghee.—Service: 10.45 A.M.—517 E. State.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, George I. Fiske.—Services: 10.45 A.M.; Wednesday, 8 P.M.—250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE, R. I. — Second Church of Christ, Scientist.—First Reader, Walter E. Mylod.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room, same address; open from 9 A.M. to 12 M. and 2 to 5 P.M.

PROVO CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Anna K. Craig.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—42 E. Center Street.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Chipman G Seelye.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th Street and Grand Avenue.
Reading Room open daily. 301 Central Blk.

PUYALLUP, WASH.—First Church of Christ, Scientist.—First Reader, Alva B. Ammerman.—Services: 11 A.M.; Wednesday, 8 P.M.—In Church Edifice.
Reading Room, same place; 2 to 4 P.M., except Sunday.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Edith M. Hess.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room in Schott Building, 615 1-3 Hampshire Street; open daily, except Sunday, from 2 to 5 P.M.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. corner Main and 7th Sts.
Reading Room, same address, 2d floor; open daily, except Sundays, from 2 to 4 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth B. Messer.—Services: 11 A.M.; Wed., 7.30 P.M.—Christian Science Chapel, Randolph Ave.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Herbert Linwood Campbell.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main St., open daily, except Sunday, 2.30 to 5 P.M., also every week day evening, except Wed., from 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Miss Emma Hartz.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—429 Walnut Street.
Reading Room open daily. Room 605, Colonial Trust Building.

REDLANDS, CAL.—First Church of Christ, Scientist.—First Reader, Lorenso E. Fish.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 14 W. Citrus Avenue.
Reading Room, same address.

REYNOLDS, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Jeffie W. Harlow.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room open daily 9 A.M. to 5 P.M.; same address.

RICE LAKE, WIS.—First Church of Christ, Scientist. — First Reader, Mrs. Alice A. Tremper.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room open from 2 to 4.30 P.M.

RICH HILL, MO.—First Church of Christ, Scientist.—First Reader, Howard M. Ball.—Services: 11 A.M. & 8 P.M.; S. S., 9.45 A.M.; Wed., 8 P.M.—Church Edifice, 3d & Walnut.
Reading Room, same address.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Lumpkin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Pythian Building.
Reading Room, 10 No. Tenth Street, opposite Hotel Westcott.

RICHMOND, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Callie Chenault Shackelford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Schlegel Building.

RICHMOND, SURREY, ENGLAND. — First Church of Christ, Scientist.—First Reader, Mrs. Matilda Spiller.—Services: 11.30 A.M.; Sunday School, 11.30 A.M.—14 Parkshot.
Reading Room, same address; open 2 to 4 P.M., except Sunday.

RICHMOND, VA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Bernard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Belvidere Hall, 487 W. Main Street.
Reading Room, Chamber of Commerce, Room 23; open daily.

RIDGEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.30 A.M.; Wednesday, 8 P.M.—First National Bank Building.
Reading Room, same address; open daily, except Sunday, 3 to 5 P.M.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Ellen Nixon.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Abraham A. Sulcer. —Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.
Reading Room open daily from 2 to 4 P.M. In Church Edifice.

RIVERSIDE, CAL.—Second Church of Christ, Scientist.—First Reader, Mrs. Alice Gifford. —Services: 3 PJM.; Sunday School, 2.45 P.M.; Wednesday, 8 P.M. — Universalist Church, corner 7th and Lemon Streets.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. The New Glenwood, corner Orange and 6th Street.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Elmer J. Smith.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—In Church Edifice, cor. Alexander and Cobb sts.
Reading Room, 2 Cobb Street; open daily, except Sunday, from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Charles R. Frickey.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 81 So. Fitshugh.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.

ROCKFORD, ILL.—First Church of Christ, Scientist.—First Reader, Edward J. Hollister.—Services: 10.45 A.M.; Wed., 8 P.M.—The Mendelssohn Hall, 513 W. State St.
Reading Room, 114 N. Church Street; open daily, except Sunday, from 2 to 5 P.M.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, Charles K. Mixter.—Services: 10.45 A.M.; S. S., 12 M.; Wednesday, 7.30 P.M.—In Church Edifice, 825 23d St.
Reading Room in London Building, 1715 2d Ave. Open 11 A.M. to 1 P.M., 2.30 to 5 P.M., except Sunday.

ROCKLAND, ME.—First Church of Christ, Scientist.—First Reader, Fred S. Libby.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 420 Main Street.

ROCKLAND, MASS.—First Church of Christ, Scientist.—First Reader, A. Seymour Clark.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—E. P. Torrey Block.
Reading Room open Wednesday afternoon.

ROCK VALLEY, IA.—First Church of Christ, Scientist. — First Reader, Miss Minnie E. Grossenberg.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.

ROME, GA.—First Church of Christ, Scientist. —First Reader, Mrs. Rosa L. Hannan.—Services: 11 A.M.; Wed., 8 P.M.—201 6th Ave.

ROME, N. Y.—First Church of Christ, Scientist.—First Reader, Earl A. Lamb.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 1 to 4 P.M.; same address.

ROXBURY, MASS.—First Church of Christ, Scientist.—First Reader, Louis N. Bennett.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—In Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Bradley Building, 54 Warren Street, corner Dudley. Room 3.

RUTLAND, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Stella Hadden Alexander.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Dunn Building, 16½ Merchants Row.
Reading Room open 10 A.M. to 5.30 P.M.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma W. Hayford.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 14th and K Sts.
Reading Room, Ochsner Bldg.; 1 to 4 P.M.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Alfred E. Curry. —Services: 10.45 A.M.; Wednesday, 7.45 P.M. Avery Building, corner Genesee and Jefferson Avenue.
Reading Room, Rooms 15 & 16 Mason Blg.

SALAMANCA, N. Y.—First Church of Christ, Scientist.—First Reader, W. Willard Rooks. —Services: 10.45 A.M.; Wednesday, 7.45 P.M. —9 River Street.
Reading Room, same address.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, William S. Fenolloss.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Chapel, Lynde Street.
Reading Room open daily, except Sunday, 10 A.M. to 12 M.; same address.

SALEM, O.—First Church of Christ, Scientist. —First Reader, Mrs. Ellen D. Mayerhofer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—In Reading Room, 2-3 Pioneer Block.
Reading Room open Tuesday, Thursday, and Friday from 3 to 5 P.M.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie N. Waters. Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church adjoining City Hall.
Reading Room in Church.

SALINAS, CAL.—First Church of Christ, Scientist.—First Reader, Miss Kate L. Meyer.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Building, 13 E. Gabilan Street.
Reading Room, same address.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Christian Science Hall, Nissly Building.
Reading Room open daily, 2.30 to 4.30 P.M., except Sunday.

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Henry B. Prout.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, E. 3d South Street.
Reading Room, 268 Scott Building, 168 South Main Street.

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist.—First Reader, Miss Harriet Levis.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—I. O. O. F. Hall, corner 11th E. and 11th So. Streets.

SAN ANTONIO, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth T. Archer.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—501 Avenue D.
Reading Room, same address.

SAN BERNARDINO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Myrte Palmer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—E St., between 7th & 8th Sts.
Reading Room, same address; 2 to 4.30 P.M.

SAN DIEGO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Myra I. Conklin.—Services: 11 A.M.; Wednesday, 7.30 P.M. —Church Edifice, corner Ash and 3d Sts.
Reading Room, same address; 10 A.M. to 12 M. and 2 to 4 P.M.

SANDUSKY, O.—First Church of Christ, Scientist.—First Reader, Oliver W. Marble. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Masonic Temple Building.
Reading Room, same address; 2 to 5 P.M.

SAN FRANCISCO, CAL. — First Church of Christ, Scientist.—First Reader, Mrs. Dora J. Stanton.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M. Church Edifice, corner Taylor and Post Sts. Reading Room, 206 Kearny St., Room 509.

SAN JOSE, CAL.—First Church of Christ, Scientist.—First Reader, Paul R. Mabury.—Services: 11 A.M.; Wednesday, 8 P.M.—Louise Hall, 2d and San Fernando Streets.
Reading Room, 18 N. Second Street. Hours, 1.30 to 4.30 P.M.

SAN RAFAEL, CAL.—First Church of Christ, Scientist.—First Reader, William J. Casey.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall, 440 Fourth Street.
Reading Room, same address; Friday 2 to 4 P.M.

SANTA ANA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth M. Gregg.—Services: 11 A.M.; Wed., 7.30 P.M.—406 6th Street, corner Birch.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie E. Thayer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—1228 State Street.
Reading Room 1316 State Street.

SANTA CRUZ, CAL.—First Church of Christ, Scientist.—First Reader, Orrin W. Jackson.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Building.
Reading Room, 2 to 4 P.M.; same address.

SANTA MONICA, CAL. — First Church of Christ, Scientist.—First Reader, Mrs. Achsah D. Osborn.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Oregon Avenue and 7th Street.
Reading Room, same address; 2 to 4.30 P.M.

SAVANNAH, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lee Wilson.—Services: 11 A.M.; Wednesday, 8.30 P.M.—De Kalb Hall, 22 President Street, W.
Reading Room, 18 Oglethorpe Ave., E.; open daily, from 4 to 6 P.M.

SCHENECTADY, N. Y. — First Church of Christ, Scientist.—First Reader, George F. Boldt.—Services: 10.45 A.M. at Court House; Wednesday, 8 P.M.
Reading Room, 505 State Street. Room 20.

SCRANTON, PA.—First Church of Christ, Scientist.—First Reader, William E. McKee.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—306 Jefferson Avenue.
Reading Room open daily from 9 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SCRANTON, PA.—Second Church of Christ, Scientist.—First Reader, John G. Sherwood.—Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Chapel, corner Madison Ave. & Mulberry St.
Reading Room, same address.

SEATTLE, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Frances Carleton Baker.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—812 6th Avenue.
Reading Room, 923 and 924 Alaska Bldg.

SEDALIA, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Corrine C. Donnohoe.—Services: 11 A.M.; Wednesday, 8 P.M.—K. P. Hall, E. 5th Street.

SENECA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine S. Settle.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

SHARON, PA.—First Church of Christ, Scientist.—First Reader, Ralph Herriott.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—6 S. Water Street.
Reading Room open Mon., Wed., and Sat., 2 to 4 P.M. 4 S. Water Street.

SHAWNEE, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Rhodes DeVold.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Holmes Building, 2d floor, North Broadway.
Reading Room in rear of Church.

SHEBOYGAN, WIS.—First Church of Christ, Scientist.—First Reader, Miss Emma E. Hahn.—Services: 10.40 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M.—At Church Edifice, 609-611 Niagara Avenue.
Reading Room in rear of Church Edifice.

SHELDON, IA.—First Church of Christ, Scientist.—First Reader, Miss Grace Thoburn.—Services: 11 A.M.; Wednesday, 7.30 P.M.

SHENANDOAH, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emily O. Andrews.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Universalist Church.

SHERBURN, MINN.—First Church of Christ, Scientist.—First Reader, Ann Maria Follett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Gettler Brothers Hall.

SHERMAN, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy C. Works.—Service: 11 A.M.—201 N. Walnut Street.
Reading Room, 304 South Walnut Street.

SHREVEPORT, LA.—First Church of Christ, Scientist.—First Reader, John C. Allen.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 42, Cooper Building.

SILVER CREEK, N. Y. — First Church of Christ, Scientist.—First Reader, Mrs. Grace A. Starring.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SIOUX CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Gladys E. G. Williams.—Services: 10.45 A.M. and 7.45 P.M.; Wed., 7.45 P.M.—10th and Jones Sts.
Reading Room, 218 Iowa Building.

SIOUX FALLS, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn G. Root.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Corner 12th and Dakota Ave.
Reading Room, 6 Southwestern Building, Phillips Avenue.

SKOWHEGAN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Eva D. H. Baker.—Services: 10.45 A.M.; Sunday School, 11.45 A.M., Christian Science Hall, 29 Water Street; Wednesday, 7 P.M.—15 Elm Street.
Reading Room, same address.

SNOHOMISH WASH. — First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Crossman.—Service: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Frederick G. Eberhart, Jr.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Auditorium Annex.
Reading Room, Arnold Building; open daily, except Sunday, 2 to 4 P.M.

SOUTH McALESTER, I. T.—First Church of Christ, Scientist.—First Reader, William E. Browne.—Services: 11 A.M.; Wednesday, 8 P.M.—223 E. Choctaw Avenue.
Reading Room, same address, Tuesday and Friday, 2 to 5 P.M.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Church Edifice, corner Fourth Ave. and Post St.
Reading Room open 10 A.M. to 5 P.M. 304-306 Lindelle Block, corner Riverside Avenue and Washington Street.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Ballou.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.45 P.M.—Jewish Temple, North 5th Street.
Reading Room, 223 Odd Fellows Building, daily, except Sunday, 10 to 11.30 A.M. and 2 to 5 P.M. C. S. literature on sale.

SPRINGFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Guy Smith Perkins.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner State and Orleans Sts.
Reading Room open 10 A.M. to 5 P.M. and on Sat. to 9 P.M. 1 Court House Pl. 'Phone.

SPRINGFIELD, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Katherine M. Wright.—Services: 11 A.M.; Wednesday, 8 P.M.—West Walnut and Market Streets.
Reading Room, same address.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Susana Frise.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Rooms, 111-112 Bushnell Building.
Reading Room, same address.

STATEN ISLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary I. DeGroff.—Services: 10.45 A.M. and 8 P.M.; Wed., 8 P.M.—25 Stuyvesant Pl., St. George.
Reading Room open 2 to 5 P.M. daily.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Michelson.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open 7 to 9 P.M.

ST. JOHN, N. B.—First Church of Christ, Scientist.—First Reader, Harold Farmer Hall.—Services: 11 A.M. and 7 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.
Reading Room open week days, 2.30 to 5 P.M. 15 Germain Street.

ST. JOHNSBURY, VT.—First Church of Christ, Scientist.—First Reader, Charles E. Peck.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—Odd Fellows Block, Railroad Street.
Reading Room open from 2 to 5 P.M., except Sunday and Monday.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—First Reader, Edwin J. Townsend.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Church Building, Ninth Street, near Edmond.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. Orpheum Theatre Building, 512 Francis Street.

ST. JOSEPH, MO.—Second Church of Christ, Scientist.—First Reader, Miss Florence Elfred.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—910 Edmond St.
Reading Room, week days; same address.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, Arthur P. De Camp.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.; Sunday School, 10.40 A.M.—Church Edifice, corner Kingshighway and Westminster Place.
Reading Room open daily 9 A.M. to 5 P.M. except Sundays. Suite 300-304 Tobin Building, S. E. corner 8th and Locust Streets.

ST. LOUIS, MO.—Second Church of Christ, Scientist.—First Reader, Willard P. Heath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Henneman Hall, 3723 Olive Street.
Reading Room, 10 A.M. to 4 P.M. daily, 4326 Maryland Avenue.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Walter Holmes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Raudenbush Building, corner 6th and St. Peter Streets.
Reading Room, 12 M. to 5 P.M., except Sunday. Suite 309, Raudenbush Building.

ST. PAUL, MINN.—Second Church of Christ, Scientist.—First Reader, Clara Norcott.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Holly Avenue and St. Albans Street.
Reading Room, 815 New York Life Bldg.

ST. THOMAS, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Chittick.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—533½ Talbot Street.

STILLWATER, OKLA. TER.—First Church of Christ, Scientist.—First Reader, John S. Wierman.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 7.30 P.M.—At Church.
Reading Room, corner 9th and Main Sts.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, Miss Margaret G. Meehan.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—W. C. T. U. Hall, No. California Street.
Reading Room, Ruhl Bldg. Rooms 3 and 4.

SUPERIOR, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy C. Spring.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Odd Fellows Hall, corner 12th Street and Ogden Avenue.
Reading Room, 16 Board of Trade Bldg.

SYDNEY, N. S. W., AUSTRALIA.—First Church of Christ, Scientist.—First Reader, Charles Henry Gibbs.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Royal Chambers, corner Hunter and Castlereagh Streets.
Reading Room, same address: open Monday to Friday 12 M. to 5 P.M.; Saturday, 10 A.M. to 1 P.M.; Wed. evening, 6.30 to 7.45.

SYLVANIA, OHIO.—First Church of Christ, Scientist.—First Reader, William H. Gibbs.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.—Corner Division St. and Indiana Ave.
Reading Room, same address.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Virgil H. Clymer.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 704 E. Fayette Street.
Reading Room at above address; open 10 A.M. to 12.30 P.M. and 2 to 5 P.M.

TACOMA, WASH.—First Church of Christ, Scientist.—First Reader, Miss Effie V. Berkman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Division and South I Street.
Reading Room open daily, except Sunday, from 12 M. to 5 P.M. Room 305-306 Fidelity Building, corner 11th and C Streets.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Maria B. C. Newcombe.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room at 38 Winthrop Street.

TERRE HAUTE, IND.—First Church of Christ, Scientist.—First Reader, Miss Ida B. Duncan.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—715 Ohio Street.
Reading Room, same address; 2 to 5 P.M.

THE HAGUE, HOLLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Helene Jansen. — Service: 10.30 A.M. — Mercurius Hall, Noordeinde 33.
Reading Room, 2 to 4 P.M. Monday and Wednesday; 10 A.M. to 12 M. Tuesday and Friday. 4 Praktizyushock.

THOROLD, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Wilkinson. —Services: 3 P.M.; Wednesday, 8 P.M.—Temerance Hall and Front Street.

TIFFIN, O.—First Church of Christ, Scientist. —First Reader, —— —— Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room in Church Hall.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, —— —— Services: 10.45 A.M., 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—At Church Edifice, corner Monroe St. and Lawrence Ave.
Reading Room, 219 The Spitzer.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Charles H. Dewar.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room, open daily, 2 to 5 P.M., except Sunday; same address.

TOPEKA, KAN.—Second Church of Christ, Scientist. — First Reader Miss Ruth A. Welles.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—108 W. 9th St.
Reading Room open daily 1.30 to 5 P.M.; same address.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Charles R. Moore.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer Howell Street. Sunday evening service discontinued during July and August.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Third floor Manning Chambers, 70 Queen Street.

TORONTO, ONT.—Second Church of Christ, Scientist.—First Reader, George H. Wheeler. —Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Yonge and College Streets.
Reading Room, same building; open daily.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Miss Mary Plummer. —Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.
Reading Room and Services Mercur Hall.

TRENTON, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Mary B. Ogden.—Services: 11 A.M.; Wednesday, 8 P.M.—216 Academy Street.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Frederic W. Sim.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue, and First Street, North.
Reading Room, 15 Second Street. Open 10 A.M. to 5 P.M. and 7 to 9 P.M.

TURNER, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Ann E. Bradford. —Service: 11 A.M.—Merrill's Hall.

TWEED, ONT.—First Church of Christ, Scientist. — First Reader, John W. Shaw.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room, same address.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Rosemary Baum.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Hedenstrom.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—At Christian Science Hall, 570 Granville Street.
Reading Room, same address.

VICTOR, COL.—First Church of Christ, Scientist.—First Reader, Charles Walden.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—At Reading Room, Fox Building, 4th and Portland.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Sallie P. Boda. —Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, same address.

VIRDEN, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie McDougall. Services: 11 A.M.; Wed., 8 P.M.—Fire Hall.

WALLA WALLA, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Hopie M. Hunt.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 3d and Poplar Streets.
Reading Room, same address; open daily, except Sunday, 1.30 to 4.30 P.M.

WARSAW, IND.—First Church of Christ, Scientist.—First Reader, Otis O. Oldfather.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Friday.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, Amadeus O. Peter. —Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Fifteenth and R Streets, N. W.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Room 43, Traders' Bank Building, 10th Street and Pa. Avenue.

WASHINGTON, D. C.—Second Church of Christ, Scientist.—First Reader, —— —— Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—1309 I Street, N. W.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. Room 43, Traders Bank Building, 10th Street and Pennsylvania Avenue.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emeline W. Morrison.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Sts.

WATERBURY, CONN. — First Church of Christ, Scientist.—First Reader, Mrs. Ida H. Schoonmaker.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—108 Bank Street.
Reading Room open daily 2 to 5 P.M.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Lindsay.—Services: 10.45 A.M. and 7.45 P.M.; Wed., 8 P.M.—Church Edifice, W. 5th Street.
Reading Room open daily 2 until 4 P.M.

WATERLOO, IA.—Second Church of Christ, Scientist.—First Reader, Emmor Clark Stevens.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—East Side Library Assembly Room.
Reading Room, 2 to 4 P.M. 115 E. 4th Street, 2d floor.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Angie A. Reynolds.—Services: 11 A.M.; Wednesday, 8 P.M.—7 Burdick Building.
Reading Room, same address.

WATERTOWN, S. DAK. — First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Mather.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M. Reading Room open Wednesdays and Saturdays from 2 to 4 P.M. 128 Maple Street, So.

WATERVILLE, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Mollie R. Stevenson.—Services: 11 A.M.; Wed., 8 P.M.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Alexander Archie.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—601 Third St. Reading Room, same address, open daily from 10 A.M. to 12 M. and 2 to 5 P.M.

WAVERLEY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Flora Beale.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Woodman Hall.

WEBSTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Soule.—Services: 11 A.M.; Wed., 8 P.M.—Chapel. Reading Room in Chapel; open daily 2 to 5 P.M.

WEEPING WATER, NEB.—First Church of Christ, Scientist.—First Reader, Amandus W. Beach.—Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—At Christian Science Church. Reading Rooms open daily from 2 to 6 P.M.; Sheldon Building.

WELLINGTON, KAN. — First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 7.30 P.M.—Seventh and Jefferson Avenues.

WEST CHESTER, PA. — First Church of Christ, Scientist.—First Reader, Miss Isabel Darlington.—Services: 10.30 A.M.; Wednesday, 8 P.M.—117 N High Street.

WHEATON, ILL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Library Hall.

WHITE MOUNTAIN HOUSE, FABYAN, N. H. —First Church of Christ, Scientist.—First Reader, Mrs. Emile Rounsevel.—Services: 10.45 A.M.

WHITE PLAINS, N. Y. — First Church of Christ, Scientist.—First Reader, Miss Ella E. Perry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—114 Railroad Avenue. Reading Room open daily 2 until 4 P.M.

WHITEWATER, WIS. — First Church of Christ, Scientist.—First Reader, Mrs. Grace F. Stephens.

WILLIAMSPORT, PA. — First Church of Christ, Scientist.—First Reader, Miss Alice B. Hodges.—Services: 11 A.M.; Wed., 7.30 P.M. Reading Room, 2 to 4 P.M. 244 W. 4th St.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Charles C. Taylor.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Wilmette Hall. Reading Room open Tuesdays, 2 to 4 P.M.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Mrs. May Burns John.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—In Church Edifice, corner Park Place and Van Buren Street. Reading Room, same address; 9 A.M. to 1 P.M. and 3 to 5 P.M. daily.

WILMINGTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Weill. —Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—I. O. O. F. Building, corner 3d and Princess Streets, 2d floor. Reading Rooms, same address; open daily, except Sunday, 10.30 A.M. to 5.30 P.M.

WINCHESTER, KY.—First Church of Christ, Scientist.—First Reader, James W. Poynter. —Services: 11 A.M., 7 P.M.; Sunday School, 10 A.M.; Wednesday, 7 P.M.—O. F. Bldg. Reading Room open daily.

WINCHESTER, MASS. — First Church of Christ, Scientist.—First Reader, Henry C. Nickerson.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M. —In Town Hall. Reading Room, Waterfield Building; open daily, except Sunday, 2 to 4 P.M.

WINFIELD, KAN.—First Church of Christ, Scientist. — First Reader, Miss Belle M. Light.—Services: 11 A.M.; Wed., 8 P.M.—Hudson Building, 110 E. 9th Ave., up-stairs.

WINLOCK, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda Colbath.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice. Reading Room open daily, except Sat. and Sun., from 2 to 5 P.M.; same address.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, A. William Mainland.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue. Reading Room, Room 5; 2.30 to 5 P.M.

WINNIPEG, MAN.—Second Church of Christ, Scientist.—First Reader, William Lough.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Stobart Block, Portage Avenue. Reading Room, same address.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Miss Carrie J. Darby. —Services: 11 A.M.; Wednesday, 8 P.M.—118 W. 4th Street. Reading Room, same address.

WOBURN, MASS. — First Church of Christ, Scientist.—First Reader, Mrs. Sara Clark Mendum. — Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Savings Bank Building. Reading Room open from 2.30 to 4.30 P.M., except Sunday and Thursday.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, Arthur Masterman. —Services: 11 A.M.—A. O. U. W. Hall

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Harry Sylvester.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Dean Hall, Worcester Woman's Club House, Salisbury Street. Reading Room open 2 to 5 P.M. daily, except Sunday. 35 Pearl Street, Room 4.

WYMORE, NEB.—First Church of Christ, Scientist.—First Reader, Gustavus A. Walther. —Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—At Parlors of First Reader.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sargent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue. Reading Room, same address.

YONKERS, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Perlita Wolff. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—12 N. Broadway. Reading Room open daily, 10 A.M. to 5 P.M.

YOUNGSTOWN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel A. Warner. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.—East Wood Street and Chapel Place. Reading Room, daily, 2.30 to 4.30 P.M.

LIST OF CHRISTIAN SCIENCE SOCIETIES

WITH NOTICE OF REGULAR SERVICES

ABERDEEN, S. DAK. — First Reader, Mrs. Emma A. Cranmer. — Services: 11 A.M.; Wednesday, 8 P.M.—Room 4, 5 Witte Block.

ABILENE, KAN.—First Reader, Mrs. Augusta Nieper.—Services: 11 A.M.; Wed., 8 P.M. Reading Room, corner 3d and Cedar Sts.

AKRON, IA.—First Reader, Mrs. Clara Raish. —Services: 11 A.M.; Wednesday, 7.30 P.M.— Tremaine's Hall.

ALBIA, IA.—First Reader, Albert Oswald.— Services: 11 A.M.; Wednesday, 7.30 P.M.— 304 E. Washington Street.

ALLIANCE, O.—First Reader, Miss Maude Bailey.—Services: 3 P.M.; Sunday School, 2 P.M.; Wed., 7.30 P.M.—223 E. Main St.

ANACORTES, WASH. — First Reader, Mrs Mary E. Corcoran.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.— 22 Bradley Block.
Reading Room, same address.

ARCATA, CAL.—First Reader, Mrs. Elizabeth C. Burchard.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence Jesse Burchard.

ARVADA, COL.—First Reader, Mrs. Emma Joy.—Service: 11 A.M.—Grange Hall.

ASHTABULA, O.—First Reader, Miss Jennie Richards.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Baptist Chapel, Park Street.
Reading Room open daily, except Sunday, 11 A.M. to 12 M. and 2 to 4 P.M. Latimer Block, Main Street.

ATHOL, MASS.—First Reader, Mrs. Sarah C. Barney.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.

AUGUSTA, ME.—First Reader, Mrs. M. Emma Ellis.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Woodmen Hall, 207 Water Street.

BAKERSFIELD, CAL.—First Reader, Mrs. Sarah Bruce Bennett.—Services: 11 A.M.; S. S., 11.45 A.M.; Wed., 8 P.M.—The Bank of Bakersfield Bldg., 20th St. & Chester Ave.

BANCROFT, NEB.—First Reader, Mrs. Abbie A. Ward.—Service: 2.30 P.M.—Reading Room.

BARRINGTON, R. I.—First Reader, Alice G. Sayward.—Service: 3 P.M.—Town Hall.

BATH, N. Y.—First Reader, Mrs. R. Reubena Jacobs.—Service: 10.30 A.M.—Cook Hose Company Hall.

BELVIDERE, ILL.—First Reader, Mrs. Bertha H. Goddard.—Services: 10.45 A.M.; Wednesday, 8 P.M.—2d floor, 130 N. State Street.

BELLEVUE, MICH.—First Reader, Miss Lois Canady.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—K. of P. Hall. Reading Room, same address.

BENTON HARBOR, MICH. — First Reader, Miss Helen C. Potter.—Services: 11 A.M.; Wed., 8 P.M.—Minora Hall, 244 Pipestone St. Reading Room, 7 Wells Block, State Street, St. Joseph, Mich.

BERLIN, WIS.—First Reader, Mrs. Ella Hamilton.—Services: 11 A.M.; Wednesday, 8 P.M. —Ladies Club Room, Library Building.

BIGGSVILLE, ILL.—First Reader, Mrs. Nina Wittman.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, same address.

BLOOMFIELD, IA.—First Reader, Mrs. Lou A. Carruthers.—Service: 11 A.M.—Second floor Trimble House Block.

BLOOMFIELD, NEB.—First Reader, ——— ——— Services: 11 A.M.; Sunday School following service.

BLOOMSBURG, PA. — First Reader, ——— ——— Service: 11 A.M.—155 W. Fifth Street.

BOYNE, MICH.—First Reader, Mr. Elema J. Coy-Kendall.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Residence Mrs. E. L. Crane.

BRAINERD, MINN. — First Reader, Josiah Thayer.—Service: 11 A.M.—Columbia Block, 3d floor, Hall to the right.

BREMERTON, WASH.—First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Washington Avenue and 3d Street.

BROMLEY, KENT, ENGLAND. — First Reader, Mrs. Ada Karr. — Service: 11.30 A.M.—Gymnastic Hall, College Slip.

BUTTE CITY, MONT. — First Reader, Miss Alice M. Peck.—Services: 8 P.M.; Wednesday, 8 P.M.—Jewish Temple, corner Washington and Galena.
Reading Room, 10 A.M. to 4 P.M., except Sunday. 86 Owsley Block, 4th floor.

CADILLAC, MICH.—First Reader, Miss Mary L. Geer. — Services: Sunday, 10.30 A.M.; Wednesday, 7.30 P.M.—Over State Bank.

CALDWELL, IDAHO.—First Reader, Mrs. Corina Cowden.—Services: 11 A.M.; Wednesday, 8 P.M.—M. B. A. Hall.

CAMBRIDGE, ENG.—First Reader, Mrs. Agnata F. Butler.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 6.30 P.M.—Southgate Lodge, Emmanuel Street.
Reading Room open Monday and Wednesday, 3 to 4 P.M.; same address.

CANAJOHARIE, N. Y.—First Reader, Miss Emma Abel.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Street.

CANTON, ILL.—First Reader, Mrs. Katharine Heald.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner E. Chestnut street and Second Avenue.

CARTERVILLE, ILL. — First Reader, Mrs. Lizzie L. Douglas.—Service: 10 A.M.—Residence Mrs. J. H. Douglas.

CEDAR FALLS, IA.—First Reader, Mrs. Cornelia L. Bryant.—Services: 10.30 A.M.; Wed., 8 P.M.—Universalist Church, Main Street.

CENTERVILLE, IA.—First Reader, Mrs. Anna Sandahl.—Services: 11 A.M.; Wed., 8 P.M.— Up-stairs, Lane Building, East Side Square.

CENTRAL CITY, NEB.—First Reader, Mrs. Anna E. Clark.—Service: 11 A.M.

CENTRALIA, ILL.—First Reader, Mrs. Margaret Cunningham.—Service: 10.45 A.M.— Willards Block, 135 S. Locust Street.

CHARLESTON, ILL.—First Reader, Mrs. Emma Scott.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Library.
Reading Room, White Block, 2 to 4 P.M.

CHARLOTTE, MICH.—First Reader, Herbert K. Jennings.—Services: 11 A.M.; Wednesday, 8 P.M.—Tribune Building.
Reading Room, same address.

CHARLOTTE, N. C.—First Reader, Mrs. Mary Low Templeton.—Services: 11 A.M.; Wednesday, 7.30 P.M.—5 West 5th Street.

CHATHAM, ONT.—First Reader, Mrs. Christina Wickham.—Service: 11 A.M.—I. O. O. F. Block.

CHESTER, N. H.—First Reader, Mrs. Fannie E. Barndollar.—Service: 11 A.M.—Town Hall.

CHEYENE, WYO.—First Reader, Miss Sophe Weisser.—Services: 11 A.M.; Wednesday, 8 P.M.—Keefe Hall.

CHRISTIANIA, NORWAY. — First Reader, Mrs. Bessie Ludt. — Services: 11 A.M.; Wednesday, 6 P.M.—Pilestradet 27 III.

CINCINNATI, O.—First Reader, Winfield W. Thiesing.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—408 Mercantile Library Building.

COBURG, ORE.—First Reader, Mrs. Ella H. Macy. — Services: 11 A.M., 7.30 P.M.; Wednesday, 3 P.M.—Science Hall.

COCOANUT GROVE, FLA. — First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7 P.M.—Congregational Church.

COLUMBUS, GA.—First Reader, Mrs. Mary Alice Brigham. — Service: 11 A.M.—North Hall, Masonic Temple.

COLUMBUS, IND.—First Reader, Miss Nellie C. Numan.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—227½ Washington Street.
Reading Room, 2 to 4 P.M.; same address.

CONCORD, MASS.—First Reader, Charles E. Brown.—Service: 3.30 P.M.—Insurance Hall, Monument Square.

CONNERSVILLE, IND.—First Reader, ——— ———Services: 10.45 A.M.; Wednesday, 7.45 P.M.—820 Northeastern Avenue.

CORNWALL, ONT.—First Reader, John C. Alguire.—Service: 3 P.M.—At Mrs. Langdon's, 4th Street, W.

CORONADO, S. CAL. — First Reader, Mrs. Henrietta H. Williams.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Christian Science Hall, Park Place.

CORSICANA, TEX.—First Reader, Mrs. Angela L. Allyn.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—City Library Reading Room, 22 Hardy-Peck Building.

COUNCIL GROVE, KAN.—First Reader, Sylvester C. Houck.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Leader Dry Goods Store.

CRAWFORDSVILLE, IND. — First Reader, John C. Fry.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—123½ South Green Street.
Reading Room, open daily, 2 to 5 P.M.; same address.

CRETE, NEB. — First Reader, Eli G. Vore. —Service: 11 A.M.—Buchanan's Hall.

DALTON, GA.—First Reader, ——— ——— Services: 3.30 P.M.; Wednesday 7.30 P.M.

DANIELSON, CONN.—First Reader, Arthur A. Dean.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence Mr. Dean.

DAYTONA, FLA.—First Reader, Mrs. Margaret A. Barnes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—40 Beach Street.

DEANSBORO, N. Y.—First Reader, Benjamin L. Foote.—Service: 11 A.M.—Residence of M. A. Foote.

DE KALB, ILL.—First Reader, Ernest G. Clark.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.—Jarboe's Hall, Main St., near 4th.

DILLON, MONT.—First Reader, Mrs. Lucy G. Branan.—Services: 11 A.M.; Wednesday, 8 P.M.—Dillon Bank Building.

DOUDS, IA.—First Reader, William W. Jackson.—Service: 10.30 A.M.—Residence William Jackson.

DOWAGIAC, MICH. — First Reader, Miss Eloise Everhart.—Service: 10.45 A.M.—Parlor of Universalist Church.

DURANGO, COL.—First Reader, Mrs. Jennie M. Ball.—Services: 11 A.M., July to October, 8 P.M.; Sunday School, 12 M.—870 2d Ave.

DURHAM, N. C.—First Reader, Mrs. Annie O. Bridgers.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Odd Fellows Hall, corner Main and Market Streets.
Reading Room, 901 Mangum Street.

ELDORA, IA.—First Reader, Mrs. Elisabeth Martin.—Service: 11 A.M.—5½ Wash. St.

ELKHORN, WIS.—First Reader, Miss Emma A. Jewell.—Service: 10.45 A.M.—Universalist Church.

ELLENBURGH CENTRE, N. Y. — First Reader, Julia A. Hutchins.—Service: 3 P.M.

ELROY, WIS.—First Reader, Miss Lilah B. Searles.—Service: 10.30 A.M.—Residence of Mrs. R. A. Searles.

FAIRBURY, NEB.—First Reader, Mrs. Luna C. Boyle.—Service: 10.45 A.M.—601 4th St.

FARNHAM, QUE.—First Reader, George E. Loud.—Services: 11 A.M., 7 P.M.; Wednesday, 7.30 P.M.—Residence of G. E. Loud.

FENTON, MICH.—First Reader, Mrs. Sarah G. Phillips.—Service: 10.30 A.M.—C. S. Hall.

FLANDREAU, S. DAK.—First Reader, Mrs. Cora Bennett.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Few's Block.
Reading Room, Wednesday, 2 to 5 P.M.

FLUSHING, L. I., N. Y.—First Reader, Mrs. Charlotte H. Foster.—Services: 11.20 A.M.; Wednesday, 8.15 P.M.—122 Main Street, corner Madison Avenue.
Reading Room, 12.30 to 4.30 P.M.

FOND-DU-LAC, WIS. — First Reader, Mrs. Clara J. Persels. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Coles Bank.

FOREST GROVE, ORE.—First Reader, Mrs. Ella L. Bailey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

FORT EDWARD, N. Y.—First Reader, Miss A. Elisabeth Davis:—Service: 10.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall, Broadway.

FOWLER, COL.—First Reader, Mrs. Jennie A. Erisman.—Service: 11 A.M.—Balch's Hall.

FRANKFORT, IND.—First Reader, Joseph P. Palmer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maccabee Hall.
Reading Room open 9 A.M. to 12 M. and 1 to 5 P.M. Room 205, Fatsinger Building.

FRANKLIN, MASS.—First Reader, Mrs. Octavia F. Lord. — Service: 10.30 A.M. — I. O. O. F. Hall.

FREDONIA, N. Y.—First Reader, Emma F. Howard.—Services: 11 A.M.; Wednesday, 7.30 P.M.—16 Barker Street.

GALENA, KAN.—First Reader, Mrs. Margaret R. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—110 Galena Avenue.

GALION, O.—First Reader, John J. Boyer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —First National Bank Block, Main Street.

GALVA, ILL.—First Reader, Mrs. Rachel H. Fitch.—Service: 11 A.M.—W. R. C. Hall.

GENEVA, N. Y.—First Reader, Mrs. Ida M. Gates.—Service: 10.45 A.M.—Prouty Block, Seneca Street.

GENEVA, SWITZ. — First Reader, Charles Vouga.—Services: French, 10 A.M.; English, 11 A.M.; Wednesday, 8.15 P.M.—8 Rue Hotel de Ville.

GENOA, NEB.—First Reader, Anna E. Paulson.—Services: 10.30 A.M.; Wed., 8 P.M.

GLAMIS, ONT.—First Reader, Thomas Pickard.—Service: 11 A.M.—Res. Thomas Pickard.

GLASGOW, SCOTLAND.—First Reader, John George Heugh.—Services: 11 A.M., 6.30 P.M.; Third Thursday in month, 8 P.M.—100 W. Regent Street.
Reading Room, Monday, 7 to 9 P.M.; Thursday, 2 to 4 P.M. 141 Bath Street.

GLENCOE, ILL.—First Reader, Hamilton M. Robinson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.

GLOVERSVILLE, N. Y.—First Reader, Mrs. Lucia Wagner. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—6 Elm Street.
Reading Room open from 3 to 5 P.M. Tuesday and Friday.

GOLDEN, COL.—First Reader, Benjamin B. Hickok.—Services: 11 A.M.; Wednesday, 7.30 P.M.—719 13th Street.

GRAND HAVEN, MICH.—First Reader, Mrs. Anna A. Andrews.—Service: 11 A.M.—In Unitarian Church.
Reading Room, same address.

GRAND RAPIDS, WIS.—First Reader, Edmund P. Arpin. — Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Old Congregational Church Building, East Side.

GRANTON, WIS.—First Reader, Mrs. Alma Knorr. — Service: 11 A.M. — At the Union Church.

GRANTS PASS, ORE.—First Reader, Mrs. Cecelia J. Gamble. — Services: 11 A.M.; Wednesday, 7.30 P.M.—114 E. St., near 2d.
Reading Room, same address.

GREELEY, COL.—First Reader, Mrs. Nellie B. Graham.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—800 9th Street.

GREENFIELD, IND.—First Reader, Mrs. May H. Bush.—Services: 10 A.M.; Wed., 7.15 P.M.

GREENFIELD, MASS.—First Reader, Mrs. Jennie A. Wright. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Elm House Building.

GUERNSEY, ENGLAND.—First Reader, Albert Le Messurier.—Service: 6.30 P.M.—Le Hurel, St. Martin's.

GUNNISON, COL.—First Reader, Miss Laura L. Millspaugh.—Service: 11 A.M.—Christian Church.

HAMPTON, IA. — First Reader, Mrs. Etta Cummings.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Jeffer's Building.

HAMPTON, VA.—First Reader, Marvin E. Wornham.—Services: 11 A.M.; Wednesday, 8 P.M.—54 Hope Street.

HARRISBURG, PA.—First Reader, Miss Virginia R. Hargest.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—213 Walnut Street.
Reading Room, same address; open daily from 1.30 to 4.30 P.M.

HASTINGS, MICH.—First Reader, Mrs. Effie P. Goodyear.—Services: 10.30 A.M.; Wednesday, 7 P.M.—G. A. R. Hall.

HATFIELD, MASS.—First Reader, Mrs. Susan H. Graves.—Service: 10.45 A.M.—29 Elm St.

HAYSVILLE, KAN.—First Reader, Mrs. Ivah Fager.—Service: 11 A.M.—Baughman Res.

HONOLULU, H. T.—First Reader, Mrs. Edna K. Scott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—164 Hotel Street. Room 1.

HORNELLSVILLE, N. Y.—First Reader, Mrs. Myra B. Norton.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 W. Genesee Street.

HOUGHTON, MICH.—First Reader, Mrs. Nina Reinboldt.—Services: 10.45 A.M.; Wednesday, 8 P.M.—162 Shelden Street.
Reading Room, same address.

HUMBOLDT, IA.—First Reader, Mrs. Nancy E. McLaughlin.—Service: 11 A.M.—G. A. R. Hall.

HURON, S. DAK.—First Reader, Mrs. Alice P. Bick.—Services: 11 A.M.; Wed., 7.30 P.M.

HYDE PARK, MASS.—First Reader, Frank B. Homans.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.—Room 9, Masonic Block, West River Street.

IRONWOOD, MICH.—First Reader, Mrs. Jessie A. Hager.—Service: 11 A.M.—648 McLeod Av.

KALISPELL, MONT.—First Reader, John H. Montgomery.—Services: 11 A.M.; S. S., 12 M.—At Res. J. G. Gates, 337 3d Ave., W.

KASSON, MINN.—First Reader, Mrs. Ella H. Cornell.—Service: 3 P.M.—Res. F. Bowen.

KENNEBUNK, ME.—First Reader, Miss Carrie E. Remich.—Services: 10.45 A.M.—Room 8, Ross Block, Main Street.
Reading Room open 2.15 to 4.15 P.M. Wednesday and Saturday.

KENTON, O.—First Reader, John Thomas.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Market and North Streets.

LAMAR, MO.—First Reader, George A. Quackenbush.—Service: 10.45 A.M.—Jewel Lodge Hall, Van Poole Bldg., East side of Square.

LANCASTER, N. H.—First Reader, Mrs. Bella S. Wark.—Services: 11 A.M.; Wednesday, 8 P.M.—Bank Block.
Reading Room, same address.

LARAMIE, WYO.—First Reader, Mrs. Maude S. Buffum.—Services: 11 A.M.; Wednesday, 7.30 P.M.—St. Matthew's Hall.

LAS VEGAS, N. M.—First Reader, James M. Ireland.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—708½ Douglas Avenue. Literature at Public Library.

LEADVILLE, COL.—First Reader, Miss Dorothea Lowe. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Saturday 2 to 5 and 7 to 9 P.M. C. S. Hall, 816½ Harrison Ave.

LEXINGTON, MASS.—First Reader, Frederick L. Emery.—Service: 11 A.M.—Kindergarten Hall, Forest Street, foot of Muzzey.

LEXINGTON, NEB.—First Reader, Mrs. Elisabeth S. Hull.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence V. J. Hull.

LIBBY, MONT.—First Reader, Mrs. Sarah Anderson.—Services: Sunday and Wednesday at 8 P.M.—Main Street, South Libby.

LISBON, N. H.—First Reader, Wilbur F. Atwood.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—C. S. Hall, Parker's Block.
Reading Room open Tuesday and Friday from 2 to 5 P.M; same address.

LITTLETON, N. H.—First Reader, Mrs. Mary S. Heald. —Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel's Block, Jackson St.

LOCKPORT, ILL.—First Reader, Miss Louise L. Miller.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall.
Reading Room, same address; Wednesday from 2 to 4 P.M.

LOMPOC, CAL.—First Reader, Tilden L. Harris.—Service: 11 A.M.—I. O. O. F. Hall.

LONDON, ENGLAND.—First Reader, Albert J. Clark.—Services: Sunday, 7 P.M.; Testimony meeting, first Thursday in month, 8 P.M.—234 High Street, Stoke Newington.

LOS GATOS, CAL.—First Reader, John J. Haring.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Montezuma Block, Main Street.

LYNCHBURG, VA.—First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

LYONS, N. Y.—First Reader, Miss Magdalena Pfeiffer.—Service: 3 P.M.—Sturges Block.

MACE, IDAHO.—First Reader, Mrs. Clara I. Hooper.—Services: 8 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.

MANCHESTER, IA.—First Reader, ——— ——— —Service: 8 P.M.—Universalist Church.

MANSFIELD, MASS.—First Reader, Mrs. Annie S. Boyden.—Service: 11 A.M.—Masonic Block.

MANTON, MICH.—First Reader, Mrs. Irena Bumps.—Services: 10.30 A.M.; Wednesday, 2.30 P.M.—Residence C. M. Bumps.

MAQUOKETA, IA.—First Reader, Mrs. Lucy Ringlep. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Rice Building.

MARIETTA, O.—First Reader, Miss Julia J. Lewis.—Services: 10.30 A.M.; Wednesday, 7 P.M.—Room 9, Law Building, Putnam St.

MARION, IA.—First Reader, Mrs. Lora Young Olney.—Services: 10.45 A.M., Memorial Hall; Wednesday, 7.45 P.M.—1200 12th Street.

McMINNVILLE, ORE.—First Reader, Mrs. Minnie P. Olds.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Union Block.

MENA, ARK.—First Reader, Mrs. Jennie E. Rapp.—Service: 11 A.M.—First National Bank Building.
Reading Room, same address.

MENOMINEE, MICH. — First Reader, Mrs. Elisabeth C. Cook.—Services: 10.45 A.M.; Wed., 7.45 P.M.—503 Main St. Rooms 8 & 9.

MERRILL, ORE.—First Reader, Mrs. Mattie Rhoads.—Service: 11 A.M.—Church Edifice.
Reading Room at Res. of First Reader.

MIAMI, I. T.—First Reader, Mrs. Carrie V. Wilson.—Services: 10.30 A.M.; Wed., 8 P.M.

MIDDLETOWN, N. Y.—First Reader, Mrs. M. Louise E. Ray.—Services: 7.30 P.M.; Wednesday, 7.45 P.M.—150 North Street.
Reading Room open Fri. from 2 to 4 P.M.

MITCHELL, IA.—First Reader, Miss Sophie M. Ebbesen.—Service: 11 A.M.—G.A.R. Hall.

MITCHELL, S. DAK.—First Reader, Mrs. Kate F. Dodd.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Christian Science Hall.

MOMENCE, ILL.—First Reader, Mrs. Sadie E. Barsalon.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall.

MONTEVIDEO, MINN.—First Reader, John M. Starbeck.—Services: 10.45 A.M., I.O.O.F. Building; Wednesday, 8 P.M.—7th Street and Nichols Avenue.

MONTPELIER, VT.—First Reader, Phil S. Smith.—Services: 10.30 A.M.; Wednesday, 7.15 P.M.—Opera House Block.
Reading Room, 3 to 5 P.M. Tues and Fri.

MOSCOW, IDAHO.—First Reader, Mrs. Arta Fisher.—Services: 11 A.M.; Wednesday, 7.15 P.M.—Residence Mrs. A. Oppenheim, 607 South Washington Street.

MT. VERNON, IA.—First Reader, Wilton McKerral.—Service: 10.45 A.M.—K. of P. Hall.

NAPERVILLE, ILL.—First Reader, Walter F. Keeney.—Service: 10.45 A.M.—Second floor, First National Bank Building.

NASSAU, BAHAMAS. — First Reader, Mrs. Emeline L. Curry. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

NEWARK, N. J.—First Reader, Miss Mary E. Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—8 Central Avenue.

NEWBURGH, N. Y.—First Reader, Louis J. Du Bois.—Service: 7.30 P.M.—G. A. R. Hall.

NEWCASTLE-ON-TYNE, ENG.—First Reader, Miss Anne B. Wilson.—Service: 10.45 A.M.—At Reading Room, 22 Ridley Place.

NEW ORLEANS, LA.—First Reader, Mrs. Lulu B. Espy.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—620 Leontine Street.

NEW YORK, N. Y.—First Reader, Robert Bruce Pegram.—Services: 11 A.M.; Wednesday, 8 P.M.—161 East 34th Street.

NIAGARA FALLS, N. Y.—First Reader, Mrs. May A. Thibaudeau. — Services: 11 A.M.; Wednesday, 8 P.M.—Room 100A Gluck Bldg.
Reading Room open Tuesday, Thursday, Friday, and Saturday from 2.30 to 4.30 P.M. Same address.

NILES, MICH.—First Reader, Mrs. Jessica W. Pierson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Auditorium Carnegie Library.

NORTHAMPTON, MASS.—First Reader, Mrs. Ella I. Mayfield. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—15 State Street.
Reading Room open 3 to 5 P.M.

NORTHVILLE, MICH.—First Reader, Mrs. Ida M. Perrin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ladies' Library Building.

NORWALK, CONN.—First Reader, Mrs. Elisabeth Morrison.—Services: 3 P.M.; Wednesday, 8 P.M.—57 Wall Street.
Reading Room, same address.

NYACK, N. Y.—First Reader, Charles L. Plunkett.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.

OBERLIN, O.—First Reader, ——— ——— Service: 10.30 A.M.—Squire Block, No. Main St.

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Kinter, George H., C.S.B. 3640 Prairie Avenue.

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Krell, Mrs. Jeanette, C.S. Hours, 9 A.M. to 12 M. 4259 Grand Boulevard.
Lang, Mrs. Emma L., C.S. 1032 Warren Avenue. 9 A.M. to 12 M.
LaQuay, Mrs. Clara E., C.S. 9 A.M. to 1 P.M., except Monday and Thursday. 6140 Lexington Avenue. Telephone Hyde Park 2506.
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Lounsbury, Mrs. Mary A., C.S. 2 to 4 P.M. 276 S. Leavitt Street.
Lowes, Mrs. Elizabeth, C.S. 1469 Fulton St.
MacGregor, Miss Eloise C., C.S. 4434 Ellis Ave.
Mackay, Mrs. Hannah A., C.S. 1727 Arlington Pl.
Mandeville, Mrs. Celia Gregory, C.S. 1745 Wrightwood Avenue.
Mandeville, Samuel, C.S. 1745 Wrightwood Avenue.
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Marsters, Mrs. C. Lona, M.D., C.S. 5502 Washington Boulevard. Telephone, 2011 Austin.
Mayon, Miss Mary L., C.S. Room 304, 6 Madison St. 10 A.M. to 12 M. 1 to 3 P.M.
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McLaughlin, Mrs. Maude L., C.S. 4836 Madison Avenue.
Merriman, Mrs. Sallie E., C.S. 10 A.M. to 12 M. 284 Evanston Ave. Tel. Graceland 69.
Messick, Mrs. Edith, C.S. 4344 Forrestville Avenue. Telephone, 2003 Gray.
Millar, Mrs. Minnie, C.S. 163 Lake View Ave.
Miller, Mrs. Clara F., C.S. 8 A.M. to 12 M. 25 East 46th Street.
Mitchell, Mrs. Fannie, C.S. 4304 Forrestville Avenue. Hours, 1 to 4 P.M.
Moore, Mrs. Susan E. P., C.S. 5014 Madison Av.
Morey, Mrs. Kate Buell, C.S. Hours, 9 A.M. to 12 M. Tel. Hyde Park 7118. 6527 Lexington Avenue.
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Noyes, Gideon P., C.S.B. 140 Dearborn Street.
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Pollack, Mrs. Sara B., C.S. 4000 Lake Avenue.
Pollard, Miss Myra, C.S. 9 A.M. to 12 M. 145 Oakwood Boulevard. 'Phone, 8329 Douglas.
Prentiss, Charles J., C.S. 196 E. 47th Street. Telephone, Oakland 529.
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Purnell, Mrs. Nellie Dodd, C.S. 2839 Hermitage Avenue, Ravenswood. Tel. 2964 Graceland.
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Ransch, Miss Emilie C., C.S. 1 to 4 P.M. 140 Dearborn St. Suite 811. Tel. Central 5347. Residence, 4359 Lake Ave. Tel. Drexel 9631.

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Reed, Wallace Albert, C.S. 6838 Normal Avenue. Telephone, Garfield 344.
Reynolds, Miss Bonnibel, C.S. 10 A.M. to 4 P.M. 140 Dearborn St. Suite 811. Tel. Central 5347. Res. 4359 Lake Ave. Tel. Drexel 9631.
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Walters, Miss Annie L., C.S. 257 63d Place.

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Taber, Mrs. Amanda J., C.S. 1726 Orrington Avenue. Telephone, 1534.
Ware, Mrs. Emily L., C.S. 9 A.M. to 12 M. Mon., Wed., and Thurs. 1021 Judson Ave.
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Houck, Mrs. Frances A., C.S. 403 Richard St.
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Seabury, Miss Jeannette R., C.S. 1 to 3 P.M. 1221 N. Jefferson Avenue.
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McKenzie, William P., C.S.B. Practitioner and Teacher. Hours, 2 to 5 P.M. Monday, Wednesday, Friday. 1010 Mass. Ave. Tel.
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Nickerson, Mrs. Nellie R., C.S. Hours, 3 to 4 P.M. Monday, Wednesday, and Saturday. 1722 Massachusetts Avenue.
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Linnell, Mrs. Alice E., C.S. Hours, 9 A.M. to 12 M. 18 Whitby Terrace. Phone, 604-1.
Maynard, Mrs. Grace P., C.S. 10 A.M. to 12 M. 56 Humphrey St. Tel. 741-1 Dorchester.
McFarland, Mrs. Carrie A., C.S. 10 A.M. to 12 M., except Wednesday and Saturday. 78 Kenwood Street. 'Phone, 151-1 Dorchester.
Moseley, Mrs. Ida L., C.S. 14 Westmoreland St. Adams St. car. Tel. Milton 183. 100 Boylston St., Boston. Room 927. 1 to 6 P.M. Wednesday; 1 to 4.30 P.M. Saturday.
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Reyn, Mrs. Emma, C.S. 507 Steuben Street.

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Draeger, Ella Marie, C.S. 102 W. 7th Street.
Jackson, Martin F., C.S.B. 116 E. Fourth St.

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Seymour, Mrs. Marie H., C.S. 2 to 4 P.M. 311 Prendergast Avenue.
Strunk, Mrs. Frances Barlow, C.S. 2 to 5 P.M. 317 E. 2d Street.

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Crosier, Winfield C., C.S. 9 A.M. to 12 M. 9 Meadow Lane; 1 to 5 P.M. 250 Main Street. Telephone, 32 J.

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Benedict, Miss Lulu E., C.S. 134 W. 109th St.
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MacDowell, Mrs. May, C.S. 2441 7th Avenue, corner 142d St. 'Phone, 1088 Morningside.
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Nichols, William, C.S. 1133 Broadway.
Osgood, Mrs. Mary, C.S. 150 W. 47th Street.
Ostrander, Mrs. Clara A., C.S.B. 9 A.M. to 6 P.M. St. James Building, 1135 Broadway, corner 26th Street. Room 1501. Telephone, 1610 Madison Sq. Res. Tel. 1388 Bedford.
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Rowbotham, Steuart C., C.S. 10 A.M. to 5 P.M. 1 W. 96th Street.
Rowley, Mrs. Maude, C.S. 10 A.M. to 2 P.M. 172 W. 96th Street.
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Smith, Mrs. Frances B., C.S. 26 W. 25th Street. Telephone, 4274 Madison.
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Stetson, Mrs. Augusta E., C.S.D. First Church of Christ, Scientist. 1 W. 96th Street.
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Swope, H. Vance, C.S. 939 Eighth Avenue.
Thompson, Mrs. Ella M., C.S. 9 to 11 A.M., 2 to 4 P.M. 220 Riverside Drive. Telephone, 3287 River.

Timpson, Mercedes, C.S. 51 W. 106th Street.
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Tournier, Mlle. Julie, C.S. 228-230 W. 45th St. Tel. 1456 38th St. Res. 776 8th Ave.
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Williams, Mrs. Hyacinth C., C.S. 200 W. 133d Street.
Wilson, Harry Cornell, C.S. 12 M. to 1.30 P.M. Metropolitan Building, 1 Madison Avenue. 'Phone, 4215 Gramercy. Residence, 507 W. 124th Street. 'Phone, 3321 Morningside.

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Greene, Randall M., C.S. 9 A.M. to 1 P.M. 518 Central Bldg. Bell 'Phone, 3320.
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MacKercher, Mrs. Nettie B., C.S. 77 South Fitzhugh Street. Bell Tel. 1256 R Main.
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Pine, Miss Mary A., C.S. 77 Manhattan Street.
Shoecraft, Miss Emma, C.S. 10 A.M. to 5 P.M. 135 So. Fitzhugh Street.
Smith, Mrs. Helen Pine, C.S.B. 77 Manhattan Street.
Spencer, Mrs. Esther G., C.S. 2 Cobb Street.
Vosburgh, Arthur R., C.S.B. 517 Central Building. Bell Telephone, 3320.
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Moore, Miss Lizzie, C.S.B. 419 N. George St.

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SANDY HILL, N. Y.
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Magivny, Flora, C.S. Citizen's Bank Bldg.

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Nilson, Mrs. Lorina J., C.S. 14 Tompkins Avenue Ft. Wadsworth. Telephone, 497 W.

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Lyon, Mrs. Cassie A., C.S. 1334 S. State St.
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Ohrenstein, Mrs. Lilly A., C.S. 2 to 5 P.M. 704 E. Fayette Street.

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Johnson, Miss Edna, C.S. 221 5th Ave., No.
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Hogg, Mrs. Lillian Rena, C.S. 71 Howard Ave.
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FARGO, N. DAK.
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GRAND FORKS, N. DAK.
Thompson, Joseph W., C.S. 302 4th St., So.
Thompson, Martha Sutton, C.S.B. Normal Course Graduate. Practitioner and Teacher. 302 4th Street, S. 'Phone, 458.

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Wents, Miss Sallie G., C.S. 9 A.M. to 12 M. 406 So. Main Street.

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Numan, Mrs. Christie McLean, C.S. Mon. and Tues., 2 to 4 P.M., Christian Science Reading Room, 206 W. Tuscarawas St.; 9 to 11 A.M. 404 N. Walnut St. Stark Tel. 32.
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Allen, Mrs. May S., C.S. Office, 64 Clarence Building, 122 Euclid Ave. Res. 2084 Doan St.
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